

THE
AMPLIFIED
BIBLE



The
AMPLIFIED
BIBLE

Containing the
AMPLIFIED OLD TESTAMENT
and the
AMPLIFIED NEW TESTAMENT



ZONDERVAN BIBLE PUBLISHERS

GRAND RAPIDS, MICHIGAN

All rights reserved. No part may be reproduced in any manner without permission in writing from the Publisher.

©1965 by Zondervan Publishing House

The Amplified Old Testament Part One
Copyright ©1964
by
Zondervan Publishing House

The Amplified Old Testament Part Two
Copyright ©1962
by
Zondervan Publishing House

The Amplified New Testament
Copyright ©1958
by
The Lockman Foundation

The Amplified Gospel of John
Copyright ©1954
by
The Lockman Foundation

Twenty-eighth Printing—February, 1984—1,395,000 copies now in print

Printed in the United States of America
Published by the Zondervan Corporation
Grand Rapids, Michigan 49506, U.S.A.
Library of Congress Catalog Card Number 65-19500

PREFACE

IN 1958 The Lockman Foundation and Zondervan Publishing House issued the first edition of **THE AMPLIFIED NEW TESTAMENT**. The enthusiasm with which it has been received (more than one million copies are now in print) attests to its usefulness as a means of better understanding the Word of God.

THE AMPLIFIED OLD TESTAMENT, Part 1 — Genesis to Esther — was published in 1964, and **THE AMPLIFIED OLD TESTAMENT**, Part 2 — Job to Malachi — in 1962. Both volumes have received the same degree of acceptance as that accorded earlier to **THE AMPLIFIED NEW TESTAMENT**.

A committee of qualified Hebrew and Greek scholars has labored painstakingly to prepare a translation that may be used effectively by God to the enrichment of human knowledge and understanding of His Word. The work of Frances E. Siewert, B. Lit., B.D., M.A., D. Lit., Research Secretary, is deserving of special commendation.

The following *four-fold aim* expresses the original purpose of this translation:

1. It should be true to the original languages.
2. It should be grammatically correct.
3. It should be understandable to the masses.
4. It should give the Lord Jesus Christ His proper place which the Word gives Him. No work will be personalized.

Since the original release of **THE AMPLIFIED NEW TESTAMENT** and the two volumes of **THE AMPLIFIED OLD TESTAMENT**, the entire text has been re-examined carefully with appropriate modification incorporated to insure the highest degree of accuracy.

**THE LOCKMAN FOUNDATION
ZONDERVAN PUBLISHING HOUSE**

PREFACE

The first edition of this book was published in 1964. It was written for the use of students of the Faculty of Science, University of Cambridge, who were taking the course in the theory of groups. The book has since been revised and enlarged, and is now published in its second edition.

The book is divided into two parts. The first part, which is the main part of the book, is devoted to the theory of groups. The second part, which is a shorter and less important part, is devoted to the theory of rings. The book is written in a style which is both clear and concise, and is suitable for use as a textbook or as a reference work. The book is written in a style which is both clear and concise, and is suitable for use as a textbook or as a reference work.

Cambridge
1970

PUBLISHER'S FOREWORD

FROM the days of John Wycliffe and the first English Bible down to the present time, scholarly translators have worked diligently on English versions designed to faithfully present the Scriptures in contemporary language. THE AMPLIFIED BIBLE is not an attempt to duplicate what has already been achieved. Rather, its intent is to progress beyond the point where the others have stopped. Its purpose is to reveal, together with the single word English equivalent to each key Hebrew and Greek word, any other clarifying shades of meaning that may be concealed by the traditional word-for-word method of translation. Now, possibly for the first time the full meaning of the key words in the original text is available in an English version of the Bible.

This concept is fully justified and supported by the countless acknowledgments of Bible translators as to the inadequacy of the customary method. Martin Luther, whose translation of the Hebrew Scriptures into German in A.D. 1534 "spiritualized Germany and made the German language," stated it plainly: "The words of the Hebrew tongue have a peculiar energy. It is impossible to convey so much so briefly in any other language. To render them intelligibly we must not attempt to give word for word translations, but only aim at the sense and the [original Author's] idea." (*Table Talk*).

This is precisely what the Apostle Paul and ministers, teachers and commentators of every generation have attempted to do. But, unfortunately, there is a traditional reluctance to increase the number of English words used lest one "add to" the inspired text. On the other hand, by refusing to consider all the shades of meaning intended in the original language, we have unintentionally disobeyed the admonition not to "take from" God's holy Word. In a sense, amplification merely helps the English reader comprehend what the Hebrew and Greek listener understood as a matter of course.

For example, Acts 16:31 reads: "Believe on the Lord Jesus Christ and thou shalt be saved." What does the word "believe" mean? Webster defines it: to place credence . . . apart from personal knowledge; to expect or hope . . . to be more or less firmly persuaded of the truth of anything, to think or suppose." In this sense, most people believe in Christ — that He lived; that He was a perfect Man Who sincerely believed Himself to be the Son of God, and that He died on the cross to save sinners. But this is by no means the meaning of

the Greek word which twenty-two New Testament versions out of twenty-four consulted render “believe.” They do so because there is no one English word that adequately conveys the intended meaning. Actually, the Greek word used here for believe is “pisteuo.” It means “to adhere to, cleave to; to trust, to have faith in; to rely on.” Consequently, the words, “Believe on the Lord Jesus Christ . . .” really mean *to have an absolute personal reliance upon the Lord Jesus Christ as Saviour.*

“And we are setting these truths forth in words not taught by human wisdom, but taught by the (Holy) Spirit . . . that His glory may be both manifested and recognized” (I Cor. 2:13; Phil. 1:11).

The Publishers

EXPLANATION of ARBITRARY PUNCTUATION

PARENTHESES () and **DASHES — —**: signify additional phases of meaning included in the original word, phrase or clause of the original language.

TITLES OF DEITY: are set off, however, only with commas.

BRACKETS []: contain justified clarifying words or comments not actually expressed in the immediate original text.

ITALICS: point out certain familiar passages now recognized as not adequately supported by the original manuscripts. Also, "and," "or" and other connectives *in italics* indicate that the word itself is not in the original text, but it is used to connect additional English words indicated in the same original word.

CAPITALS: are used in names and personal pronouns referring to Deity, but sparingly elsewhere.

REFERENCES: are intended to cover any part of the preceding verse to which they apply.

SYNONYMS: are limited to what the text seems to warrant, both as to number and wording.

THE NAMES and ORDER of THE BOOKS of THE OLD TESTAMENT and THE NEW TESTAMENT

THE BOOKS OF THE OLD TESTAMENT

	PAGE		PAGE
Genesis	1	Ecclesiastes	74
Exodus	69	Song of Solomon	75
Leviticus	120	Isaiah	76
Numbers	159	Jeremiah	80
Deuteronomy	212	Lamentations	91
Joshua	258	Ezekiel	92
Judges	288	Daniel	96
Ruth	318	Hosea	100
1 Samuel	322	Joel	100
2 Samuel	361	Amos	100
1 Kings	392	Obadiah	100
2 Kings	429	Jonah	100
1 Chronicles	463	Micah	100
2 Chronicles	497	Nahum	100
Ezra	538	Habakkuk	100
Nehemiah	551	Zephaniah	100
Esther	567	Haggai	100
Job	577	Zechariah	100
Psalms	615	Malachi	100
Proverbs	708		

THE BOOKS OF THE NEW TESTAMENT

	PAGE		PAGE
Matthew	1	1 Timothy	3
Mark	47	2 Timothy	3
Luke	78	Titus	3
John	131	Philemon	3
Acts	172	Hebrews	3
Romans	223	James	3
1 Corinthians	246	1 Peter	3
2 Corinthians	271	2 Peter	3
Galatians	286	1 John	3
Ephesians	295	2 John	3
Philippians	304	3 John	3
Colossians	310	Jude	3
1 Thessalonians	316	Revelation	3
2 Thessalonians	321		

THE BOOKS of THE OLD and NEW TESTAMENT
ARRANGED in ALPHABETICAL ORDER

THE BOOKS OF THE NEW TESTAMENT
ARE INDICATED BY *ITALICS*

	PAGE		PAGE
<i>Acts</i>	172	1 Kings	392
Amos	1030	2 Kings	429
1 Chronicles	463	Lamentations	914
2 Chronicles	497	Leviticus	120
<i>Colossians</i>	310	<i>Luke</i>	78
<i>1 Corinthians</i>	246	Malachi	1073
<i>2 Corinthians</i>	271	<i>Mark</i>	47
Daniel	994	<i>Matthew</i>	1
Deuteronomy	212	Micah	1042
Ecclesiastes	743	Nahum	1048
<i>Ephesians</i>	295	Nehemiah	551
Esther	567	Numbers	159
Exodus	69	Obadiah	1038
Ezekiel	921	<i>1 Peter</i>	364
Ezra	538	<i>2 Peter</i>	371
<i>Galatians</i>	286	<i>Philemon</i>	338
Genesis	1	<i>Philippians</i>	304
Habakkuk	1051	Proverbs	708
Haggai	1058	Psalms	615
<i>Hebrews</i>	339	<i>Revelation</i>	385
Hosea	1015	<i>Romans</i>	223
Isaiah	761	Ruth	318
<i>James</i>	358	1 Samuel	322
Jeremiah	836	2 Samuel	361
Job	577	Song of Solomon	755
Joel	1026	<i>1 Thessalonians</i>	316
<i>John</i>	131	<i>2 Thessalonians</i>	321
<i>1 John</i>	374	<i>1 Timothy</i>	324
<i>2 John</i>	381	<i>2 Timothy</i>	330
<i>3 John</i>	382	<i>Titus</i>	335
Jonah	1040	Zechariah	1060
Joshua	258	Zephaniah	1054
<i>Jude</i>	383		
Judges	288		

1947

1948

1949

1950

1951

1952

THE OLD TESTAMENT

The First Book of Moses, Commonly Called GENESIS

CHAPTER 1

IN THE beginning God (prepared, formed, fashioned,) *and* created the heavens and the earth. [Heb. 11:3.]

2 The earth was without form and an empty waste, and darkness was upon the face of the very great deep. The Spirit of God was moving, (hovering, brooding) over the face of the waters.

3 And God said, Let there be light; and there was light.

4 And God saw the light, that it was good — suitable, pleasing — *and* He approved it; and God separated the light from the darkness. [II Cor. 4:6.]

5 And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

6 And God said, Let there be a firmament [the expanse of the sky] in the midst of the waters; and let it separate the waters [below] from the waters [above].

7 And God made the firmament (the expanse) and separated the waters which were under the expanse from the waters which were above the expanse. And it was so.

8 And God called the firmament Heavens. And there was evening and there was morning, a second day.

9 And God said, Let the waters under the heavens be collected into one place (of standing), and let the dry land appear. And it was done.

10 God called the dry land Earth, and the accumulated waters He called Seas. And God saw that this was good — admirable, fitting — *and* He approved it.

11 And God said, Let the earth put forth (tender) vegetation, plants yielding seed, and the fruit trees yielding fruit each according to its kind, whose seed is in itself, upon the earth. And it was so.

12 The earth brought forth vegetation, plants yielding seed according to their own kind, and trees bearing fruit in which was their seed, each according to its kind. And God saw that it was good — suitable, admirable — *and* He approved it.

13 And there was evening and there was morning, a third day.

14 And God said, Let there be lights in the expanse of the heavens to separate the day from the night; and let them be for signs *and* tokens [of God's provident care], and [to mark] seasons, days, and years. [Gen. 8:22.]

15 And let them be for lights in the expanse of the sky to give light upon the earth. And it was so.

16 And God made the two great lights, the greater light (the sun) to rule the day, and the lesser light (the moon) to rule the night; He also made the stars.

17 And God set them in the expanse of the heavens to give light upon the earth,

18 To rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good — fitting, pleasant — *and* He approved it.

19 And there was evening and there was morning, a fourth day.

20 And God said, Let the waters bring forth abundantly *and* swarm with living creatures, and let birds fly over the earth in the open expanse of the heavens.

21 God created the great sea monsters and every living creature that moves, which the waters brought forth abundantly according to their kinds, and every winged bird according to its kind. And God saw that it was good — suitable, admirable — *and* He approved it.

22 And God blessed them, saying, Be fruitful, multiply and fill the waters in the seas, and let the fowl multiply in the earth.

23 And there was evening and there was morning, a fifth day.

24 And God said, Let the earth bring forth living creatures according to their kinds: livestock, creeping things, and [wild] beasts of the earth according to their kinds. And it was so.

25 And God made the [wild] beasts of the earth according to their kinds, and domestic animals according to their kinds, and everything that creeps upon the earth according to its kind. And God saw that they were good — fitting, pleasant — *and* He approved them.

26 God said, Let Us [Father, Son, and Holy Spirit] make mankind in Our image, after Our likeness; and let them have complete authority over the fish of the sea, the birds of the air, the [tame] beasts, and over all of the earth, and over every thing that creeps upon the earth. [Heb. 11:3; 1:2; Ps. 104:30.]

27 So God created man in His own image, in the image *and* likeness of God He created him: male and female He created them. [Col. 3:9, 10; James 3:8, 9.]

28 And God blessed them, and said to them, Be fruitful, multiply, and fill the earth and subdue it [with all its vast resources]; and have dominion over the fish of the sea, the birds of the air, and over every living creature that moves upon the earth.

29 And God said, See, I have given you every plant yielding seed that is on the face of all the land, and every tree with seed in its fruit; you shall have them for food.

30 And to all the animals on the earth, and to every bird of the air, and to everything that creeps on the ground, to everything in which there

is the breath of life, I have given every green plant for food. And it was so.

31 And God saw everything that He had made, and behold, it was very good — suitable, pleasant — *and* He approved it completely. And there was evening and there was morning, a sixth day.

CHAPTER 2

THUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. [Heb. 4:9, 10.]

3 And God blessed (spoke good of) the seventh day, set it apart as His own, and hallowed it, because on it God rested from all His work which He had created and done. [Exod. 20:11.]

4 This is the history of the heavens and of the earth when they were created. In the day that the Lord God made the earth and the heavens,

5 When no plant of the field was yet in the earth, and no herb of the field had yet sprung up, the Lord God had not [yet] caused it to rain upon the earth, and there was no man to till the ground.

6 But there went up a mist (a fog-vapor) from the land, and watered the whole surface of the ground.

7 Then the Lord God formed man of the "dust of the ground, and breathed into his nostrils the breath *or* spirit of life; and man became a living being. [I Cor. 15:45-49.]

8 And the Lord God planted a garden toward the east in Eden (meaning delight); and there He put the man whom He had formed (framed, constituted).

9 And out of the ground the Lord God made to grow every tree that is pleasant to the sight *or* to be desired,

a) The same essential chemical elements are found in man and animal life that are in the soil. This scientific fact was not known to man until recent times, but God was displaying it here.

good, (suitable, pleasant) for food; the tree of life also in the center of the garden, and the tree of knowledge of [the difference between] good and evil, *and* blessing and calamity. [Rev. 2:7; 22:14, 19.]

10 Now a river went out of Eden to water the garden; and there it divided and became four [river] heads.

11 The first is named Pishon; it is the one flowing around the whole land of Havilah, where there is gold;

12 The gold of that land is of high quality; bdellium (pearl?) and onyx stone are there.

13 The second river is named Gihon; it is the one flowing around the whole land of Cush.

14 The third river is named Hiddekel [the Tigris]; it is the one flowing east of Assyria. And the fourth river is the Euphrates.

15 And the Lord God took the man and put him in the garden of Eden to tend and guard *and* keep it.

16 And the Lord God commanded the man, saying, You may freely eat of every tree of the garden,

17 Except of the tree of the knowledge of good and evil *and* of blessing and calamity you shall not eat, for in the day that you eat of it you shall surely die.

18 Now the Lord God said, It is not good [sufficient, satisfactory] that the man should be alone; I will make him a helper meet (suitable, adapted, completing) for him.

19 And out of the ground the Lord God formed every [wild] beast *and* living creature of the field and every bird of the air, and brought them to Adam to see what he would call them; and whatever Adam called every living creature, that was its name.

20 And Adam gave names to all livestock, and to the birds of the air, and to every [wild] beast of the field; but for Adam there was not found a helper meet (suitable, adapted, completing) for him.

21 And the Lord God caused a deep sleep to fall upon Adam, and while he slept He took one of his ribs — a part of his side — and closed up the [place with] flesh instead of it;

22 And the rib *or* part of his side which the Lord God had taken from the man, He built up *and* made into a woman and brought her to the man.

23 Then Adam said, This [creature] is now bone of my bones and flesh of my flesh. She shall be called Woman, because she was taken out of a man.

24 Therefore a man shall leave his father and his mother and shall become united *and* cleave to his wife, and they shall become one flesh. [Eph. 5:31-33.]

25 And the man and his wife were both naked, and were not embarrassed *or* ashamed in each other's presence.

CHAPTER 3

NOW the serpent was more subtle *and* crafty than any living creature of the field which the Lord God had made. And he [Satan] said to the woman, Can it really be that God has said, You shall not eat of every tree of the garden? [Rev. 12:9-11.]

2 And the woman said to the serpent, We may eat of the fruit of the trees of the garden,

3 Except of the fruit of the tree which is in the middle of the garden. God has said, You shall not eat of it, neither shall you touch it, lest you die.

4 But the serpent said to the woman, You shall not surely die. [II Cor. 11:3.]

5 For God knows that in the day you eat of it your eyes will be opened, and you will be as God, knowing the difference between good and evil, *and* blessing and calamity.

6 And when the woman saw that the tree was good (suitable and pleasant) for food, and that it was delightful to look at and a tree to be desired to make one wise, she took of its fruit and ate; and she gave some also to her husband, and he ate.

7 Then the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves apron-like girdles.

8 And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to Adam, and said to him, Where are you?

10 He said, I heard the sound of You [walking] in the garden, and I was afraid, because I was naked; and I hid myself.

11 And He said, Who told you you were naked? Have you eaten of the tree of which I commanded you that you should not eat?

12 And the man said, The woman whom You gave to be with me, she gave me [fruit] of the tree, and I ate.

13 And the Lord God said to the woman, What is this you have done? And the woman said, The serpent beguiled (cheated, outwitted, and deceived) me, and I ate.

14 And the Lord God said to the serpent, Because you have done this, you are cursed above all [domestic] animals, and above every [wild] living thing of the field; upon your belly you shall go, and you shall eat dust [and what it contains] all the days of your life.

15 And I will put enmity between you and the woman, and between your offspring and her offspring; He shall bruise *and* tread your head under foot, and you will lie in wait *and* bruise His heel. [Gal. 4:4.]

16 To the woman He said, I will greatly multiply your grief *and* your suffering in pregnancy *and* the pangs of child-bearing; with spasms of distress you shall bring forth children;

yet your desire *and* craving shall be for your husband, and he shall rule over you.

17 And to Adam He said, Because you have listened *and* given heed to the voice of your wife, and have eaten of the tree of which I commanded you, saying, You shall not eat of it, the ground is under a curse because of you; in sorrow *and* toil shall you eat [of the fruits] of it all the days of your life;

18 Thorns also and thistles shall it bring forth to you; and you shall eat the plants of the field.

19 In the sweat of your face shall you eat bread until you return to the ground, for out of it you were taken: for dust you are, and to dust you shall return.

20 The man called his wife's name Eve (life-spring), because she was the mother of all living.

21 For Adam also and for his wife the Lord God made long coats (tunics) of skins, and clothed them.

22 And the Lord God said, Behold, the man is become as one of Us [the Father, Son, and Holy Spirit], to know [how to distinguish between] good and evil, *and* blessing and calamity; and now, lest he put forth his hand and take also of the tree of life, and eat and live for ever^b—

23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken.

24 So [God] drove out the man: and He placed at the east of the garden of Eden the 'cherubim, and a flaming sword which turned every way, to keep *and* guard the way of the tree of life. [Rev. 2:7; 22:2, 14, 19.]

CHAPTER 4

AND Adam knew Eve as his wife, and she became pregnant and bore Cain, and said, I have gotten *and*

b) This sentence is left unfinished, as if to hasten to avert the tragedy suggested of men living on forever in their now fallen state.

c) Cherubim are ministering spirits manifesting God's invisible presence and symbolizing His action (*Baker's Dictionary of Theology*, adapted).

gained a man with the help of the Lord.

2 And [next] she gave birth to his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in course of time Cain brought to the Lord an offering of the fruit of the ground.

4 And Abel brought of the first-born of his flock and of the fat portions. And the Lord had respect *and* regard for Abel and for his offering. [Heb. 11:4.]

5 But for ^cCain and his offering He had no respect *or* regard. So Cain was exceedingly angry *and* indignant, and he looked sad *and* depressed.

6 And the Lord said to Cain, Why are you angry? And why do you look sad *and* dejected?

7 If you do well, will you not be accepted? And if you do not do well, sin crouches at your door; its desire is for you, and you must master it.

8 And Cain said to his brother, ^eLet us go out to the field. And when they were in the field, Cain rose up against Abel his brother, and killed him. [I John 3:12.]

9 And the Lord said to Cain, ^fWhere is Abel your brother? And he said, I do not know. Am I my brother's keeper?

10 And [the Lord] said, What have you done? The voice of your brother's blood is crying to Me from the ground.

11 And now you are cursed by reason of the earth, which has opened its mouth to receive your brother's [shed] blood from your hand.

12 When you till the ground, it shall no longer yield to you its strength; you shall be a fugitive and a vagabond on the earth [in perpetual exile, a de-graded outcast].

13 Then Cain said to the Lord, My punishment is greater than I can bear^g.

14 Behold, You have driven me out this day from the face of the land; and from Your face I shall be hidden; and I shall be a fugitive and a vagabond *and* a wanderer on the earth; and whoever finds me will kill me.

15 And the Lord said to him, ^hTherefore, if any one kills Cain, vengeance shall be taken on him sevenfold. And the Lord set a ⁱmark *or* sign upon Cain, lest any finding him should kill him.

16 So Cain went away from the presence of the Lord, and dwelt in the land of Nod [wandering], east of Eden.

17 And Cain's wife [one of Adam's offspring] became pregnant and bore Enoch; and Cain built a ^jcity, and named it after his son, Enoch.

18 To Enoch was born Irad; and Irad was the father of Mehujael, and Mehujael the father of Methusael, and Methusael the father of Lamech.

19 And Lamech took two wives; the name of the one was Adah, and of the other Zillah.

20 Adah bore Jabal; he was the father of those who dwell in tents and have cattle *and* purchased possessions.

21 His brother's name was Jubal; he was the father of all those who play the lyre and pipe.

22 Zillah bore Tubal-cain; he was the forger of all [cutting] instruments

d) In bringing the offering he did, Cain denied that he was a sinful creature, under the sentence of Divine condemnation. He insisted on approaching God on the ground of personal worthiness. Instead of accepting God's way, he offered to God the fruits of the ground which God had cursed. He presented the product of his own toil, the work of his own hands, and God refused to receive it (Arthur W. Pink in *Gleanings in Genesis*, condensed).

e) The Hebrew omits this clause, but various other texts show that it was originally included.

f) God's first question to man is, "Where are you?" (Gen. 3:9). His second question is "Where is your brother?"

g) Some ancient versions read, "Too great to be forgiven!" h) Some versions read "Not so!"

i) Many commentators believe this sign not to have been like a brand on the forehead, but something awesome about Cain's appearance that made people dread and avoid him.

j) Dodd, quoted in *Clarke's Commentary*, shows that it would have been possible for Adam and Eve, in the more than 100 years he estimates may have elapsed since their union, to have had over 32,000 descendants at the time Cain went to Nod, all of them having sprung from Cain and Abel who married their sisters.

of bronze and iron. The sister of Tubal-cain was Naamah.

23 Lamech said to his wives, Adah and Zillah, Hear my voice; you wives of Lamech, listen to what I say: for I have slain a man [merely] for wounding me, and a young man [only] for striking *and* bruising me.

24 If Cain is avenged sevenfold, truly Lamech [will be avenged] seventy-sevenfold.

25 And Adam's wife again [became pregnant], and she bore a son and called his name Seth, For God, she said, has appointed for me another child instead of Abel, for Cain slew him.

26 And to Seth also a son was born whom he named Enosh. At that time men began to call [upon God] by the name of the Lord.

CHAPTER 5

THIS is the book — the written record — of the generations of the off-spring of Adam. When God created man He made him in the likeness of God.

2 He created them male and female and blessed them, and named them [both] Adam at the time when they were created.

3 When Adam had lived 130 years, he had a son in his own likeness, after his image, and named him Seth.

4 Adam lived after he had Seth 800 years and had other sons and daughters.

5 So altogether Adam lived 930 years, and he died.

6 When Seth was 105 years old, Enosh was born.

7 Seth lived after the birth of Enosh 807 years, and had other sons and daughters.

8 So Seth lived 912 years, and he died.

9 When Enosh was 90 years old, Kenan was born to him.

10 Enosh lived after the birth of Kenan 815 years, and had other sons and daughters.

11 So Enosh lived 905 years, and he died.

12 When Kenan was 70 years old, Mahalalel was born.

13 Kenan lived after the birth of Mahalalel 840 years, and had other sons and daughters.

14 So Kenan lived 910 years, and he died.

15 When Mahalalel was 65 years old, Jared was born.

16 Mahalalel lived after the birth of Jared 830 years, and had other sons and daughters.

17 So Mahalalel lived 895 years, and he died.

18 When Jared was 162 years old, Enoch was born.

19 Jared lived after the birth of Enoch 800 years, and had other sons and daughters.

20 So Jared lived 962 years, and he died.

21 When Enoch was 65 years old, Methuselah was born.

22 Enoch walked [in habitual fellowship] with God after the birth of Methuselah 300 years, and had other sons and daughters.

23 So all the days of Enoch were 365 years.

24 And Enoch walked [in habitual fellowship] with God; and he was not, for God took him [home with Him]. [Heb. 11:5].

25 When Methuselah was 187 years old, Lamech was born to him.

26 Methuselah lived after the birth of Lamech 782 years, and had other sons and daughters.

27 So Methuselah lived 969 years, and he died.

28 When Lamech was 182 years old, a son was born.

29 He named him Noah, saying, This one shall bring us relief *and* comfort from our work and the (grievous) toil of our hands, due to the ground being cursed by the Lord.

30 Lamech lived after the birth of

Noah 595 years, and had other sons and daughters.

31 So all the days of ^kLamech were 777 years, and he died.

32 After Noah was 500 years old, he became the father of Shem, Ham, and Japheth.

CHAPTER 6

WHEN men began to multiply on the face of the land, and daughters were born to them,

2 The sons of God saw that the daughters of men were fair, and they took wives of all they desired *and* chose.

3 Then the Lord said, My Spirit shall not for ever dwell *and* strive with man, for he also is flesh; but his days shall yet be 120 years.

4 There were giants on the earth in those days, and also afterward, when the sons of God lived with the daughters of men, and they bore children to them. These were the mighty men who were of old, men of renown.

5 The Lord saw that the wickedness of man was great in the earth, and that every imagination *and* intention of all human thinking was only evil continually.

6 And the Lord regretted that He had made man on the earth, and He was grieved at heart.

7 So the Lord said, I will destroy, blot out *and* wipe away mankind whom I have created from the face of the ground; not only man, [but] the beasts and the creeping things and the birds of the air, for it grieves *and*

makes Me regretful that I have made them.

8 But Noah found grace (favor) in the eyes of the Lord.

9 This is the history of the generations of Noah. Noah was a just *and* righteous man, blameless in his [evil] generation; Noah walked [in habitual fellowship] with God.

10 And Noah became the father of three sons, Shem, Ham, and Japheth.

11 The earth was depraved *and* putrid in God's sight, and the land was filled with violence (desecration, infringement, outrage, assault, and lust for power).

12 And God looked upon the world and saw how degenerate, debased *and* vicious it was; for all humanity had corrupted their way upon the earth *and* lost their true direction.

13 God said to Noah, I intend to make an end of all flesh, for through men the land is filled with violence; and behold, I will 'destroy them and the land.

14 Make yourself an ark of gopher *or* cypress wood; make in it rooms (stalls, pens, coops, nests, cages, *and* compartments), and cover it inside and out with pitch (bitumen).

15 And this is the way you are to make it: the length of the ark shall be 300 cubits, its breadth 50 cubits and its height 30 cubits [that is, 450 ft. x 75 ft. x 45 ft.].

16 You shall make a roof or "window — a place for light — to the ark, and finish it a cubit [at least 18 inches] above — and the "door of the ark you

k) It is now well-known that the age of mankind cannot be reckoned in years from the facts listed in genealogies, for there are numerous known intentional gaps in them. For example, as B. B. Warfield in his *Studies in Theology* points out, the genealogy in Matt. 1:1-17 omits the three kings, Ahaziah, Jehoash, and Amaziah, and indicates that Joram (Matt. 1:8) begat Uzziah, who was his great-great-grandson. The mistaking of compressed genealogies for bases of chronology has been very misleading. So far, the dates in years of very early Old Testament events are altogether speculative and relative, and the tendency is to put them farther and farther back into antiquity.

l) Ench had warned these people (Jude 14, 15); Noah had preached righteousness to them (II Pet. 2:5); God's Spirit had been striving with them (Gen. 6:3). Yet they had rejected God and were without excuse.

m) Noah's ark possibly had a window area large enough to admit light and provide ventilation. The animals were possibly prevented from multiplying, by wisely built compartments; the size of the boat itself was comparable to that of an average battleship used in World War I.

n) "Here can only be meant an entrance which was afterward closed, and only opened again at the end of the flood. And since there were three stories of the ark, the word is to be understood, perhaps, of three entrances capable of being closed, and to which there would have been constructed a way of access from the outside" (*Lange's Commentary*).

shall put in the side of it; and you shall make it with lower, second, and third stories.

17 For behold, I, even I, will bring a flood of waters upon the earth, to destroy *and* make putrid all flesh under the heavens, in which are the breath *and* spirit of life; everything that is on the land shall die.

18 But I will establish my covenant (promise, pledge) with you, and you shall come into the ark, you, and your sons, and your wife, and your sons' wives with you.

19 And of every living thing of all flesh [found on land], you shall bring two of every sort into the ark, to keep them alive with you; they shall be male and female.

20 Of fowls *and* birds according to their kinds, and of beasts according to their kinds, of every creeping thing of the ground according to its kind, two of every sort shall come in with you that they may be kept alive.

21 Also take with you every sort of food that is eaten, and you shall collect *and* store it up, and it shall serve as food for you and for them.

22 Noah did this; he did all that God commanded him.

CHAPTER 7

AND the Lord said to Noah, Come with all your household into the ark, for I have seen you righteous, (upright, and in right standing,) before Me in this generation. [Ps. 27:5, 33:18, 19; II Pet. 2:9.]

2 Of every clean beast you shall receive *and* take with you seven pairs, the male and his mate; and of beasts that are not clean a pair of each kind, the male and his mate. [Lev. 11.]

3 Also of the birds of the air seven pairs, the male and the female; to keep seed [their kind] alive over all the earth *or* land.

4 For in seven days I will cause it

to rain upon the earth forty days and forty nights, and every living substance *and* thing that I have made I will destroy, blot out, *and* wipe away from off the face of the earth.

5 And Noah did all that the Lord commanded him. [Heb. 11:7.]

6 Noah was 600 years old when the flood of waters came upon the earth *or* land.

7 And Noah and his sons and his wife and his sons' wives with him went into the ark, because of the waters of the flood. [Matt. 24:38; Luke 17:27.]

8 Of ^oclean animals and of animals that are not clean, and of birds *and* fowls, and of every thing that creeps on the ground,

9 There went in two and two with Noah into the ark, the male and the female, as God had commanded Noah [not the animals].

10 And after the seven days the flood came upon the earth *or* land.

11 In the year 600 of Noah's life, in the seventeenth day of the second month, that same day all the fountains of the great deep were broken up *and* burst forth, and the windows *and* flood gates of the heavens were opened.

12 And it rained upon the earth forty days and forty nights.

13 On the very same day Noah, and Shem, Ham, and Japheth, the sons of Noah, and Noah's wife and the three wives of his sons with them went into the ark;

14 They, and every (wild) beast according to its kind, and all the livestock according to their kind, and every moving thing that creeps on the land according to its kind, and every fowl according to its kind, every winged thing of every sort.

15 And they went into the ark with Noah, two and two of all flesh, in which there was the breath *and* spirit of life.

o) Noah had many years in which to interest travelers in securing these animals for him. The five extra pairs of clean animals were for food, and for sacrifice later.

16 And they that entered, male and female of all flesh, went in as God had commanded [Noah]; and the Lord shut him in *and* closed round about him.

17 The flood [that is, the downpour of rain] was forty days upon the earth; and the waters increased, and bore up the ark, and it was lifted (high) above the land.

18 And the waters became mighty and increased greatly upon the land; and the ark went (gently floating) upon the surface of the waters.

19 And the waters prevailed so exceedingly *and* were so mighty upon the earth that all the high hills under the whole sky were covered.

20 *In fact* the waters became fifteen cubits higher, as the high hills were covered.

21 And all flesh ceased to breathe that moved upon the earth, fowls *and* birds, [tame] animals, [wild] beasts, all swarming *and* creeping things that swarm *and* creep upon the land, and all mankind.

22 Everything on the dry land in whose nostrils was the breath *and* spirit of life died.

23 God destroyed (blotted out) every living thing that was upon the face of the earth; man and animals and the creeping things and the birds of the heavens, were destroyed (blotted out) from the land. Only Noah remained alive, and those who were with him in the ark. [Matt. 24:37-44.]

24 And the waters prevailed (mightily) upon the earth *or* land 150 days — five months.

CHAPTER 8

AND God [earnestly] remembered Noah and every living thing and all the animals that were with him in

the ark. And God made a wind blow over the land, and the waters sank down *and* abated.

2 Also the fountains of the deep and the windows of the heavens were closed, the gushing rain from the sky was checked,

3 And the waters receded from the land continually. At the end of 150 days the waters had diminished.

4 On the seventeenth day of the seventh month, the ark came to rest on the mountains of Ararat [in Armenia].

5 And the waters continued to diminish until the tenth month; on the first day of the tenth month the tops of the high hills were seen.

6 At the end of [another] forty days Noah opened *a* window of the ark which he had made,

7 And sent forth a raven, which kept going to and fro until the waters were dried up from off the land.

8 Then he sent forth a dove to see if the waters had decreased from the surface of the ground;

9 But the dove found no resting place on which to roost, and she returned to him to the ark, for the waters were [yet] on the face of the whole land. So he put forth his hand and drew her to him into the ark.

10 He waited another seven days, and again sent forth the dove out of the ark;

11 And the dove came back to him in the evening, and lo, in her mouth was a newly sprouted *and* freshly plucked olive leaf; so Noah knew that the waters had subsided from the land.

12 Then he waited another seven days, and sent forth the dove; but she did not return to him any more.

13 In the year 601 [of Noah's life], on the first day of the first month, the waters were drying from off the land;

and Noah removed the covering of the ark and looked, and behold, the surface of the ground was drying.

14 And on the twenty-seventh day of the second month, the land was entirely dry.

15 And God spoke to Noah, saying,

16 Go forth from the ark, you and your wife and your sons and their wives with you.

17 Bring forth every living thing that is with you of all flesh: birds and beasts and every creeping thing that creeps on the ground; that they may breed abundantly on the land, and be fruitful and multiply upon the earth.

18 And Noah went forth, and his wife and his sons and their wives with him [after being in the ark one year and ten days].

19 Every beast, every creeping thing, every bird, and whatever moves on the land, went forth by families out of the ark.

20 And Noah built an altar to the Lord, and took of every clean [four-footed] animal and of every clean fowl or bird, and offered burnt offerings on the altar.

21 When the Lord smelled the pleasing odor [a scent of satisfaction to His heart], the Lord said to Himself, I will never again curse the ground because of man, for the imagination (the strong desire) of man's heart is evil and wicked from his youth; neither will I ever again smite and destroy every living thing as I have done.

22 While the earth remains, seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease.

CHAPTER 9

AND God pronounced a blessing upon Noah and his sons and said to them, Be fruitful and multiply, and fill the earth.

2 And the fear of you and the dread and terror of you shall be upon every beast of the land, every bird of the air, all that creeps upon the ground, and upon all the fishes of the sea; they are delivered into your hand.

3 Every moving thing that lives shall be food for you; and as I give you the green vegetables and plants, I give you everything.

4 But you shall not eat flesh with the life of it, which is its blood.

5 And surely for your lifeblood I will require an accounting; of every beast I will require it and of man; of every man [who spills another's lifeblood] I will require a reckoning.

6 Whoso sheds man's blood, by man shall his blood be shed; for in the image of God He made man.

7 And you, be fruitful and multiply; bring forth abundantly on the earth and multiply on it.

8 Then God spoke to Noah and to his sons with him, saying,

9 Behold, I establish My covenant or pledge with you and with your descendants after you,

10 And with every living creature that is with you, whether the birds, the livestock, or wild beasts of the earth along with you, as many as came out of the ark, every animal of the earth.

11 I will establish My covenant or pledge with you, that never again shall all flesh be cut off by the waters of a flood, neither shall there ever again be

p) Possibly overhanging eaves which prevented the rain from coming through the perforated window space had also prevented Noah from seeing the mountain tops. It is well to remember that the architect of Noah's ark was the omniscient Scientist whose "ways are past finding out," though men have learned much from them through the centuries. Nothing was lacking in Noah's Ark to keep it from being suited for all that was required of it. The comfortable, light, well-ventilated, water tight, perfectly planned boat, large enough to accommodate all the original land animals intelligently and to permit the four human couples to live separately and in peace, needs no apology today. "In 1609 at Hoorn, in Holland, the Netherlandish Mennonite, P. Jansen, produced a vessel after the pattern of the ark, only smaller, whereby he proved it was well adapted for floating, and would carry a cargo greater by one third than any other form of like cubical content." (*Langbe's Commentary*, condensed). It revolutionized ship building. By 1900 every large vessel on the high seas was definitely inclined toward the proportions of Noah's Ark (as verified by "Lloyd's Register of Shipping" in the *World Almanac*). Later, ships were built longer for speed, a matter of no concern to Noah.

a flood to destroy *and* make the earth corrupt.

12 And God said, This is the token of the covenant (solemn pledge) which I make between Me and you and every living creature that is with you, for all future generations:

13 I set my bow [rainbow] in the cloud, and it shall be for a token *or* sign of a covenant *or* solemn pledge between Me and the earth.

14 And it shall be that when I bring clouds over the earth, and the bow [rainbow] is seen in the clouds,

15 I will [earnestly] remember my covenant *or* solemn pledge, which is between Me and you and every living creature of all flesh, and the waters shall no more become a flood to destroy *and* make all flesh corrupt.

16 When the bow [rainbow] is in the clouds, and I look upon it, I shall [earnestly] remember the everlasting covenant *or* pledge between God and every living creature of all flesh that is upon the earth.

17 And God said to Noah, This *rainbow* is the token *or* sign of the covenant *or* solemn pledge, which I have established between Me and all flesh upon the earth.

18 The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. Ham was the father of Canaan [born later].

19 These are the three sons of Noah, and from them the whole earth was overspread *and* stocked with inhabitants.

20 And Noah began to cultivate the ground, and he planted a vineyard;

21 And he drank of the wine, and became drunk; and he was uncovered *and* lay naked in his tent.

22 And Ham, the father of Canaan glanced *and* saw the nakedness of his

father, and told his two brothers outside.

23 So Shem and Japheth took a garment, laid it upon the shoulders of both, and went backward and covered the nakedness of their father, and their faces were backward and they did not see their father's nakedness.

24 When Noah awoke from his wine, and knew the thing which his youngest son had done to him,

25 He exclaimed, Cursed be Canaan! He shall be the "servant of servants to his brethren! [Deut. 27:16.]

26 He also said, Blessed be the Lord, the God of Shem, *and* blessed by the Lord my God be Shem! And let Canaan be his servant.

27 May God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his servant.

28 And Noah lived after the flood 350 years.

29 All the days of Noah were 950 years, and he died.

CHAPTER 10

THESE are the generations (descendants) of the sons of Noah, Shem, Ham, and Japheth. The sons born to them after the flood *were*:

2 The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

3 The sons of Gomer: Ashkenaz, Riphath, and Togarmah.

4 The sons of Javan: Elishah, Tarshish, Kittim, and Dodanim.

5 From these the coastland peoples spread. *These above are the sons of Japheth* in their lands, each with his own language, by their families, in their nations.

6 The sons of Ham: Cush, Egypt, Put, and Canaan.

7 The sons of Cush: Seba, Havilah,

q) The language of Noah here is an actual prophecy and not merely an expression of personal feeling. That Noah placed a curse on his youngest grandchild, Canaan, who would naturally be his favorite, can only be explained on the ground that in the prophetic spirit he saw into the future of the Canaanites. [God Himself found the delinquency of the Canaanites insufferable and ultimately drove them out or subdued them and put the descendants of Shem in their place.] But Noah's foresight did not yet include the extermination of the Canaanite peoples, for then he would have expressed it differently. He would not merely have called them "the servant of servants" if he had foreseen their destruction. The form of the expression, therefore, testifies to the great age of the prophecy. (Adapted from *Lange's Commentary*)

Sabtah, Raamah, and Sabteca; and the sons of Raamah: Sheba, and Dedan.

8 Cush became the father of Nimrod; he was the first to be a mighty man on the earth.

9 He was a mighty hunter before the Lord; therefore it is said, Like Nimrod, a mighty hunter before the Lord.

10 The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar [in Babylonia].

11 Out of the land [Nimrod] went forth into Assyria and built Nineveh, Rehoboth-Ir, Calah,

12 And Resen, between Nineveh and Calah; all these [suburbs combined to form] the great city.

13 And Egypt became the father of Ludim, Anamim, Lehabim, Naphtuhim,

14 Pathrusim, Casluhim, from whom came the Philistines, and Caphtorim.

15 Canaan became the father of Sidon his first-born, Heth [the Hittites].

16 The Jebusites, the Amorites, the Girgashites,

17 The Hivites, the Arkites, the Sinites,

18 The Arvadites, the Zemarites and the Hamathites. Afterward the families of the Canaanites spread abroad.

19 And the territory of the Canaanites extended from Sidon, as one goes to Gerar, as far as Gaza, and as one goes to 'Sodom, Gomorrah, Admah, and Zeboim, as far as Lasha.

20 These are the sons of Ham, by their families, their languages, their lands, and their nations.

21 To Shem also, the younger brother of Japheth and the ancestor of all the children of Eber [including the Hebrews], children were born.

22 The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram.

23 The sons of Aram: Uz, Hul, Gether, and Mash.

24 Arpachshad became the father of

Shelah; and Shelah became the father of Eber.

25 To Eber were born two sons: the name of one was Peleg [meaning division], because [the inhabitants of] the earth were divided up in his days, and his brother's name was Joktan. [v. 32.]

26 Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah,

27 Hadoram, Uzal, Diklah,

28 Obal, Abimael, Sheba,

29 Ophir, Havilah, and Jobab; all these were the sons of Joktan.

30 The territory in which they lived extended from Mesha, as one goes toward Sephar to the hill country of the east.

31 These are Shem's descendants by their families, their languages, their lands, and their nations.

32 These are the families of the sons of Noah, according to their generations in their nations; and from these the nations spread abroad on the earth after the flood. [Acts 17:26.]

CHAPTER 11

AND the whole earth was of one language, and of one accent *and* mode of expression.

2 And as they journeyed eastward they found a plain (valley) in the land of Shinar, and they settled *and* dwelt there.

3 And they said one to another, Come, let us make bricks and burn them thoroughly. So they had brick for stone, and slime (bitumen) for mortar.

4 And they said, Come, let us build us a city, and a tower whose top reaches into the sky; and let us make a name for ourselves, lest we be scattered over the whole earth.

5 And the Lord came down to see the city and the tower, which the sons of men had built.

6 And the Lord said, Behold, they

r) Surely no greater proof is needed of the great antiquity of this portion of Genesis than the fact that it mentions as still standing these four cities of the plain, which were utterly destroyed in Abraham's time (Gen. 19:27-29; Deut. 29:23). Gradually it is being discovered that Genesis contains all the evidence necessary for its own defense.

are one people, and they have "all one language; and this is only the beginning of what they will do; and now nothing they have imagined they can do will be impossible to them.

7 Come, let Us go down, and there confound (mix up, confuse) their language, that they may not understand one another's speech.

8 So the Lord scattered them abroad from that place upon the face of the whole earth; and they gave up building the city.

9 Therefore the name of it was called Babel, because the Lord there confounded the language of all the earth; and from that place the Lord scattered them abroad upon the face of the whole earth.

10 These are the generations of Shem. Shem was 100 years old when he became the father of Arpachshad two years after the flood.

11 And Shem lived after Arpachshad was born 500 years and had other sons and daughters.

12 Arpachshad lived 35 years, and became the father of Shelah;

13 Arpachshad lived after Shelah was born 403 years and had other sons and daughters.

14 When Shelah had lived 30 years he became the father of Eber;

15 Shelah lived after Eber was born 403 years and had other sons and daughters.

16 When Eber had lived 34 years he became the father of Peleg;

17 And Eber lived after Peleg was born 430 years and had other sons and daughters.

18 When Peleg had lived 30 years he became the father of Reu;

19 And Peleg lived after the birth of Reu 209 years and had other sons and daughters.

20 When Reu had lived 32 years, he became the father of Serug;

21 And Reu lived after the birth of Serug 207 years and had other sons and daughters.

22 When Serug had lived 30 years, he became the father of Nahor;

23 And Serug lived after Nahor was born 200 years and had other sons and daughters.

24 When Nahor had lived 29 years, he became the father of Terah;

25 And Nahor lived after the birth of Terah 119 years and had other sons and daughters.

26 After Terah had lived 70 years, he became the father of [at different times], 'Abram and Nahor and Haran, [his first-born].

27 Now these are the descendants of Terah. Terah was the father of Abram, Nahor, and Haran; and Haran was the father of Lot.

28 Haran died before his father Terah in the land of his birth, "Ur of the Chaldees.

29 And Abram and Nahor took wives; the name of Abram's wife was Sarai, and the name of Nahor's wife,

s) Some noted philologists have declared that a common origin of all languages cannot be denied. One, Max Mueller in his *Science of Language*, said, "We have examined all possible forms which language can assume, and now we ask, can we reconcile with these three distinct forms, the radical, the terminational, the inflectional, the admission of one common origin of human speech? I answer decidedly, "Yes." *The New Bible Commentary* says, "The original unity of human language, though still far from demonstrable, becomes increasingly probable."

t) Abram is only mentioned first by way of dignity. Noah's sons also are given as "Shem, Ham, and Japheth" in 5:32, although Shem was not the eldest, but for dignity is named first, as is Abram here (*Clarke's Commentary*, condensed).

u) Abram's home town was Ur of the Chaldees. As the result of extensive archaeological excavations there by C. Leonard Woolley in 1922-34, a great deal is known about Abram's background. Space will not permit more than a glimpse at excavated Ur, but a few items will show the high state of civilization. The entire house of the average middle-class person had from ten to twenty rooms; measured forty to fifty-two feet; the lower floor was for servants, the upper floor for the family, with five rooms for their use; besides a guest chamber and a lavatory reserved for visitors, and a private chapel. A school was found and what the students studied was shown by the clay tablets discovered there. In the days of Abraham the pupils had reading, writing and arithmetic as today. They learned the multiplication and division tables and even worked at square and cube root. A bill of lading of about 2040 B.C. [about the era in which Abram is believed to have lived] showed that the commerce of that time was far-reaching. Even the name "Abraham" has been found on the excavated clay tablets. (Based on J. P. Free's *Archaeology and Bible History*)

Milcah, daughter of Haran the father of Milcah and Iscah.

30 But Sarai was barren; she had no child.

31 And Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife, and they went forth to go together from Ur of the Chaldees into the land of Canaan; but when they came to Haran, they settled there.

32 And Terah lived 205 years; and Terah died in Haran.

CHAPTER 12

NOW [in Haran], the Lord said to Abram, Go for yourself [for your own advantage] out away from your country, from your relatives and your father's house to the land that I will show you. [Heb. 11:8-10.]

2 And I will make of you a great nation, and I will bless you [with abundant increase of favors] and make your name famous *and* distinguished, and you shall be a blessing — dispensing good to others.

3 And I will bless those who bless you, [who confer prosperity or happiness upon you] and [^]curse him who curses *or* uses insolent language toward you; in you shall all the families *and* kindred of the earth be blessed — by you they shall bless themselves. [Gal. 3:8.]

4 So Abram departed, as the Lord had directed him, and Lot [his nephew] went with him. Abram was 75 years old when he left Haran.

5 Abram took Sarai his wife, and Lot, his brother's son, and all their possessions that they had gathered, and the persons [servants] that they had ac-

quired in Haran; and they went forth to go to the land of Canaan. When they came to the land of Canaan,

6 Abram passed through the land to the locality of Shechem, to the oak *or* terebinth tree of Moreh. And the Canaanite was then in the land.

7 Then the Lord appeared to Abram, and said, I will give this land to your posterity. So Abram built an altar there to the Lord, Who had appeared to him.

8 From there he pulled up [his tent pegs] *and* departed to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord, and called upon the name of the Lord.

9 Abram journeyed on, still going toward the South.

10 Now there was a famine in the land; and Abram [^]went down into Egypt to live temporarily, for the famine in the land was oppressive (intense and grievous).

11 And when he was about to enter into Egypt, he said to Sarai his wife, I know that you are beautiful to behold.

12 So when the Egyptians see you, they will say, This is his wife, and they will kill me, but they will let you live.

13 Say, I beg of you, that you are [^]my sister, so that it may be well with me for your sake, and my life will be spared because of you.

14 And when Abram came into Egypt the Egyptians saw that the woman was very beautiful.

15 The princes of Pharaoh also saw her, and commended her to Pharaoh. And she was taken into Pharaoh's house [harem].

v) To look with disfavor on the Jews was to invite God's displeasure; to treat the Jews offensively was to incur His wrath. But to befriend the Jews was to bring down upon one's head the rewards of a promise that could not be broken.

w) Some books on archaeology frequently allude to the critical view that strangers could not have come into Egypt in earlier times, quoting Strabo and Diodorus to that effect; but later archaeological discoveries show that people from the region of Palestine and Syria were coming to Egypt in the period of Abraham. This is clearly indicated by a tomb painting at Beni Hassan, dating a little after 2,000 B.C. It shows Asiatic Semites who had come to Egypt. Furthermore, the archaeological and historical indications of the coming of the Hyksos into Egypt around 1900 B.C. provide another piece of evidence that strangers could come into that land. (Adapted from J. P. Free's *Abraham in Egypt*)

x) Sarah was Abraham's half sister. They had the same father, but different mothers (Gen. 20:12).

16 And he treated Abram well for her sake; he acquired sheep, oxen, he-donkeys, menservants, maidservants, she-donkeys, and 'camels.

17 But the Lord scourged Pharaoh and his household with serious plagues because of Sarai, Abram's wife.

18 And Pharaoh called Abram, and said, What is this that you have done to me? Why did you not tell me that she was your wife?

19 Why did you say, She is my sister, so I took her to be my wife? Now then, here is your wife; take her, and get away [from here]!

20 And Pharaoh commanded his men concerning him; and they brought him on his way with his wife and all that he had.

CHAPTER 13

SO Abram went up out of Egypt, he and his wife and all that he had, and Lot with him, into the South [country of Judah].

2 Now Abram was extremely rich in livestock and in silver and in gold.

3 And he journeyed on from the South [country of Judah] as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,

4 Where he had built an altar at first; and there Abram called on the name of the Lord. [Gal. 3:6-9.]

5 But Lot, who went with Abram, also had flocks and herds and tents.

6 Now the land was not able to nourish *and* support them so they might dwell together, for their possessions were too great for them to live together.

7 And there was strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle; and the Canaanite and the Perizzite dwelt then

in the land [making fodder more difficult to obtain].

8 So Abram said to Lot, Let there be no strife, I beg of you, between you and me, and between your herdsmen and my herdsmen; for we are relatives.

9 Is not the whole land before you? Separate yourself, I beg of you, from me. You take the left hand, then I will go to the right; or if you choose the right hand, then I will go to the left.

10 And Lot looked and saw that everywhere the Jordan valley was well watered. Before the Lord destroyed Sodom and Gomorrah, [it was all] like the garden of the Lord, like the land of Egypt, as you go to Zoar.

11 Then Lot chose for himself all the Jordan valley, and [he] traveled east; so they separated.

12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the [Jordan] valley, and moved his tent as far as Sodom *and* dwelt there.

13 But the men of Sodom were wicked and exceedingly great sinners against the Lord.

14 The Lord said to Abram, after Lot had left him, Lift up now your eyes, and look from the place where you are, northward and southward and eastward and westward;

15 For all the land which you see I will give to you and to your posterity for ever. [Acts 7:5.]

16 And I will make your descendants as the dust of the earth, so that if a man can count the dust of the earth, then shall your descendants also be counted.

17 Arise, walk through the land, the length of it and the breadth of it, for I will give it to you.

18 Then Abram moved his tent, and came and dwelt among the oaks *or* terebinths of Mamre, which are at

9) Critics have set aside the statement that Abraham had camels in Egypt as an error. But archaeological evidence, including some twenty objects ranging from the seventh century B.C. to the period before 3,000 B.C., proves the authenticity of the Bible record concerning Abraham. It includes not only statuettes, plaques, rock carvings and drawings representing camels, but "camel bones, a camel skull, and a camel hair rope." (J. P. Free in *Archaeology and Bible History*, adapted.)

Hebron, and built there an altar to the Lord.

CHAPTER 14

IN the days of the kings, Amraphel of Shinar, Arioch of Ellasar, Chedor-laomer of Elam, and Tidal of Goiim,

2 They made war on Kings Bera of Sodom, Birsha of Gomorrah, Shinab of Admah, Shemeber of Zeboiim, and the kings of Bela, that is, Zoar.

3 The latter joined together [as allies] in the Valley of Siddim, which is now the [Dead] Sea of Salt.

4 Twelve years they had served Chedor-laomer, but in the thirteenth year they rebelled.

5 And in the fourteenth year Chedor-laomer and the kings who were with him attacked and subdued the Rephaim in Ashteroth-karnaim, the Zuzim in Ham, and the Emim in Shaveh-kiriathaim,

6 And the Horites in their Mount Seir as far as Elparan, which is on the border of the wilderness.

7 Then they turned back and came to En-mishpat, which [now] is Kadesh, and subdued all the country of the Amalekites, and also the Amorites who dwell in Hazazon-tamar.

8 Then the kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela, that is, Zoar, went out and [together] they joined battle with [those kings] in the Valley of Siddim,

9 With Kings Chedor-laomer of Elam, Tidal of Goiim, Amraphel of Shinar, and Arioch of Ellasar, four kings against five.

10 Now the Valley of Siddim was full of slime or bitumen pits; and as the kings of Sodom and Gomorrah fled, they fell [were overthrown] there, and the remainder [of the kings] fled to the mountain.

11 [The victors] took all the wealth of Sodom and Gomorrah, and all the supply of provisions, and departed.

12 And they also took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, away with them.

13 Then one who had escaped came and told Abram the Hebrew [meaning, the one who came from beyond], who was living by the oaks or terebinths of Mamre the Amorite, brother of Eshcol and of Aner; these were allies of Abram.

14 When Abram heard that [his nephew] had been captured, he armed [led forth] his 318 trained servants, born in his own house, and pursued the enemy as far as Dan.

15 He divided his forces against them by night, he and his servants, and attacked and routed them, and pursued them as far as Hobah, which is north of Damascus.

16 And he brought back all the goods, and also brought back his kinsman Lot and his possessions, the women also and the people.

17 After [Abram's] return from the defeat and slaying of Chedor-laomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh, which is the King's Valley.

18 Melchizedek king of Salem [later called Jerusalem] brought out bread and wine [for their nourishment]; he was the priest of God Most High.

19 And he blessed him and said, Blessed (favored with blessings, made blissful, joyful) be Abram by God Most High, possessor and maker of heaven and earth,

20 And blessed, praised and glorified be God Most High Who has given your foes into your hand! And [Abram] gave him a tenth of all [he had taken]. [Heb. 7:1-10.]

2) One of the notable proofs of the antiquity of the early sections of Genesis is that many of the original names of places about which they speak were so old that Moses, the writer, had to add an explanation in order to identify these ancient names so that the Israelites returning from Egypt might recognize them. This chapter 14 alone contains six such explanatory notes (vss. 2, 3, 7, 8, 15 and 17).

21 And the king of Sodom said to Abram, Give me the persons, and keep the goods yourself.

22 But Abram said to the king of Sodom, I have lifted up my hand *and* sworn to the Lord, God Most High, the possessor *and* maker of heaven and earth,

23 That I would not take a thread or a shoelace or anything that is yours, lest you should say, I have made Abram rich.

24 [Take all] except only what my young men have eaten, and the share of the men [allies] who went with me, Aner, Eshcol, and Mamre; let them take their portion.

CHAPTER 15

AFTER these things the word of the Lord came to Abram in a vision, saying, Fear not, Abram, I am your shield, your abundant compensation, *and* your reward shall be exceedingly great.

2 And Abram said, Lord God, what can You give me, since I am going on [from this world] childless, and he who shall be the owner *and* heir of my house is this [steward] Eliezer of Damascus?

3 And Abram [continued], Look, You have given me no child, and [a servant] born in my house is my heir.

4 And behold, the word of the Lord came to him, saying, This man shall not be your heir; but he who shall come from your own body shall be your heir.

5 And He brought him outside [his tent into the starlight] and said, Look now toward the heavens, and count the stars, if you are able to number them. Then He said to him, So shall your descendants be. [Heb. 11:12.]

6 And [Abram] believed, (trusted in, relied on, remained steadfast to the Lord); and He counted it to him

as righteousness [right standing with God.] [Rom. 4:3, 18-22.]

7 And He said to him, I am the [same] Lord Who brought you out of Ur of the Chaldees, to give you this land as an inheritance.

8 But [Abram] said, Lord God, by what shall I know that I shall inherit it?

9 And He said to him, Bring to Me a heifer three years old, a she-goat three years old, a ram three years old, a turtledove, and a young pigeon.

10 And he brought Him all these, and cut them down the middle (into halves) and laid each half opposite the other; but the birds he did not divide.

11 And when the birds of prey swooped down upon the carcasses, Abram drove them away.

12 When the sun was setting a deep sleep overcame Abram, and a horror, (a terror, shuddering fear), of great darkness assailed *and* oppressed him.

13 And [God] said to Abram, Know positively that your descendants will be strangers dwelling as temporary residents in a land that is not theirs [Egypt], and will be slaves there, and they will be afflicted *and* oppressed for 400 years. [Literally fulfilled, Exod. 12:40.]

14 But I will bring judgment on that nation, whom they will serve; and afterward they shall come out with great possessions. [Acts 7:6, 7.]

15 And you shall go to your fathers in peace; you shall be buried in a good old (hoary) age.

16 And in the "fourth generation they shall come back here [to Canaan] again; for the iniquity of the Amorites [name of the most important group of that region and later included the people of all Canaan] is not yet full *and* complete. [Josh. 24:15.]

17 When the sun had gone down and a (thick) darkness had come on,

a) This prophecy was literally fulfilled. Moses, for example, who led the Israelites back to Canaan after their 400 years in Egypt, was "in the fourth generation" from Jacob — Levi, Kohath, Amram, Moses.

lo, a smoking oven and a flaming torch passed between those pieces.

18 On the same day the Lord made a covenant (promise, pledge) with Abram, saying, To your descendants I have given this land, from the river of Egypt to the great river Euphrates, the land of

19 The Kenites, the Kenizzites, the Kadmonites,

20 The Hittites, the Perizzites, the Rephaim,

21 The Amorites, the Canaanites, the Girgashites, and the Jebusites.

CHAPTER 16

NOW Sarai, Abram's wife bore him no children. She had an Egyptian maid, whose name was Hagar.

2 And Sarai said to Abram, See here, the Lord has restrained me from bearing. I am asking you to have intercourse with my maid; it may be that I may obtain children by her. And Abram listened to *and* heeded what Sarai said.

3 So Sarai, Abram's wife, took Hagar her Egyptian maid, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his [secondary] wife.

4 And he had intercourse with Hagar, and she became pregnant; and when she saw that she was with child, she looked with contempt upon her mistress *and* despised her.

5 Then Sarai said to Abram, May [the responsibility for] my wrong and deprivation of rights be upon you! I gave my maid into your bosom, and when she saw that she was with child, I was contemptible *and* despised in her eyes. The Lord be the judge between you and me.

6 But Abram said to Sarai, See here, your maid is in your hands *and* power; do as you please with her. And when Sarai dealt severely with her, humbling *and* afflicting her, [Hagar] fled from her.

7 But ^bthe Angel of the Lord found her by a spring of water in the wilderness, on the road to Shur.

8 And He said, Hagar, Sarai's maid, where did you come from, and where are you intending to go? And she said, I am running away from my mistress Sarai.

9 The Angel of the Lord said to her, Go back to your mistress and (humbly) submit to her control.

10 Also the Angel of the Lord said to her, I will multiply your descendants exceedingly so that they shall not be numbered for multitude.

11 And the Angel of the Lord [continued], See now, you are with child, and shall bear a son, and shall call his name Ishmael [that is, God hears]; because the Lord has heard *and* paid attention to your affliction.

12 And [Ishmael] shall be as a ^cwild ass among men; his hand will be against every man and every man's hand against him; and he shall live to the east *and* on the borders of all his kinsmen.

13 So she called the name of the Lord Who spoke to her, You are a God of seeing; for she said, Have I [not] even here [in the wilderness] looked after Him Who sees me [and lived]? Or have I here also seen [the future purposes or designs] of Him Who sees me?

14 Therefore the well was called Beer-lahai-roi (that is, A well to the

b) The Angel of the Lord is identified as Christ Himself in Gen. 48:16, where He is called "the redeeming Angel," or "the Angel the Redeemer."

c) "Nothing can be more descriptive of the wandering, lawless, freebooting life of the Arabs than this. From the beginning to the present they have kept their independence, and God preserves them as a lasting monument of His providential care and an incontestable argument of the truth of divine revelation. Had the books of Moses no other proof of their divine origin, the account of Ishmael and the prophecy concerning his descendants during a period of nearly 4,000 years, would be sufficient. To attempt to refute it would be most ridiculous presumption and folly" (*Clarke's Commentary*).

Living One Who sees me); it is "between Kadesh and Bered.

15 And Hagar bore Abram a son; and Abram called the name of his son whom Hagar bore, 'Ishmael.

16 Abram was 86 years old when Hagar bore Ishmael.

CHAPTER 17

WHEN Abram was 99 years old, the Lord appeared to him, and said, I am the Almighty God; walk *and* live habitually before Me, and be perfect — blameless, whole-hearted, complete.

2 And I will make My covenant (solemn pledge) between Me and you, and will multiply you exceedingly.

3 Then Abram fell on his face; and God said to him,

4 As for Me, behold, My covenant (solemn pledge) is with you, and you shall be the father of many nations.

5 Nor shall your name any longer be Abram (high father), but your name shall be Abraham (father of a multitude); for I have made you the father of many nations.

6 And I will make you exceedingly fruitful, and I will make nations of you, and 'kings shall come from you.

7 And I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting, solemn pledge to be a God to you and to your posterity after you. [Gal. 3:16.]

8 And I will give to you and to your posterity after you the land in which you are a stranger (going from place to place), all the land of Canaan for an everlasting possession; and I will be their God. [Acts 7:5.]

9 And God said to Abraham, As for you, you shall therefore keep My cove-

nant, you and your descendants after you throughout their generations.

10 This is My covenant, which you shall keep, between Me and you and your posterity after you: Every male among you shall be circumcised.

11 And you shall circumcise the flesh of your foreskin; and it shall be a token *or* sign of the covenant, (the promise or pledge), between Me and you.

12 He who is eight days old among you shall be circumcised, every male throughout your generations, whether born in [your] house or bought with [your] money from any foreigner not of your offspring.

13 He that is born in your house, and he that is bought with your money, must be circumcised; and My covenant shall be in your flesh for an everlasting covenant.

14 And the male who is not circumcised, that soul shall be cut off from his people; he has broken My covenant.

15 And God said to Abraham, As for Sarai your wife, you shall not call her name Sarai, but Sarah (princess) her name shall be.

16 And I will bless her, and give you a son also of her; yes, I will bless her, and she shall be a mother of nations; kings of peoples shall come from her.

17 Then Abraham fell on his face and laughed, and said in his heart, Shall a child be born to a man who is 100 years old? And shall Sarah, who is 90 years old, bear a son?

18 And [he] said to God, O that Ishmael might live before You!

19 But God said, Sarah your wife shall bear you a son indeed; and you shall call his name Isaac (laughter), and I will establish My covenant *or* solemn pledge with him for an everlasting cov-

d) This, "it is between Kadesh and Bered," is further proof of the antiquity of the original names, since the place had to be identified to the reader in the time of Moses.

e) Ishmael was the first person whom God named before his birth (vs. 11). Others were: Isaac, Gen.17:19; Josiah, I Kings 13:2; Solomon, I Chron. 22:9; Jesus, Matt. 1:21, and John the Baptist, Luke 1:13.

f) This prophecy and promise have been literally fulfilled countless times; for example, by all of the kings of Israel and Judah.

enant, and with his posterity after him.

20 And as for Ishmael, I have heard *and* heeded you; behold, I will bless him and will make him fruitful and will multiply him exceedingly: he shall be the father of twelve princes, and I will make him a great nation. [Fulfilled, 25:12-18.]

21 But My covenant, My promise and pledge, I will establish with Isaac, whom Sarah shall bear to you at this season next year.

22 And God stopped talking with him, and went up from Abraham.

23 And Abraham took Ishmael his son and all that were born in his house and all that were bought with his money, every male among [those] of Abraham's house, and circumcised [them] the very same day, as God had said to him.

24 And Abraham was 99 years old when he was circumcised.

25 And Ishmael his son was thirteen years old when he was circumcised.

26 On the very same day Abraham was circumcised and Ishmael his son,

27 And all the men of his house, both those born in the house and those bought with money from a foreigner, were circumcised along with him.

CHAPTER 18

NOW the Lord appeared to Abraham by the oaks or terebinths of Mamre; as he sat at the door of his tent in the heat of the day,

2 He lifted up his eyes and looked, and lo, three men stood at a little distance from him. He ran from the tent door to meet them, and bowed himself to the ground,

3 And said, My lord, if now I have found favor in your sight, do not pass by your servant, I beg of you.

4 Let a little water be brought, and wash your feet, and recline *and* rest yourselves under the tree.

5 And I will bring a morsel (mouthful) of bread, to refresh *and* sustain your hearts before you go on further: for that is why you have come to your servant. And they replied, Do as you have said.

6 So Abraham hastened into the tent to Sarah, and said, Quickly get ready three measures of fine meal, knead it, and bake cakes.

7 And Abraham ran to the herd, and brought a calf tender and good, and gave it to the young man [to butcher]: then [Abraham] hastened to prepare it.

8 And he took curds, and milk, and the calf which he had made ready, and set it before [the men]: and he stood by them under the tree while they ate.

9 And they said to him, Where is Sarah your wife? And he said, [She is here] in the tent.

10 [The Lord] said, I will surely return to you when the season comes round, and lo, Sarah your wife shall have a son. And Sarah was listening *and* heard it at the tent door which was behind Him. [Rom. 9:9-12.]

11 Now Abraham and Sarah were old, well advanced in years; it had ceased to be with Sarah as with [young] women.

12 Therefore Sarah laughed to herself, saying, After I have become aged shall I have pleasure *and* delight, my lord [husband], being old also? [I Peter 3:6.]

13 And ^gthe Lord asked Abraham, Why did Sarah laugh, saying, Shall I really bear a child, when I am so old?

14 Is anything too hard *or* too wonderful ^hfor the Lord? At the appointed time, when the season [for her delivery] comes around, I will return to you

g) One of those three guests was the Lord, and as God the Father was never seen in bodily form (John 1:18), only the Angel of the covenant, Christ Himself, can be meant here.

h) The word "Lord" as applied to God is obviously the most important word in the Bible, for it occurs there oftener than any other important word — by actual count more than 5,000 times. *Nothing* is "too hard *or* too wonderful" for Him when He is truly made Lord.

and Sarah shall have borne a son. [Matt. 19:26.]

15 Then Sarah denied, saying, I did not laugh; for she was afraid. And He said, No, but you did laugh.

16 The men rose up from there and faced toward Sodom; and Abraham went with them to bring them on the way.

17 And the Lord said, Shall I hide from Abraham [My friend and servant] what I am going to do, [Gal. 3:8.]

18 Since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed through him, *and* shall bless themselves by him?

19 For I have known (chosen, acknowledged) him [as My own] so that he may teach *and* command his children and the sons of his house after him to keep the way of the Lord and to do what is just and righteous, so the Lord may bring Abraham what He has promised him.

20 And the Lord said, Because the shriek [of the sins] of Sodom and Gomorrah is great, and their sin is exceedingly grievous;

21 I will go down now, and see whether they have done altogether [as vilely and wickedly] as is the cry of it, which is come to Me; and if not, I will know.

22 Now the [two] men turned from there, and went toward Sodom; but Abraham still stood before the Lord.

23 And Abraham came close, and said, Will You destroy the righteous [those upright and in right standing with God] together with the wicked?

24 Suppose there are in the city fifty righteous; will You destroy the place and not spare it for (the sake of) the fifty righteous in it?

25 Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous fare as do the wicked! Be that far from You! Shall not the Judge of all the earth execute judgment *and* do righteously?

26 And the Lord said, If I find in the city of Sodom fifty righteous [in right standing with God], I will spare the whole place for their sakes.

27 Abraham answered, Behold now, I who am but dust and ashes have taken upon myself to speak to the Lord.

28 If five of the fifty righteous should be lacking; will You destroy the whole city for lack of five? He said, If I find forty-five, I will not destroy it.

29 And [Abraham] spoke to Him yet again, and said, Suppose [only] forty shall be found there. And He said, I will not do it for forty's sake.

30 Then [Abraham] said to Him, Oh, let not the Lord be angry, and I will speak [again]. Suppose [only] thirty shall be found there. And He answered, I will not do it if I find thirty there.

31 And [Abraham] said, Behold now, I have taken upon myself to speak [again] to the Lord. Suppose [only] twenty shall be found there. And [the Lord] replied, I will not destroy it for twenty's sake.

32 And he said, Oh, let not the Lord be angry, and I will speak again only this once. Suppose ten [righteous people] shall be found there. And [the Lord] said, I will not destroy it for ten's sake.

33 And the Lord went His way when He finished speaking with Abraham; and Abraham returned to his place.

CHAPTER 19

IT was evening when the two angels came to Sodom. Lot was sitting at Sodom's [city] gate. Seeing them, Lot rose up to meet them and bowed to the ground.

2 And he said, My lords, turn aside, I beg of you, into your servant's house and spend the night, and bathe your feet. Then you can arise early and go on your way. But they said, No; we will spend the night in the square.

3 [Lot] entreated *and* urged them greatly until they yielded, and [with him] entered his house. And he made them a dinner (with drinking), and had unleavened bread which he baked; and they ate.

4 But before they lay down, the men of the city of Sodom, both young and old, all the men from every quarter, surrounded the house.

5 And they called to Lot, and said, Where are the men who came to you tonight? Bring them out to us, that we may know [be intimate with] them.

6 And Lot went out of the door to the men, and shut the door after him,

7 And said, I beg of you, my brothers, do not behave so wickedly.

8 Look now, I have two daughters who are virgins; let me, I beg of you, bring them out to you, and you do as you please with them; but only do nothing to these men, for they have come under the [protection] of my roof.

9 But they said, Stand back! And they said, This fellow came in to live here temporarily and now he presumes to be [our] judge! Now we will deal worse with you than with them. So they rushed at *and* pressed violently against Lot, and came close to breaking down the door.

10 But the men [the angels] reached out and pulled Lot into the house to them, and shut the door after him.

11 And they struck the men that were at the door of the house with [dazzled] blindness, from the youths to the old men, so that they wearied themselves [groping] to find the door.

12 And the [two] men asked Lot, Have you any others here? Sons-in-law, or your sons, or daughters? Whomever you have in the city, bring them out of this place.

13 For we will spoil *and* destroy [Sodom], for the outcry *and* shriek against its people has grown great be-

fore the Lord; and He has sent us to destroy it.

14 And Lot went out and spoke to his sons-in-law who were to marry his daughters, and said, Up, get out of this place; for the Lord will spoil *and* destroy this city! But he seemed to his sons-in-law as if he were [only] joking.

15 When morning came, the angels urged Lot to hurry, saying, Arise, take your wife and two daughters who are here [and be off]; lest you [too] be consumed *and* swept away in the iniquity *and* punishment of the city.

16 But while he lingered, the men seized him and his wife and his two daughters by the hand, for the Lord was merciful to him: and they brought him forth and set him outside the city and left him there.

17 And when they had brought them forth, they said, Escape for your life! Do not look behind you, or stop anywhere in 'the whole valley; escape to the mountains [of Moab], lest you be consumed.

18 And Lot said to them, Oh, not that, my lords!

19 Behold now, your servant has found favor in your sight, and you have magnified your kindness and mercy to me in saving my life: but I cannot escape to the mountains lest the evil overtake me, and I die.

20 See now yonder city; it is near enough to flee to, and it is a little one. Oh, let me escape to it! Is it not a little one? And my life will be saved!

21 And [the angel] said to him, See, I have yielded to your entreaty concerning this thing also, that I will not destroy this city for which you have spoken.

22 Make haste and take refuge there, for I cannot do anything until you have arrived there. Therefore the name of the city was called Zoar [little].

23 The sun had risen above the earth when Lot entered Zoar.

i) The valley which Lot had once so much coveted (Gen. 13:10, 11).

24 Then the Lord rained on Sodom and on Gomorrah brimstone and fire from the Lord out of the heavens.

25 He overthrew, destroyed *and* ended those cities, and all the valley and all the inhabitants of the cities, and what grew on the ground.

26 But [Lot's] wife looked back from behind him, and she 'became a pillar of salt.

27 Abraham went up early next morning to the place where he [only the day before had] stood before the Lord.

28 And he looked toward Sodom and Gomorrah and all the land of the valley and saw, and lo, the smoke of 'the country went up like the smoke of a furnace.

29 When God spoiled *and* destroyed the cities of the plain [of Siddim], He [earnestly] remembered Abraham (imprinted, fixed him indelibly on His mind); and He sent Lot out of the midst of the overthrow, when he overthrew the cities where Lot lived.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him: for he feared to dwell in Zoar: and he lived in a cave, he and his two daughters.

31 The elder said to the younger, Our father is aging, and there is not a man on earth to live with us in the customary way.

32 Come, let us make our father drunk with wine, and we will lie with him, so that we may preserve offspring [our race] through our father.

33 And they made their father drunk with wine that night; and the older went in and lay with her father; and he

was not aware when she lay down or when she arose.

34 Then the next day the first-born said to the younger, See here, I lay last night with my father; let us make him drunk with wine tonight also; then you go in and lie with him, so that we may preserve offspring [our race] through our father.

35 And they made their father drunk with wine again that night; and the younger arose and lay with him; and he was not aware when she lay down or when she arose.

36 Thus both the daughters of Lot were with child by their father.

37 The older bore a son, and named him Moab [of a father]; he is father of the Moabites to this day.

38 The younger also bore a son, and named him Ben-ammi [son of my people]; he is father of the Ammonites to this day.

CHAPTER 20

NOW Abraham journeyed from there toward the 'south country and dwelt between Kadesh and Shur, and lived temporarily in Gerar.

2 And Abraham said of Sarah his wife, She is my sister; and Abimelech king of Gerar sent and took Sarah [into his harem].

3 But God came to Abimelech in a dream by night, and said, Behold, you are a dead man, because of the woman whom you have taken [as your own], for she is a man's wife.

4 But Abimelech had not come near her; so he said, Lord, will you slay a people who are just *and* innocent?

j) Lot's wife not only "looked back" to where her heart's interests were, but she lingered behind; and probably overtaken by the fire and brimstone, her dead body became incrustated with salt, which, in that salt-packed now Dead Sea area, grew larger with more incrustations — a veritable "pillar of salt." In fact, at the southern end of the Dead Sea there is a mountain of table salt called Jebel Usdum, "Mount of Sodom." It is about six miles long, three miles wide, and 1,000 feet high. It is covered with a crust of earth several feet thick, but the rest of the mountain is said to be solid salt. (George T. B. Davis in *Rebuilding Palestine According to Prophecy*, adapted.) Somewhere in this area Lot's wife looked back to where her treasures and her heart were, and "she became a pillar of salt." Jesus said, "Remember Lot's wife." (Luke 17:32.)

k) Not only were Sodom and Gomorrah blazing ruins, but also Admah and Zeboiim (Deut. 29:23; IIos. 11:8), as well as all the towns in the valley of Siddim, Zoar alone being excepted.

l) "Primitive geographic expressions such as 'the south country' (20:1 and 24:62) and 'the east country' (25:6) are used in the time of Abraham . . . After the time of Genesis they have well-known and well-defined names; I submit that they were written down in early days, and that no writer after Moses could have used such archaic expressions as these" (P. J. Wiseman, in *New Discoveries in Babylonia About Genesis*).

5 Did not the man tell me, She is my sister? And she said, He is my brother. In integrity of heart and innocency of hands I have done this. [v. 12.]

6 Then God said to him in the dream, Yes, I know you did this in the integrity of your heart, for it was I Who kept you back *and* spared you from sinning against Me; therefore I did not give you occasion to touch her.

7 So now restore to the man his wife; for he is a prophet, and he will pray for you, and you shall live. But if you do not restore her [to him], know that you shall surely die, you, and all that are yours.

8 So Abimelech rose early in the morning, and called all his servants, and told them all these things; and the men were exceedingly [filled with] reverence *and* fear.

9 Then Abimelech called Abraham, and said to him, What have you done to us? And how have I offended you, that you should bring on me and my kingdom a great sin? You have done to me what ought not to be done [to any one].

10 And Abimelech said to Abraham, What did you see [in us], that [justified] you in doing such a thing as this?

11 And Abraham said, Because I thought, Surely there is no reverence *or* fear of God at all in this place; and they will slay me because of my wife.

12 But truly, she is my sister; she is the daughter of my father, but not of my mother; and she became my wife.

13 When God caused me to wander from my father's house I said to her, This kindness you can show me: at every place we stop, say of me, He is my brother.

14 Then Abimelech took sheep and oxen, and male and female slaves, and gave them to Abraham, and restored to him Sarah his wife.

15 And Abimelech said, Behold, my

land is before you; dwell where it pleases you.

16 And to Sarah he said, Behold, I have given this brother of yours 1000 pieces of silver; see, it is to compensate to you [for all that has occurred], and to vindicate your honor before all who are with you. Before all men you are cleared *and* compensated.

17 So Abraham prayed to God; and God healed Abimelech and his wife, and his female slaves, and they bore children.

18 For the Lord had closed fast the wombs of all in Abimelech's household, because of Sarah, Abraham's wife.

CHAPTER 21

THE Lord visited Sarah as He had said, and the Lord did for her as He had promised.

2 For Sarah became pregnant and bore Abraham a son in his old age, at the set time God had told him.

3 Abraham named his son, whom Sarah bore to him, Isaac (laughter).

4 And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.

5 Sarah was 100 years old when Isaac was born.

6 And Sarah said, God has made me to laugh; all who hear will laugh with me.

7 And she said, Who would have said to Abraham, that Sarah would nurse children at the breast? For I have borne him a son in his old age! [Heb. 11:12.]

8 And the child grew and was weaned; and Abraham made a great feast the same day that Isaac was weaned.

9 Now Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking [Isaac].

10 Therefore she said to Abraham,

m) See footnote on 16:15.

n) This was probably when the child was about three years of age. Samuel served in the sanctuary from the time that he was weaned (I Sam. 1:22-28). A Hebrew mother is quoted in II Maccabees 7:27 as saying to her son that she gave him "suck three years."

Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son Isaac. [Gal. 4:28-31.]

11 And the thing was very grievous (serious, evil) in Abraham's sight on account of his son [Ishmael].

12 God said to Abraham, Do not let it seem grievous *and* evil to you because of the youth and your bondwoman; in all that Sarah has said to you, do what she asks; for in Isaac shall your posterity be called. [Rom. 9:7.]

13 And I will make a nation of the son of the bondwoman also, because he is your offspring.

14 So Abraham rose early in the morning, and took bread and a bottle of water, and gave it to Hagar, putting it on her shoulder, and sent her and the youth away. And she wandered on [aimlessly], and lost her way in the wilderness of Beer-sheba.

15 When the water in the bottle was all gone, Hagar caused the youth to lie down under one of the shrubs.

16 Then she went, and sat down opposite him a good way off, about a bow-shot; for she said, Let me not see the death of the lad. And as she sat over opposite him, *he* lifted up his voice and wept *and* she raised her voice and wept.

17 And God heard the voice of the youth, and the Angel of God called to Hagar out of Heaven, and said to her, What troubles you, Hagar? Fear not, for God has heard the voice of the youth where he is.

18 Arise, raise up the youth and support him with your hand; for I intend to make him a great nation.

19 Then God opened her eyes and she saw a well of water; and she went and filled the [empty] bottle with water, and caused the youth to drink.

20 And God was with the youth; and he developed, and dwelt in the wilderness and became an archer.

21 He dwelt in the wilderness of Paran; and his mother took a wife for him out of the land of Egypt.

22 At that time Abimelech with Phicol, commander of his army, said to Abraham, God is with you in everything you do;

23 So now, swear to me here by God that you will not deal falsely with me, or with my son, or with my posterity, but as I have dealt with you kindly, you will do the same with me and the land in which you have sojourned.

24 And Abraham said, I will swear.

25 When Abraham complained *and* reasoned with Abimelech about a well of water [his] servants had violently seized,

26 Abimelech said, I know not who did this thing; you did not tell me, and I did not hear of it until today.

27 So Abraham took sheep and oxen and gave them to Abimelech, and the two men made a league *or* covenant.

28 Abraham set apart seven ewe lambs of the flock.

29 And Abimelech said to Abraham, What do these seven ewe lambs which you have set apart mean?

30 He said, You are to accept these seven ewe lambs from me as a witness for me that I dug this well.

31 Therefore that place was called Beer-sheba (well of the oath), because there both parties swore an oath.

32 Thus they made a covenant at Beer-sheba; then Abimelech and Phicol, the commander of his army, returned to the land of the Philistines.

33 Abraham planted a tamarisk tree in Beer-sheba and called there on the name of the Lord, the eternal God.

34 And Abraham sojourned in Philistia many days.

o) Ishmael was born when Abraham was 86 years old (Gen. 16:16), so Ishmael was 14 when Isaac was born. Isaac was weaned (21:8) at least three years later probably (cp. II Chron. 31:16; II Mac. 7:27).

ð) The Hebrew says, "she lifted up her voice." The Greek (Septuagint) says "he," which the next verse seems to support. The circumstances allow both.

CHAPTER 22

AFTER these events, God tested *and* proved Abraham, and said to him, Abraham! And he said, Here I am.

2 [God] said, Take now your son, your only son Isaac, whom you love, and go to the region of Moriah and offer him there as a burnt offering upon one of the mountains of which I will tell you.

3 So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; and he split the wood for the burnt offering, then began the trip to the place of which God had told him.

4 On the third day Abraham looked up and saw the place in the distance.

5 And Abraham said to his servants, Settle down *and* stay here with the donkey; and I and the young man will go yonder and worship, and *come* again to you.

6 Then Abraham took the wood for the burnt offering, and laid it on [the shoulders of] Isaac his son; and he took the fire [that is, the firepot] in his own hand, and a knife, and the two of them went on together.

7 And Isaac said to Abraham, My father! And he said, Here I am, my son. [Isaac] said, See, here are the fire and the wood, but where is the lamb for a burnt sacrifice?

8 Abraham said, My son, *God* will provide Himself a lamb for a burnt offering. So the two went on together.

9 When they came to the place of which God had told him, Abraham built an altar there; then he laid the wood in order and *bound* Isaac his

son, and laid him on the altar on the wood. [Matt. 10:37.]

10 And Abraham stretched forth his hand and took hold of the knife to slay his son. [Heb. 11:17-19.]

11 But the Angel of the Lord called to him from Heaven, and said, Abraham, Abraham! He answered, Here I am.

12 And He said, Do not lay your hand on the lad, or do anything to him; for now I know that you fear *and* revere God, since you have not held back from Me *or* begrudged giving Me your son, your only son.

13 Then Abraham looked up *and* glanced around, and lo, behind him was a ram caught in a thicket by his horns. And Abraham went and took the ram, and offered it up for a burnt offering *and* an ascending sacrifice instead of his son!

14 So Abraham called the name of that place, The Lord will provide; and it is said to this day, On the mount of the Lord it shall be provided.

15 The Angel of the Lord called to Abraham from Heaven the second time,

16 And said, I have sworn by Myself, says the Lord, since you have done this, and have not withheld [from Me] *or* begrudged [giving Me] your son, your only son,

17 That in blessing I will bless you, and in multiplying I will multiply your descendants as the stars of the heavens and as the sand on the seashore. And your Seed [Heir] shall possess the gate of His enemies; [Heb. 6:13, 14; 11:12.]

18 And in your Seed ['Christ] shall all the nations of the earth be blessed

q) Abraham was not lying to his servants, or trying to deceive them. He believed God Who had promised him that this young man's posterity was to inherit the promises made to Abraham (Gen. 12:2, 3).

r) We must not suppose that this was the language merely of faith and obedience. *Abraham* spoke prophetically, and referred to that Lamb of God which HE had provided for Himself, Who in the fullness of time would take away the sin of the world, and of Whom Isaac was a most expressive type (Clarke's *Commentary*). For Abraham was a prophet (Gen. 20:7). Jesus said, Abraham hoped for "My day [My incarnation]; and he did see it, and was glad" (John 8:56).

s) Isaac, who was perhaps twenty-five years old (*Josephus*), shared his father's confidence in God's promise. Was not his very existence the result of God keeping His word? (Gen. 17:15-17.)

t) We have the authority of the Apostle Paul (Gal. 3:8, 16, 18) to restrict this promise to our blessed Lord, Who was the Seed through Whom alone all God's blessings of providence, mercy, grace, and glory, should be conveyed to the nations of the earth (Adam Clarke's *Commentary*).

and [by Him] bless themselves, because you have heard *and* obeyed My voice. [Acts 3:25, 26; Gal. 3:16.]

19 So Abraham returned to his servants and they rose up and went with him to Beer-sheba; there Abraham lived.

20 Now after these things it was told Abraham, Milcah has also borne children to your brother Nahor:

21 Uz the first-born, Buz his brother, Kemuel the father of Aram,

22 Chesed, Hazo, Pildash, Jidlaph, and Bethuel.

23 Bethuel became the father of Rebekah. These eight Milcah bore to Nahor, Abraham's brother.

24 And his concubine, whose name was Reumah, bore Tebah, Gaham, Tahash, and Maacah.

CHAPTER 23

SARAH lived 127 years; this was the length of the life of Sarah.

2 And Sarah died in Kiriath-arba; "the same is Hebron, in the land of Canaan. And Abraham went to mourn for Sarah and to weep for her.

3 And Abraham stood up from before his dead, and said to the sons of Heth,

4 I am a stranger and a sojourner with you; give me property for a burial place among you, that I may bury my dead out of my sight.

5 And the Hittites replied to Abraham,

6 Listen to us, my lord; you are a mighty prince among us. Bury your dead in any tomb *or* grave of ours that you may choose; none of us will withhold from you his tomb, or hinder you from burying your dead.

7 And Abraham stood up, and bowed himself to the people of the land, the Hittites.

8 And he said to them, If you are

willing to grant my dead burial out of my sight, listen to me, and ask Ephron the son of Zohar for me,

9 That he may give me the cave of Machpelah, which he owns; it is at the end of his field. For the full price let him give it to me here in your presence, as a burial place to which I may hold fast among you.

10 Now Ephron was present there among the sons of Heth; so, in the hearing of all who went in at the gate of his city, Ephron the Hittite answered Abraham, saying,

11 No, my lord, hear me; I give you the field, and the cave that is in it I give you; in the presence of the sons of my people I give it to you. Bury your dead.

12 Then Abraham bowed himself down before the people of the land.

13 And he said to Ephron in the presence of the people of the land, But if you will give it, I beg of you, hear me: I will give you the price of the field; accept it from me, and I will bury my dead there.

14 Ephron replied to Abraham, saying,

15 My lord, listen to me: the land is worth 400 shekels of silver; what is that between you and me? So bury your dead.

16 So Abraham listened to what Ephron said *and* acted upon it. He weighed to Ephron the silver which he had named in the hearing of the Hittites, 400 shekels of silver according to the weights current among the merchants.

17 So the field of Ephron in Machpelah, which was to the east of Mamre [Hebron], the field and the cave which was in it and all the trees that were in the field, and in all its borders round about, were made over

18 As a possession to Abraham, in

u) Surely this indicates that this detail was written at a very early date, and before Israel had entered the land. No one in later times would need to be told where Hebron was. Not only was it conspicuous in Joshua's and Caleb's day, but it became a "city of refuge." Besides all this, David was for seven years king in Hebron. Obviously the Israelites had not yet entered Canaan and had to be told not only the name of the place where Abraham and Isaac had lived and were buried, but also its location. (Adapted from P. J. Wiseman's *New Discoveries in Babylonia About Genesis*.)

the presence of the Hittites, before all who went in at his city gate.

19 After this, Abraham buried Sarah his wife in the cave of the field of Machpelah to the east of Mamre, that is Hebron, in the land of Canaan.

20 The field and the cave in it were conveyed to Abraham for a permanent burial place, by the sons of Heth.

CHAPTER 24

NOW Abraham was old, well advanced in years; and the Lord had blessed Abraham in all things.

2 And Abraham said to his eldest servant of his house [Eliezer of Damascus] who ruled over all that he had, I beg of you, put your hand under my thigh; [Gen. 15:2.]

3 And you shall swear by the Lord, the God of Heaven and earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I have settled.

4 But you shall go to my country and to my relatives, and take a wife for my son Isaac.

5 The servant said to him, But perhaps the woman will not be willing to come along after me to this country. Must I take your son to the country from which you came?

6 Abraham said to him, See to it that you do not take my son back there.

7 The Lord, the God of Heaven, Who took me from my father's house, from the land of my family and my birth, Who spoke to me and swore to me, saying, To your offspring I will give this land, He will send His Angel before you, and you shall take a wife from there for my son.

8 And if the woman should not be willing to go along after you, then you will be clear from this oath; only you must not take my son back there.

9 So the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

10 And the servant took ten of his master's camels and departed, taking some of all his master's treasures with him; thus he journeyed to Mesopotamia [between the Tigris and the Euphrates], to the city of Nahor [Abraham's brother].

11 And he made his camels to kneel down outside the city by a well of water at the time of the evening when women go out to draw water.

12 And he said, O Lord God of my master Abraham, I pray You, cause me to meet with good success today, and show kindness to my master Abraham.

13 See, I stand here by the well of water, and the daughters of the men of the city are coming to draw water;

14 And let it so be that the girl to whom I say, Pray let down your jar that I may drink, and she replies, Drink, and I will give your camels drink also; let it be she whom You have selected and appointed and indicated for Your servant Isaac [to be a wife to him]; and by it I shall know that You have shown kindness and faithfulness to my master.

15 Before he had done speaking, lo, out came Rebekah, the daughter of Bethuel, son of Milcah and Nahor the brother of Abraham, with her water jar on her shoulder.

16 And the girl was very beautiful and attractive, chaste and modest and unmarried. And she went down to the well, filled her water jar and came up.

17 And the servant ran to meet her, and said, Pray, let me drink a little water from your water jar.

18 And she said, Drink, my lord;

v) Here were buried Abraham and Sarah, Isaac and Rebekah, Jacob and Leah. (Gen. 49:31; 50:13.)

w) This chapter is highly illustrative of God the Father, Who sends forth His Holy Spirit to win the consent of the individual soul to become the bride of His Son. Keep these resemblances constantly in mind as you read and see how the story unfolds. First meet the Father and note His concern about His Son's bride. Then get acquainted with the Holy Spirit's great, selfless heart, Whose one purpose is to win the girl for His Master's Son. Then meet the Son and note His tenderness as He claims His bride. This whole longest chapter in Genesis is devoted to this important story.

x) The Holy Spirit does not win unwilling souls, only "whosoever will."

and she quickly let down her jar on her hand, and gave him a drink.

19 When she had given him a drink, she said, I will draw water for your camels also, until they finish drinking.

20 So she quickly emptied her jar into the trough and ran again to the well, and drew water for all his camels.

21 The man stood gazing at her in silence, waiting to know if the Lord had made his trip prosperous.

22 And when the camels had done drinking, the man took a gold ear *or* nose ring of half a shekel weight, and for her hands two bracelets of ten shekels weight of gold;

23 And said, Whose daughter are you? Pray tell me: Is there room in your father's house for us to lodge here?

24 And she said to him, I am the daughter of Bethuel the son of Milcah and Nahor.

25 She said also to him, We have both straw and provender (fodder) enough, and room in which to lodge.

26 The man bowed down his head, and worshiped the Lord,

27 And said, Blessed be the Lord, the God of my master Abraham, Who has not left my master bereft *and* destitute of His loving kindness and steadfastness. I being in the way [of obedience and faith] the Lord led me to the house of my master's kinsmen.

28 The girl related to her mother's household what had happened.

29 Now Rebekah had a brother whose name was Laban; and Laban ran out to the man at the well.

30 For when he saw the ear *or* nose ring, and the bracelets on his sister's arms, and when he heard Rebekah his sister saying, The man said this to me, he went to the man, and found him standing by the camels at the well.

31 He cried, Come in, you blessed of the Lord! Why do you stand outside?

For I have made the house ready *and* have prepared a place for the camels.

32 So the man came into the house; and [Laban] ungirded his camels, and gave straw and provender for the camels, and water to bathe his feet and the feet of the men who were with him.

33 A meal was set before him, but he said, 'I will not eat until I have told my errand. And [Laban] said, Speak on.

34 And he said, I am Abraham's servant.

35 And the Lord has blessed my master mightily, and he has become great; and He has given him flocks, herds, silver, gold, menservants, maidservants, camels, and asses.

36 And Sarah my master's wife bore a son to my master when she was old, and to him he has given all that he has.

37 And my master made me swear, saying, You must not take a wife for my son from the daughters of the Canaanites in whose land I dwell;

38 But you shall go to my father's house and to my family, and take a wife for my son.

39 And I said to my master, But suppose the woman will not follow me.

40 And he said to me, The Lord, in Whose presence I walk (habitually), will send His Angel with you and prosper your way; and you shall take a wife for my son from my kindred and from my father's house.

41 Then you shall be clear from my oath; when you come to my kindred, and if they do not give her to you, you shall be free *and* innocent of my oath.

42 I came today to the well, and said, O Lord God of my master Abraham, if You are now causing me to go on my way prosperously,

43 See, I am standing by the well of water. Now let it be that when the maiden comes out to draw water, and

*) The characteristics of a model servant of God are pictured here: (1) He is dependable and trustworthy, v. 2. (2) He is praying, v. 12. (3) He is so in earnest that he refuses to eat before attending to his Master's business. (4) He never speaks his own name, but is always speaking about his Master. (5) He gives God all the glory, v. 48.

I say to her, Pray, give me a little water from your [water] jar to drink;

44 And if she says to me, You drink, and I will draw water for your camels also, let that same woman be the one whom the Lord has selected *and* indicated for my master's son.

45 And before I had done praying in my heart, behold, Rebekah came out with her [water] jar on her shoulder; and she went down to the well and drew water. And I said to her, Pray, let me have a drink.

46 And she quickly let down her [water] jar from her shoulder, and said, Drink, and I will water your camels also. So I drank, and she gave the camels drink also.

47 I asked her, Whose daughter are you? She said, The daughter of Bethuel, Nahor's son, whom Milcah bore to him. And I put the ear *or* nose ring on her face, and the bracelets upon her arms.

48 And I bowed down my head, and worshiped the Lord, and blessed the Lord, God of my master Abraham, Who had led me in the right way to take my master's brother's daughter to his son.

49 And now if you will deal kindly and truly with my master (showing faithfulness to him), tell me; and if not, tell me, that I may turn to the right or to the left.

50 Then Laban and Bethuel answered, The thing comes forth from the Lord; we cannot speak bad or good to you.

51 Rebekah is before you, take her and go, and let her be the wife of your master's son, as the Lord has said.

52 And when Abraham's servant heard their words, he bowed himself to the ground before the Lord.

53 And the servant brought out jewels of silver, jewels of gold, and garments, and gave them to Rebekah; he also gave precious things to her brother and her mother.

54 Then they ate and drank, he and

the men who were with him, and stayed there all night. And in the morning they arose and he said, Send me away to my master.

55 But [Rebekah's] brother and mother said, Let *her* stay with us a few days, at least ten; then she shall go.

56 But [the servant] said to them, Do not hinder *and* delay me, seeing the Lord has caused me to go prosperously on my way; send me away that I may go to my master.

57 And they said, We will call the girl and ask her desire.

58 So they called Rebekah, and said to her, Will you go with this man? And she said, I will go.

59 So they sent away Rebekah their sister and her nurse [Deborah], and Abraham's servant and his men.

60 And they blessed Rebekah, and said to her, You are our sister; become the mother of thousands of ten thousands, and let your posterity possess the gate of their enemies.

61 And Rebekah and her maids arose, and followed the man upon the camels. Thus the servant took Rebekah and went on his way.

62 Now Isaac had returned from going to the well Beer-lahai-roi (that is, A well to the Living One Who sees me), for he [now] dwelt in the South country — the Negeb.

63 And Isaac went out to meditate *and* bow down [in prayer] in the open country in the evening; and he looked up and saw that lo, the camels were coming.

64 And Rebekah looked up, and when she saw Isaac, she dismounted from off the camel.

65 For she [had] said to the servant, Who is this man walking across the field to meet us? And the servant [had] said, It is my master: so she took a veil and concealed herself with it.

66 And the servant told Isaac everything that he had done.

67 And Isaac brought *her* into his mother Sarah's tent, and took Rebekah

and she became his wife; and he loved her. Thus Isaac was comforted after his mother's death.

CHAPTER 25

A BRAHAM took another wife, and her name was Keturah.

2 And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

3 Jokshan was the father of Sheba and Dedan. The sons of Dedan were Asshurim, Letushim, and Leummim.

4 The sons of Midian were Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah.

5 And Abraham gave all that he had to Isaac.

6 But to the sons of his concubines [Hagar and Keturah] Abraham gave gifts, and while he was still living he sent them to the East country, away from Isaac his son [of promise].

7 The days of Abraham's life were 175 years.

8 Then Abraham's spirit was released, and he died at a good (ample, full) old age, an old man, satisfied *and* satiated, and ²was gathered to his people. [Gen. 15:15.]

9 And his sons ¹Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is east of Mamre,

10 The field which Abraham purchased of the Hittites. There Abraham was buried with Sarah his wife.

11 After the death of Abraham, God blessed his son Isaac; and Isaac dwelt at Beer-lahai-roi (that is, A well to the Living One Who sees me).

12 Now these are the descendants of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bore to Abraham.

13 These are the names of the sons of Ishmael, named in the order of their

births: Nebaioth, the firstborn of Ishmael; and Kedar, Adbeel, Mibsam,

14 Mishma, Dumah, Massa,

15 Hadad, Tema, Jetur, Naphish, and Kedemah.

16 These are the sons of Ishmael, and these are their names, by their villages and by their encampments [sheepfolds]; twelve princes according to their tribes. [Foretold in 17:20.]

17 And Ishmael lived 137 years; then his spirit left him, and he died and was gathered to his kindred.

18 And [Ishmael's sons] dwelt from Havilah to Shur, which is before Egypt in the direction of Assyria. [Ishmael] dwelt close [to the lands] of all his brethren.

19 And these are the histories of the descendants of Isaac, Abraham's son: Abraham was the father of Isaac.

20 Isaac was 40 years old when he married Rebekah, the daughter of Bethuel the Aramean of Padan-aram, the sister of Laban the Aramean.

21 And Isaac prayed much to the Lord for his wife, because she was unable to bear children, and the Lord granted his prayer, and Rebekah his wife became pregnant.

22 [Two] children struggled together within her; and she said, If it be so [that the Lord has heard our prayer], Why am I like this? And she went to inquire of the Lord.

23 The Lord said to her, [The founders of] two nations are in your womb, and the separation of two peoples has begun in your body; the one people shall be stronger than the other, and the elder shall serve the younger.

24 When her days to be delivered were fulfilled, behold, there were twins in her womb.

25 The first came out red all over like a hairy garment; and they named him Esau (hairy).

26 Afterward his brother came

2) This often repeated expression forms a remarkable testimony to the Old Testament belief in a life beyond the grave and to our recognition and fellowship with our loved ones there.

a) Isaac was 75 and Ishmael nearly 90 years of age when their father died. Jacob and Esau were 15, and may have been present.

forth, and his hand grasped Esau's heel; so he was named Jacob (supplanter). Isaac was 60 years old when she gave birth to them.

27 When the boys grew up, Esau was a cunning *and* skilled hunter, a man of the outdoors; but Jacob was a plain *and* quiet man, dwelling in tents.

28 And Isaac loved [and was partial to] Esau, because he ate of Esau's game; but Rebekah loved Jacob.

29 Jacob was boiling pottage (lentil stew) one day, when Esau came from the field and was faint [with hunger].

30 And Esau said to Jacob, I beg of you, let me have some of that red lentil stew to eat, for I am faint *and* famished! That is why his name was called Edom (red).

31 Jacob answered, Then sell me to-day your birthright — the rights of a first-born.

32 Esau said, See here, I am at the point of death; what good can this birthright do me?

33 Jacob said, Swear to me today [that you are selling it to me], and he swore to *Jacob* and sold him his birthright.

34 Then Jacob gave Esau bread and stew of lentils, and he ate and drank, and rose up and went his way. Thus Esau scorned his birthright as beneath his notice.

CHAPTER 26

AND there was a famine in the land, other than the former famine that was in the days of Abraham. And Isaac went to Gerar, to Abimelech king of the Philistines.

2 And the Lord appeared to him, and said, Do not go down to Egypt; live in the land of which I will tell you.

3 Dwell temporarily in this land, and I will be with you and will favor you with blessings; for to you and to your descendants I will give all these lands, and I will perform the oath which I swore to Abraham your father.

4 And I will make your descendants

to multiply as the stars of the heavens, and will give to your posterity all these lands [kingdoms]; and by your Offspring shall all the nations of the earth be blessed, *or* by Him bless themselves, [Cp. Gen. 22:18; Acts 3:25, 26; Gal. 3:16.]

5 For Abraham listened to *and* obeyed My voice, and kept My charge. My commands, My statutes and My laws.

6 So Isaac stayed in Gerar.

7 And the men of the place asked him about his wife, and he said, She is my sister; for he was afraid to say. She is my wife, thinking, lest the men of the place should kill me for Rebekah; because she was attractive *and* was beautiful to look upon.

8 When he had been there a long time, Abimelech king of the Philistines looked out of a window and saw Isaac caressing Rebekah his wife.

9 And Abimelech called Isaac, and said, See here, she is certainly your wife! How did you [dare] say to me, She is my sister? And Isaac said to him, Because I thought, Lest I die on account of her.

10 And Abimelech said, What is this you have done to us? One of the men might easily have lain with your wife, and you would have brought *guilt and* sin upon us.

11 Then Abimelech charged all his people, He who touches this man or his wife shall surely be put to death.

12 Then Isaac sowed seed in that land, and received in the same year 100 times as much as he had planted, and the Lord favored him with blessings.

13 And the man became great, and gained more and more until he became very wealthy *and* distinguished;

14 He owned flocks, herds, and a great supply of servants, and the Philistines envied him.

15 Now all the wells which his father's servants had dug in the days of

Abraham his father, the Philistines had closed and filled with earth.

16 And Abimelech said to Isaac, Go away from us; for you are much mightier than we are.

17 So Isaac went away from there and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac dug again the wells of water which had been dug in the days of Abraham his father, for the Philistines had stopped them after the death of Abraham; and he gave them the names by which his father had called them.

19 Now Isaac's servants dug in the valley and found there a well of living [spring] water.

20 And the herdsmen of Gerar quarreled with Isaac's herdsmen, saying, The water is ours. And he named the well Esek [contention] because they quarreled with him.

21 Then [his servants] dug another well, and they quarreled over that also; so he named it Sitnah [enmity].

22 And he moved away from there and dug another well; and for that one they did not quarrel. He named it Rehoboth [room], saying, For now the Lord has made room for us, and we shall be fruitful in the land.

23 Now he went up from there to Beer-sheba.

24 And the Lord appeared to him the same night, and said, I am the God of Abraham your father. Fear not, for I am with you, and will favor you with blessings and multiply your descendants for the sake of My servant Abraham.

25 And [Isaac] ^bbuilt an altar there, and called on the name of the Lord, and pitched his tent there; and there Isaac's servants were digging a well.

26 Then Abimelech went to him from Gerar with Ahuzzah, one of his friends, and Phicol, his army's commander.

27 And Isaac said to them, Why have you come to me, seeing that you hate me and have sent me away from you?

28 They said, We saw that the Lord was certainly with you; so we said, Let there be now an oath between us [carrying a curse with it to befall the one who breaks it], even between you and us, and let us make a covenant with you

29 That you will do us no harm, inasmuch as we have not touched you and have done to you nothing but good, and have sent you away in peace. You are now the blessed *or* favored of the Lord!

30 And he made them a [formal] dinner, and they ate and drank.

31 And they rose up early in the morning, and took oaths [with a curse] with one another; and Isaac sent them on their way and they departed from him in peace.

32 That same day Isaac's servants came and told him about the well they had dug, saying, We have found water!

33 And he named [the well] Shibah; therefore the name of the city is Beer-sheba to this day.

34 Now Esau was 40 years old when he took as wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.

35 And they made life bitter *and* a grief of mind *and* spirit for [their parents-in-law] Isaac and Rebekah.

CHAPTER 27

WHEN Isaac was old, and his eyes were dim so that he could not see, he called Esau his elder son, and said to him, My son! And he answered him, Here I am.

2 He said, See here now; I am old, I do not know when I may die.

3 So now I pray you, take your weapons, your [arrows in a] quiver and

b) With Isaac God came first. Before doing anything else in the new place, he built an altar, then waited there to call upon the Lord. Second, came his home; he pitched his tent. Third, came his business; his servants dug a well.

your bow, and go out into the open country and hunt game for me,

4 And prepare me appetizing meat, such as I love, and bring it to me, that I may eat of it, [preparatory] to giving you my blessing [as my first-born] before I die.

5 But Rebekah heard what Isaac said to Esau his son, and when Esau had gone to the open country to hunt for game that he might bring it,

6 Rebekah said to Jacob her younger son, See here, I heard your father say to Esau your brother,

7 Bring me game, and make me appetizing meat, so that I may eat, and declare my blessing upon you before the Lord before my death.

8 So now, my son, do exactly as I command you.

9 Go now to the flock, and from it bring me two good *and* suitable kids; and I will make them into appetizing meat for your father, such as he loves.

10 And you shall bring it to your father that he may eat, and declare his blessing upon you before his death.

11 But Jacob said to Rebekah his mother, Listen, Esau my brother is a hairy man, and I am a smooth man.

12 Suppose my father feels me; I will seem to him to be a cheat *and* an imposter, and I will bring [his] curse on me and not [his] blessing.

13 But his mother said to him, On me be your curse, my son; only obey my word, and go, fetch them to me.

14 So [Jacob] went, got [the kids] and brought them to his mother; and his mother prepared appetizing meat with a delightful odor, such as his father loved.

15 Then Rebekah took her elder son Esau's best clothes which were with her in the house, and put them on Jacob her younger son.

16 And she put the skins of the kids on his hands and on the smooth part of his neck.

17 And she gave the savory meat

and the bread which she had prepared, into the hand of her son Jacob.

18 So he went to his father, and said, My father. And he said, Here am I; who are you, my son?

19 And Jacob said to his father, I am Esau your first-born; I have done what you told me to do. Now sit up and eat of my game, so that you may proceed to bless me.

20 And Isaac said to his son, How is it that you have found the game so quickly, my son? And he said, Because the Lord your God caused it to come to me.

21 But Isaac said to Jacob, Come close to me, I beg of you, that I may feel you, my son, *and* know whether you really are my son Esau or not.

22 So Jacob went near to Isaac, and his father felt him and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23 He could not identify him because his hands were hairy like his brother Esau's hands; so he blessed him.

24 But he said, Are you really my son Esau? He answered, I am.

25 Then [Isaac] said, Bring it to me, and I will eat of my son's game, that I may bless you. He brought it to him, and he ate; and he brought him wine, and he drank.

26 Then his father Isaac said, Come near and kiss me, my son.

27 So he came near and kissed him; and [Isaac] smelled his clothing, and blessed him, and said, The scent of my son is as the odor of a field which the Lord has blessed.

28 And may God give you of the dew of the heavens and of the fatness of the earth and abundance of grain and [new] wine:

29 Let peoples serve you, and nations bow down to you: be master over your brothers, and let your mother's sons bow down to you. Let everyone be cursed who curses you, and favored with blessings who blesses you.

30 As soon as Isaac had finished blessing Jacob, and Jacob was scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting.

31 Esau had also prepared savory food, and brought it to his father, and said to him, Let my father arise, and eat of his son's game, that you may bless me.

32 And Isaac his father said to him, Who are you? And he replied, I am your son, your first-born, Esau.

33 Then Isaac trembled *and* shook violently, and he said, Who? Where is he who has hunted game and brought it to me, and I ate of it all before you came, and I have blessed him? Yes, and he shall be blessed.

34 When Esau heard the words of his father, he cried out with a great and bitter cry, and said to his father, Bless me, even me also, O my father! [Heb. 12:16, 17.]

35 [Isaac] said, Your brother came with crafty cunning *and* treacherous deceit, and has taken your blessing.

36 [Esau] replied, Is he not rightly named Jacob [the supplanter]? For he has supplanted me these two times: he took away my birthright; and now he has taken away my blessing! Have you not still a blessing reserved for me?

37 And Isaac answered Esau, Behold, I have made [Jacob] your lord and master; I have given all his brethren to him for servants; and with corn and [new] wine have I sustained him. What then can I do for you, my son?

38 Esau said to his father, Have you only one blessing, my father? Bless me, even me also, O my father! And Esau [could not control] his voice and wept aloud.

39 Then Isaac his father answered, Your [blessing and] dwelling shall all come from the fruitfulness of the earth, and from the dew of the heavens above;

40 By your sword you shall live and serve your brother. But [the time shall come] when you will grow restive *and* break loose, and you shall tear his yoke from off your neck.

41 And Esau hated Jacob because of the blessing with which his father blessed him; and Esau said in his heart, The days of mourning for my father are very near. When [he is gone] I will 'kill my brother Jacob.

42 These words of Esau her elder son were repeated to Rebekah. She sent for Jacob her younger son and said to him, See here, your brother Esau comforts himself concerning you [by intending] to kill you.

43 So now, my son, do what I tell you; arise, flee to my brother Laban in Haran;

44 Linger and dwell with him for a while until your brother's fury is spent.

45 When your brother's anger is diverted from you, he will forget [the wrong] that you have done him. Then 'I will send and bring you back from there. Why should I be deprived of both of you in one day?

46 Then Rebekah said to Isaac, I am weary of my life because of the daughters of Heth [these wives of Esau]! If Jacob takes a wife of the daughters of Heth, such as these Hittite girls around here, what good will my life be to me?

CHAPTER 28

SO Isaac called Jacob and blessed him, and commanded him, You

- c) Here began a feud that was to cost countless lives throughout succeeding centuries. Esau's descendants, the Amalekites, were the first enemies to obstruct the flight of Jacob's descendants from Egypt (Exod. 17:8); and the Edomites even refused to let their uncle Jacob's children pass through their land (Num. 20:17-20). Doeg, an Edomite, all but caused the death of Christ's chosen ancestor David (1 Sam. 21, 22). Bloody battles were fought between the two nations in the centuries that followed. It was Herod, of Esau's race (*Josephus, Ant.* 14:1, Sec. 3), who had the male infants of Bethlehem slain in an effort to destroy the Christ child. Satan needs no better medium for his evil plans than a family feud, a "mere quarrel" between two brothers.
- d) But Rebekah never saw her son Jacob again. He was well over 40 and probably 57 years old when he fled from Esau to Haran; and he stayed there at least 20 years.

shall not marry one of the women of Canaan.

2 Arise, go to Padan-aram to the house of Bethuel your mother's father, and take from there as a wife one of the daughters of Laban your mother's brother.

3 God Almighty bless you and make you fruitful and multiply you until you become a group of peoples.

4 May He give the blessing [He gave to] Abraham, to you and your descendants with you, that you may inherit the land He gave to Abraham, in which you are a sojourner.

5 Thus Isaac sent Jacob away. He went to Padan-aram, to Laban, son of Bethuel the Aramean, the brother of Rebekah, Jacob and Esau's mother.

6 Now Esau saw that Isaac had blessed Jacob and sent him to Padan-aram to take him a wife from there, and that as he blessed him he gave him a charge, saying, You shall not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and had gone to Padan-aram.

8 Also Esau saw that the daughters of Canaan did not please Isaac his father.

9 So Esau went to Ishmael, and took to be his wife, [in addition] to the wives he [already] had, Mahalath daughter of Ishmael Abraham's son, the sister of Nebaioth.

10 And Jacob left Beer-sheba and went toward Haran.

11 And he came to a certain place, and stayed there overnight, because the sun was set. Taking one of the stones of the place, he put it under his head and lay down there to sleep.

12 And he dreamed that there was a ladder set up on the earth, and the top of it reached to heaven; and the angels

of God were ascending and descending on it!

13 And behold, the Lord stood over and beside him and said, I am the Lord, the God of Abraham your father [forefather] and the God of Isaac; I will give to you and to your descendants the land on which you are lying.

14 And your offspring shall be as [countless as] the dust or sand of the ground, and you shall spread abroad to the west and the east and the north and the south; and by you and your Offspring shall all the families of the earth be blessed and bless themselves. [Gal. 3:16.]

15 And, behold, I am with you, and will keep (watch over you with care, take notice of) you wherever you may go, and I will bring you back to this land; for I will not leave you until I have done all of which I have told you.

16 And Jacob awoke from his sleep, and he said, Surely the Lord is in this place, and I did not know it.

17 He was afraid, and said, How to be feared and revered is this place! This is none other than the house of God, and "this is the gateway to heaven!

18 And Jacob rose early in the morning, and took the stone he had put under his head, and he set it up for a pillar [a monument to the vision in his dream], and he poured oil on its top [in dedication].

19 And he named that place Bethel [the house of God]; but the name of that city was Luz at first.

20 Then Jacob made a vow, saying, If God will be with me and will keep me in this way that I go, and will give me food to eat and clothing to wear,

21 So that I may come again to my father's house in peace, then the Lord shall be my God;

22 And this stone, which I have set

e) "There is an open way between heaven and earth for each of us. The movement of the tide and the circulation of the blood are not more regular than the inter-communication between heaven and earth. Jacob may have thought that God was local; now he found Him to be omnipresent. Every lonely spot was His house, filled with angels" (F. B. Meyer in *Through the Bible Day by Day*). When Jacob found God in his own heart, he found Him everywhere.

up as a pillar [monument], shall be God's house [a sacred place to me]; and of all [the increase of possessions] that You give me I will give the tenth to You.

CHAPTER 29

THEN Jacob went briskly *and* cheerfully on his way [400 miles] and came to the land of the people of the east.

2 As he looked he saw a well in the field, and lo, there were three flocks of sheep lying by it; for out of that well the flocks were watered. The stone on the well's mouth was a big one,

3 And when all the flocks were gathered there, [the shepherds] would roll the stone from the well's mouth, water the sheep, and replace the stone on the well's mouth.

4 And Jacob said to them, My brothers, where are you from? And they said, We are from Haran.

5 [Jacob] said to them, Do you know Laban the grandson of Nahor? And they said, We know him.

6 He said to them, Is it well with him? And they said, He is doing well; and see, here comes his daughter Rachel with [his] sheep!

7 He said, The sun is still high; it is a long time yet before the flocks need be gathered [in their folds]. [Why not] water the sheep and return them to their pasture?

8 But they said, We cannot until all the flocks are gathered together; then [the shepherds] roll the stone from the well's mouth and we water the sheep.

9 While he was still talking with them, Rachel came with her father's sheep, for she shepherded them.

10 When Jacob saw Rachel, the daughter of Laban his mother's brother, and the sheep of Laban his uncle, Jacob went near and rolled the stone from the well's mouth, and watered the flock of his uncle Laban.

11 Then Jacob kissed Rachel, and he wept aloud.

12 Jacob told Rachel he was her father's relative, Rebekah's son; and she ran and told her father.

13 When Laban heard of the arrival of Jacob his sister's son, he ran to meet him, and embraced and kissed him, and brought him to his house. And [Jacob] told Laban all these things.

14 Then Laban said to him, Surely you are my bone and my flesh. And [Jacob] stayed with him a month.

15 Then Laban said to Jacob, Just because you are my relative, should you work for me for nothing? Tell me, what shall your wages be?

16 Now Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel.

17 Leah's eyes were weak *and* dull looking, but Rachel was beautiful and attractive.

18 And Jacob loved Rachel; so he said, I will work for you for seven years for Rachel your younger daughter.

19 And Laban said, It is better I give her to you than to another man. Stay *and* live with me.

20 And Jacob served seven years for Rachel; and they seemed to him but a few days, because of the love he had for her.

21 Finally, Jacob said to Laban, Give me my wife, for my time is completed, so that I may take her to me.

22 And Laban gathered together all the men of the place, and made a feast [with drinking].

23 But when night came he took Leah his daughter and brought her to [Jacob], who had intercourse with her.

24 (And Laban gave Zilpah his maid to his daughter Leah to be her maid.)

25 But in the morning [Jacob saw his wife, and] behold, it was Leah! And he said to Laban, What is this you have done to me? Did I not work for you [all those seven years] for Rachel? Why then have you deceived *and* cheated *and* thrown me down *like this*?

26 And Laban said, It is not permitted in our country to give the younger [in marriage] before the eldest.

27 Finish the [wedding feast] week [for Leah], then we will give you [Rachel] also, and you shall work for me yet seven more years in return.

28 So Jacob complied and fulfilled [Leah's] week; then [Laban] gave him Rachel his daughter as his wife.

29 (And Laban gave Bilhah his maid to Rachel his daughter to be her maid.)

30 And Jacob lived with Rachel also as his wife, and he loved Rachel more than Leah, and served [Laban] another seven years [for her].

31 And when the Lord saw that Leah was despised, He made her able to bear children; but Rachel was barren.

32 And Leah became pregnant and bore a son, and named him Reuben [See, a son!]; for she said, Because the Lord has seen my humiliation *and* affliction; now my husband will love me.

33 [Leah] became pregnant again and bore a son, and said, Because the Lord heard that I am despised, He has given me this son also; and she named him Simeon [God hears].

34 And she became pregnant again and bore a son, and said, Now this time will my husband be a companion to me, for I have borne him three sons. Therefore he was named Levi [companion].

35 Again she conceived and bore a son; and she said, Now will I praise the Lord! So she called his name Judah [praise]; then [for a time] she ceased bearing.

CHAPTER 30

WHEN Rachel saw that she bore Jacob no children, she envied her sister, and said to Jacob, Give me children, or else I will die!

2 And Jacob became very angry with Rachel, and he said, Am I in

God's stead, Who has denied you children?

3 And she said, See here, you take my maid Bilhah, and have intercourse with her; and [when the baby comes] she shall deliver it upon my knees, that I by her may also have children.

4 And she gave him Bilhah her maid as a [secondary] wife, and Jacob had intercourse with her.

5 And Bilhah became pregnant and bore Jacob a son.

6 And Rachel said, God has judged *and* vindicated me, and has heard my plea and has given me a son; so she named him Dan [judged].

7 And Bilhah Rachel's maid conceived again and bore Jacob a second son.

8 And Rachel said, With mighty wrestlings [in prayer to God] I have struggled with my sister and have prevailed; so she named [this second son *Bilhah bore*] Naphtali [struggled].

9 When Leah saw that she had ceased to bear, she gave Zilpah her maid to Jacob as a [secondary] wife.

10 And Zilpah, Leah's maid, bore Jacob a son.

11 Then Leah said, Victory *and* good fortune have come; and she named him Gad [fortune].

12 Zilpah Leah's maid bore Jacob [her] second son.

13 And Leah said, I am happy, for women will call me blessed [happy, fortunate, to be envied] and she named him Asher [happy].

14 Now Reuben went at the time of wheat harvest and found some mandrakes [love apples] in the field, and brought them to his mother Leah. Then Rachel said to Leah, Give me. I pray you, some of your son's mandrakes.

15 But [Leah] answered, Is it not enough that you have taken my husband without your taking away my son's 'mandrakes also? And Rachel said, Jacob shall sleep with you tonight

†) Mandrakes were superstitiously supposed to excite and win love.

[in exchange] for your son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, You must sleep with me [tonight], for I have certainly paid your hire with my son's mandrakes. So he slept with her that night.

17 And God heeded Leah's [prayer], and she conceived and bore Jacob [her] fifth son.

18 Leah said, God has given me my hire, because I have given my maid to my husband; and she called his name Issachar [hired].

19 And Leah became pregnant again and bore Jacob [her] sixth son.

20 Then Leah said, God has endowed me with a good marriage gift [for my husband]; now will he dwell with me [and regard me as his wife in reality], because I have borne him six sons; and she named him Zebulun [dwelling].

21 Afterwards she bore a daughter and called her Dinah.

22 Then God remembered Rachel, and answered her pleading, and made it possible for her to have children.

23 And [now for the first time] she became pregnant and bore a son; and she said, God has taken away my reproach, disgrace *and* humiliation.

24 And she called his name Joseph [may he add] and said, May the Lord add to me another son.

25 When Rachel had borne Joseph, Jacob said to Laban, Send me away, that I may go to my own place and country.

26 Give me my wives and my children, for whom I have served you, and let me go; for you know the work which I have done for you.

27 And Laban said to him, If I have found favor in your sight, I pray you [do not go]; for I have learned by experience *and* from the omens in divination that the Lord has favored me with blessings on your account.

28 He said, State your salary, and I will give it.

29 Jacob answered him, You know how I have served you, and how your possessions, your cattle *and* sheep *and* goats, have fared with me.

30 For you had little before I came, and it has increased *and* multiplied abundantly; and the Lord has favored you with blessings wherever I turned. But now when shall I provide for my own house also?

31 [Laban] said, What shall I give you? And Jacob said, You shall not give me anything, if you will do this one thing for me [of which I am about to tell you], and I will again feed *and* take care of your flock.

32 Let me pass through all your flock today, removing from it every speckled and spotted animal and every black one among the sheep, and the spotted and speckled among the goats; and such shall be my wages.

33 So later when the matter of my wages is brought before you, my fair dealing will be evident *and* answer for me. Everyone that is not speckled and spotted among the goats and black among the sheep, if found with me, shall be counted as stolen.

34 And Laban said, Well; let it be done as you say.

35 But that same day [Laban] removed the he-goats that were streaked and spotted, and all the she-goats that were speckled and spotted, every one that had white on it, and every black lamb and put them in charge of his sons.

36 And he set [a distance of] three days' journey between himself and Jacob; and Jacob *was then left* in care of the rest of Laban's flock.

37 But Jacob took fresh rods of poplar and almond and plane trees, and peeled white streaks in them, exposing the white in the rods.

38 Then he set the rods which he had peeled in front of the flocks, in the watering troughs where the flocks

came to drink. And since they bred *and* conceived when they came to drink,

39 The flocks bred *and* conceived in sight of the rods, and brought forth lambs *and* kids streaked, speckled, and spotted.

40 Jacob separated the lambs, and [as he had done with the peeled rods] he also set the faces of the flocks toward the streaked and all the dark in the *new* flock of Laban; and he put his own droves by themselves, and did not let them *breed* with Laban's flock.

41 And whenever the stronger animals were breeding, Jacob laid the rods in the watering troughs before the eyes of the flock, that they might breed *and* conceive among the rods.

42 But when the sheep *and* goats were feeble he omitted putting the rods there; so the feebler animals were Laban's, and the stronger Jacob's.

43 Thus the man increased *and* became exceedingly rich, and had many sheep *and* goats, and maidservants, menservants, camels, and donkeys.

CHAPTER 31

JACOB heard Laban's sons complaining, Jacob has taken away all that was our father's; he has acquired all this wealth *and* honor from what belonged to our father.

2 And Jacob noticed that Laban looked at him less favorably than before.

3 Then the Lord said to Jacob, Return to the land of your father and to your people, and I will be with you.

4 So Jacob sent and called Rachel and Leah to the field to his flock,

5 And he said to them, I see how your father looks at me, that he is not [friendly] toward me as before; but the God of my father has been with me.

6 You know that I have served your father with all my might *and* power.

7 But your father has deceived me,

and changed my wages ten times; but God did not allow him to hurt me.

8 If he said, The speckled shall be your wages, then all the flock bore speckled; and if he said, The streaked shall be your hire, then all the flock bore streaked.

9 Thus God has taken away the flocks of your father and given them to me.

10 And I had a dream at the time the flock conceived. I looked up and saw that the rams which mated with the she-goats were streaked, speckled, and spotted.

11 And the Angel of God said to me "in the dream, Jacob. And I said, Here am I.

12 And He said, Look up and see, all the rams which mate with the flock are streaked, speckled, and mottled; for I have seen all that Laban does to you.

13 I am the God of Bethel, where you anointed the pillar, and where you vowed a vow to Me. Now arise, get out from this land, and return to your native land.

14 And Rachel and Leah answered him, Is there any portion or inheritance for us in our father's house?

15 Are we not counted by him as strangers? For he sold us, and has also quite devoured our money [the price you paid for us].

16 For all the riches which God has taken from our father are ours and our children's. Now then, whatever God has said to you, do it.

17 Then Jacob rose up and set his sons and his wives upon the camels;

18 And he drove away all his livestock, and all his gain which he had gotten, the livestock he had obtained *and* accumulated in Paddan-aram, to go to Isaac his father in the land of Canaan.

19 Now Laban had gone to shear his sheep [possibly to the feast of

g) We naturally wonder that we have not heard of this dream before and are tempted to question Jacob's truthfulness; but the Samaritan text removes all such doubt by recording the whole dream in the previous chapter after verse 36 (Clarke's *Commentary*).

sheep-shearing], and Rachel stole her father's household gods.

20 And Jacob outwitted Laban the Syrian [Aramean] in that he did not tell him that he [intended] to flee, *and* slip away secretly.

21 So he fled with all that he had, and arose and crossed the river [Euphrates], and set his face toward the hill country of Gilead.

22 But on the third day Laban was told that Jacob had fled.

23 So he took his kinsmen with him, and pursued after [Jacob] for seven days, and they overtook him in the hill country of Gilead.

24 But God came to Laban the Syrian [Aramean] in a dream by night, and said to him, Be careful that you do not speak from good to bad to Jacob [peaceably, then violently].

25 Then Laban overtook Jacob. Now Jacob had pitched his tent on the hill, and Laban coming with his kinsmen pitched [his tents] on the same hill of Gilead.

26 And Laban said to Jacob, What do you mean stealing away *and* leaving like this without my knowing it, and carrying off my daughters as if captives of the sword?

27 Why did you flee secretly, and cheat me, and did not tell me, so that I might have sent you away with joy *and* gladness and with singing, with tambourine and lyre?

28 And why did you not permit me to kiss my sons [grandchildren] and my daughters goodbye? Now you have done foolishly [in behaving like this].

29 It is in my power to do you harm; but the God of your father spoke to me last night, saying, Be careful that you do not speak from good

to bad to Jacob — peaceably, then violently.

30 And now, you felt you must go because you were homesick for your father's house, but why did you steal my [household] gods?

31 Jacob answered Laban, Because I was afraid; for I thought, Suppose you would take your daughters from me by force.

32 The one with whom you find those gods of yours, let him not live. Here before our kinsmen [search my possessions and] take whatever you find that belongs to you. For Jacob did not know that Rachel had stolen [the images].

33 So Laban went into Jacob's tent, and into Leah's tent, and the tent of the two maids, but he did not find them. Then he went from Leah's tent into Rachel's tent.

34 Now Rachel had taken the images (gods) and put them in the camel's saddle, and sat on them. Laban searched *and* felt through all the tent, but did not find them.

35 And [Rachel] said to her father, Do not be displeased, my lord, that I cannot rise up before you, for the period of women is upon me *and* I am unwell. And he searched, but did not find the gods.

36 Then Jacob became angry and reproached *and* argued with Laban. And Jacob said to Laban, "What is my fault? What is my sin, that you so hotly pursued after me?"

37 Although you have searched *and* felt through all my household possessions, what have you found of all your household goods? Put it here before my brethren and yours, that they may judge *and* decide between us.

b) Why was Laban making such a great commotion about some small idols? It had never been satisfactorily explained until the answer was found in the excavated Nuzi tablets (J. P. Free in *Archaeology Illuminates the Bible*), which showed that possession of the father's household gods played an important role in inheritance (W. F. Albright in "Recent Discoveries in Bible Lands," supplement to *Young's Analytical Concordance to the Bible*, 1936). One of the Nuzi tablets indicated that in the region where Laban lived, a son-in-law who possessed the family images could appear in court and make claim to the estate of his father-in-law (various authors cited by Allan A. MacRae in "The Relation of Archaeology to the Bible," in *Modern Science and Christian Faith*). Since Jacob's possession of the images implied the right to inheritance of Laban's wealth, one can understand why Laban organized his hurried expedition to recover the images (J. P. Free in *Archaeology and Bible History*, adapted).

38 These twenty years I have been with you; your ewes and your she-goats have not lost their young, and the rams of your flock have not been eaten by me.

39 I did not bring you [the carcasses of the animals] torn by wild beasts; I bore the loss of it; you required of me [to make good] all that were stolen, whether it occurred by day or by night.

40 This was [my lot]; by day the heat consumed me and by night the cold, and I could not sleep.

41 I have been twenty years in your house. I served you fourteen years for your two daughters, and six years for your flock; and you have changed my wages ten times.

42 And if the God of my father, the God of Abraham and the Dread [lest he should fall] and Fear [lest he offend] of Isaac, had not been with me, surely you would have sent me away now empty-handed. God has seen my affliction and humiliation and the [wearying] labor of my hands, and rebuked you last night.

43 Laban answered Jacob, These daughters are my daughters, these children are my children, these flocks are my flocks, and all that you see is mine. But what can I do today to these my daughters, or to their children whom they have borne?

44 So come now, let us make a covenant or league, you and I, and let it be for a witness between you and me.

45 So Jacob set up a stone for a pillar or monument.

46 And Jacob said to his brethren, Gather stones; and they took stones and made a heap; and they ate [together] there upon the heap. [Prov. 16:7.]

47 Laban called it Jegar-sahadutha [witness-heap, in *Aramaic*], but Jacob called it Galeed [witness-heap, in *Hebrew*].

48 Laban said, This heap is a wit-

ness today between you and me. Therefore he named it Galeed.

49 And [the pillar or monument Laban called] Mizpah (watchpost), for he said, The Lord watch between you and me, when we are absent and hidden one from another.

50 If you should afflict, humiliate or lower [divorce] my daughters, or if you should take other wives beside my daughters, although no man is with us (to witness), remember, God is witness between you and me.

51 And Laban said to Jacob, See this heap and this pillar, which I have set up between you and me.

52 This heap be witness, and this pillar be witness, that I will not pass by this heap to you, and that you will not pass by this heap and this pillar to me, for harm.

53 The God of Abraham and the God of Nahor, and the god [the object of worship] of their father [Terah, an idolator], judge between us. But Jacob swore *only* by [the one true God] the Dread and Fear of his father Isaac. [Josh. 24:2.]

54 Then Jacob offered sacrifice on the mountain, and called his brethren to eat food; and they ate food, and lingered all night on the mountain.

55 And early in the morning Laban rose up, and kissed his grandchildren and his daughters, and pronounced a blessing [asking God's favor] on them. Then Laban departed and returned to his home.

CHAPTER 32

THEN Jacob went on his way, and God's angels met him.

2 When Jacob saw them, he said, This is God's army! So he named that place Mahanaim [two armies].

3 And Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom.

4 And he commanded them, Say

i) The Vulgate (Latin version) adds, "Each according to the idiom of his own tongue" — Laban, Aramaic; Jacob, Hebrew.

this to my lord Esau: Your servant Jacob says this: I have been living temporarily with Laban and have stayed there till now.

5 And I have oxen, donkeys, flocks, menservants, and women servants; and I have sent to tell my lord, that I may find mercy *and* kindness in your sight.

6 And the messengers returned to Jacob, saying, We came to your brother Esau, and now he is [on the way] to meet you, and four hundred men are with him.

7 Then Jacob was greatly afraid and distressed; and he divided the people who were with him, and the flocks and herds and camels, into two groups,

8 Thinking, If Esau comes to the one group and smites it, then the other group which is left will escape.

9 Jacob said, O God of my father Abraham and God of my father Isaac, the Lord Who said to me, Return to your country and to your people, and I will do you good,

10 I am not worthy of the least of all the mercies *and* lovingkindnesses and all the faithfulness which You have shown to Your servant, for with *only* my staff I passed over this Jordan [long ago], and now I have become two companies.

11 Deliver me, I pray You, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and smite *us all*, the mothers with the children.

12 And You said, I will surely do you good, and make your descendants as the sand of the sea, which cannot be numbered for multitude.

13 And Jacob lodged there that night; and took from what he had with him as a present for his brother Esau:

14 Two hundred she-goats, twenty he-goats, two hundred ewes, twenty rams,

15 Thirty milk camels with their colts, forty cows, ten bulls, twenty she-donkeys, and ten [donkey] colts.

16 And he put them into the charge

of his servants, every drove by itself, and said to his servants, Pass over before me, and put a space between drove and drove.

17 And he commanded the first, When Esau my brother meets you and asks to whom you belong, and where you are going, and whose are the animals before you,

18 Then you shall say, They are your servant Jacob's; it is a present sent to my lord Esau; and moreover, he is behind us.

19 And so he commanded the second, and the third, and all that followed the droves, saying, This is what you are to say to Esau when you meet him.

20 And say, Moreover, your servant Jacob is behind us. For he said, I will appease him with the present that goes before me, and afterward I will see his face; perhaps he will accept of me.

21 So the present went on before him; and he himself lodged that night in the camp.

22 But he rose up that [same] night, and took his two wives, his two women servants, and his eleven sons and passed over the ford [of the] Jabbok.

23 And he took them and sent them across the brook; also he sent over all that he had.

24 And Jacob was left alone; and a Man wrestled with him until daybreak.

25 And when [the Man] saw that He did not prevail against [Jacob], He touched the hollow of his thigh; and Jacob's thigh was put out of joint as he wrestled with Him.

26 Then He said, Let Me go, for day is breaking. But *Jacob* said, I will not let You go unless You declare a blessing upon me.

27 [The Man] asked him, What is your name? And [in shock of realization, whispering] he said, Jacob — supplanter, schemer, trickster, swindler!

28 And He said, Your name shall be called no more Jacob [supplanter], but Israel [confender with God]; for you

have contended *and* have power with God and with men, and have prevailed.

29 Then Jacob asked Him, Tell me, I pray You, what [in contrast] is Your name? But He said, Why is it that you ask My name? And [the Angel of God declared] a blessing on [Jacob] there.

30 And Jacob called the name of the place Peniel [the face of God], saying, For I have seen God face to face, and my life is spared *and* not snatched away.

31 And as he passed Penuel [Peniel] the sun rose upon him, and he was limping because of his thigh.

32 That is why to this day the Israelites do not eat the sinew of the hip which is on the hollow of the thigh, because [the Angel of the Lord] touched the hollow of Jacob's thigh on the sinew of the hip.

CHAPTER 33

AND Jacob raised his eyes and looked, and behold, Esau was coming and with him four hundred men. So he divided the children to Leah, and to Rachel, and to the two maids.

2 And he put the maids and their children in front, and Leah and her children after them, and Rachel and Joseph last of all.

3 Then Jacob went over [the stream] before them, and bowed himself to the ground seven times, until he came near to his brother.

4 But Esau ran to meet him, and embraced him and fell on his neck and kissed him, and they wept.

5 [Esau] looked up and saw the women and the children, and said, Who are these with you? And *Jacob* replied, They are the children whom God has graciously given your servant.

6 Then the maids came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and they bowed themselves.

After them Joseph and Rachel came near, and they bowed themselves.

8 Esau said, What do you mean by all this company which I met? And he said, These are that I might find favor in the sight of my lord.

9 And Esau said, I have plenty, my brother; keep what you have for yourself.

10 But Jacob replied, No, I beg of you, if now I have found favor in your sight, receive my gift that I am presenting; for truly to see your face is to me as if I had seen the face of God, and you have received me favorably.

11 Accept, I beg of you, my blessing *and* gift that I have brought to you; for God has dealt graciously with me, and I have everything. And he kept urging him, and he accepted it.

12 Then *Esau* said, Let us get started on our journey, and I will go before you.

13 But Jacob replied, You know, my lord, that the children are tender *and* delicate *and* need gentle care, and the flocks and herds with young are of concern to me; for if the men should overdrive them for a single day, the whole of the flocks would die.

14 Let my lord, I pray you, pass over before his servant; and I will lead on slowly, governed by [consideration for] the livestock that set the pace before me and the endurance of the children, until I come to my lord in Seir.

15 Then Esau said, Let me now leave with you some of the people who are with me. But [Jacob] said, What need is there for it? Let me find favor in the sight of my lord.

16 So Esau turned back that day on his way to Seir.

17 But Jacob journeyed to Succoth and built himself a house, and made booths *or* places of shelter for his livestock; so the name of the place is called Succoth [booths].

18 When Jacob came from Padanaram he arrived safely *and* in peace at the town of Shechem, in the land of

Canaan, and pitched his tents before the [enclosed] town.

19 Then he bought the piece of land on which he had encamped, from the sons of Hamor, Shechem's father, for one hundred pieces of money.

20 There he erected an altar, and called it El-Elohe-Israel (God, the God of Israel).

CHAPTER 34

NOW Dinah daughter of Leah, whom she bore to Jacob, went out [unattended] to see the girls of the place.

2 And when Shechem, son of Hamor the Hivite, prince of the country, saw her, he seized her, lay with her, and humbled, defiled *and* disgraced her.

3 But his soul longed for *and* clung to Dinah daughter of Jacob, and he loved the girl and spoke comfortingly to her young heart's wishes.

4 And Shechem said to his father Hamor, Get me this girl to be my wife.

5 Jacob heard that *Shechem* had defiled Dinah his daughter. Now his sons were with his livestock in the field. So Jacob held his peace until they came.

6 But Hamor the father of Shechem went out to Jacob to have a talk with him.

7 When Jacob's sons heard it, they came from the field; and *they* were distressed and grieved and very angry, for [Shechem] had done a vile thing to Israel in lying with Jacob's daughter, which ought not to be done.

8 And Hamor conferred with them, saying, The soul of my son Shechem craves your daughter [and sister]. I beg of you give her to him to be his wife.

9 And you make marriages with us, and give your daughters to us, and take our daughters to you.

10 You shall dwell with us; the country will be open to you; live and trade and get your possessions in it.

11 And Shechem said to [Dinah's] father and to her brothers, Let me find

favor in your eyes, and I will give you whatever you ask of me.

12 Ask me ever so much dowry and [marriage] gift, and I will give according to what you tell me; only give me the girl to be my wife.

13 The sons of Jacob answered Shechem and Hamor his father deceitfully, [justifying their action by saying, it was done] because Shechem had defiled *and* disgraced their sister Dinah.

14 They said to them, We cannot do this thing *and* give our sister to one who is not circumcised, for that would be a reproach *and* disgrace to us.

15 But we do consent to do this: if you will become as we are, and every male among you be circumcised,

16 Then we will give our daughters to you, and we will take your daughters to us, and we will dwell with you and become one people.

17 But if you will not listen to us and consent to be circumcised, then we will take our daughter and go.

18 Their words pleased Hamor and his son Shechem.

19 And the young man did not delay to do the thing, for he delighted in Jacob's daughter. He was honored above all his family [so, ranking first, he acted first].

20 Then Hamor and Shechem his son came to the gate of their [enclosed] town and discussed the matter with the citizens, saying,

21 These men are peaceable with us; so let them dwell in the land, and trade in it; for the land it is large enough [for us and] for them; let us take their daughters for wives, and let us give them our daughters.

22 But the men will consent to our request that they live among us and be one people, only on condition that every male among us be circumcised, as they are.

23 Shall not their cattle and their possessions and all their beasts be ours? Only let us consent to them, and they will dwell here with us.

24 And all the people who went out of his town gate listened *and* heeded what Hamor and Shechem said; and every male was circumcised who was a resident of that town.

25 But on the third day [after the circumcision] when [all the men] were sore, two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took their swords, boldly entered the city [with-out danger] and slew all the males.

26 And they killed Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house [where she had been all this time], and departed.

27 [Then the rest of] Jacob's [eleven] sons came upon the slain, and plundered the town, because there their sister had been defiled *and* disgraced.

28 They took their flocks, their herds, their donkeys, and whatever was in the town and in the field,

29 All their wealth, and all their little ones and their wives they took captive, making spoil even of all [they found] in the houses.

30 And Jacob said to Simeon and Levi, You have ruined me, making me infamous *and* embroiling me with the inhabitants of the land, the Canaanites and the Perizzites! And I, being few in number, they will gather together against me and attack me; and I shall be destroyed, I and my household.

31 And they said, Should he [be permitted to] deal with our sister as with a harlot?

CHAPTER 35

AND God said to Jacob, Arise, go up to Bethel, and dwell there. And make there an altar to God Who appeared to you [in a distinct manifestation] when you fled from the presence of Esau your brother.

2 Then Jacob said to his household and to all who were with him, Put away the [images of] strange gods that are among you, and purify yourselves, and change [into fresh] garments;

3 Then let us arise and go up to Bethel, and I will make there an altar to God Who answered me in the day of my distress, and was with me wherever I went.

4 So they [both young men and women] gave to Jacob all the strange gods they had and their earrings which were [worn as charms against evil] in their ears; and Jacob buried *and* hid them under the oak near Shechem.

5 And they journeyed, and a terror from God fell on the towns round about them, and they did not pursue the sons of Jacob.

6 So Jacob came to Luz, that is, Bethel, which is in the land of Canaan, he and all the people with him.

7 There he built an altar, and called the place El-bethel (God of Bethel), for there God revealed Himself to him when he fled from the presence of his brother.

8 But Deborah, Rebekah's nurse, died, and was buried below Bethel under an oak; and the name of it was called Allon-bacuth (oak of weeping).

9 And God [in a distinctly visible manifestation] appeared to Jacob again, when he came out of Padan-aram, and declared a blessing on him. [Gen. 32:28.]

10 Again God said to him, Your name is Jacob (supplanter); you shall not be called Jacob any longer, but Israel shall be your name. So he called him Israel (contender with God).

11 And God said to him, I am God Almighty. Be fruitful and multiply; a nation and a company of nations shall come from you, and kings shall be born of your stock;

12 The land which I gave Abraham and Isaac I will give to you; and to your descendants after you I will give the land.

13 Then God ascended from him in the place where He talked with him.

14 And Jacob set up a pillar [monument] in the place where he talked with [God], a pillar of stone; and he

poured a drink offering on it, and he poured oil on it.

15 And Jacob called the name of the place where God had talked with him, Bethel (house of God).

16 And they journeyed from Bethel, and had but a little way to come to Ephrath [Bethlehem], when Rachel suffered the pangs of childbirth and had hard labor.

17 When she was in hard labor, the midwife said to her, Do not be afraid; you shall have this son also.

18 And as her soul was departing, for she died, she called his name Benoni (son of my sorrow); but his father called him Benjamin (son of the right hand).

19 So Rachel died and was buried on the way to Ephrath, that is, Bethlehem.

20 And Jacob set a pillar [monument] on her grave; that is the pillar of Rachel's grave to this day.

21 Then Israel journeyed on, and spread his tent on the other side of the tower of Edar.

22 When Israel dwelt there, Reuben [his eldest son] went and lay with Bilhah his father's concubine; and Israel heard about it. Now Jacob's sons were twelve.

23 The sons of Leah: Reuben, Jacob's first-born, Simeon, Levi, Judah, Issachar, and Zebulun.

24 The sons of Rachel: Joseph and Benjamin.

25 The sons of Bilhah, Rachel's maid: Dan and Naphtali.

26 And the sons of Zilpah, Leah's maid: Gad and Asher. These are the sons of Jacob born to him in Padan-aram.

27 And Jacob came to Isaac his father at Mamre, or Kiriath-arba, that is, Hebron, where Abraham and Isaac had sojourned.

28 Now the days of Isaac were 180 years.

29 And Isaac's spirit departed; he died and was gathered to his people, being an old man, satisfied *and* satiated

with days; his sons Esau and Jacob buried him.

CHAPTER 36

NOW this is the history of the descendants of Esau, that is, Edom.

2 Esau took his wives from the women of Canaan: Adah, daughter of Elon the Hittite, and Oholibamah, daughter of Anah the daughter of Zibeon the Hivite;

3 And Basemath, Ishmael's daughter, sister of Nebaioth.

4 Adah bore to Esau, Eliphaz; Basemath bore Reuel;

5 And Oholibamah bore Jeush, Jalam, and Korah. These are the sons of Esau born to him in Canaan.

6 Now Esau took his wives, his sons, his daughters, and all the members of his household, his cattle, all his beasts, and all his possessions which he had obtained in the land of Canaan: and he went into a land away from his brother Jacob.

7 For their great flocks *and* herds *and* possessions [which they had collected] made it impossible for them to dwell together; the land in which they were strangers could not support them because of their livestock.

8 So Esau dwelt in the hill country of Seir; Esau is Edom.

9 And these are the descendants of Esau the father of the Edomites in the hill country of Seir.

10 These are the names of Esau's sons: Eliphaz son of Adah, Esau's wife, Reuel son of Basemath, Esau's wife.

11 And the sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz.

12 And Timna was concubine of Eliphaz, Esau's son; and she bore Amalek to Eliphaz. These are the sons of Adah, Esau's wife.

13 These are the sons of Reuel: Nath, Zerah, Shammah, and Mizzah. These are the sons of Basemath, Esau's wife.

14 And these are the sons of Oholi-

bamah, son of Anah the son of Zibeon, Esau's wife: she bore to Esau Jeush, Jalam, and Korah.

15 These are the chiefs of the sons of Esau. The sons of Eliphaz the first-born of Esau: chiefs Teman, Omar, Zepho, Kenaz,

16 Korah, Gatam, and Amalek. These are the chiefs of Eliphaz in the land of Edom. They are the sons of Adah.

17 These are the sons of Reuel, Esau's son: chiefs Nahath, Zerah, Shammah, Mizzah: these are the chiefs of Reuel in the land of Edom; they are the sons of Basemath, Esau's wife.

18 These are the sons of Oholibamah, Esau's wife: chiefs Jeush, Jalam, and Korah; these are the chiefs born of Oholibamah daughter of Anah, Esau's wife.

19 These are the sons of Esau, that is, Edom; and these are their chiefs.

20 These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah,

21 Dishon, Ezer, and Dishan; these are the chiefs of the ¹Horites, the sons of Seir in the land of Edom.

22 The sons of Lotan are Hori and Heman; and Lotan's sister is Timna.

23 The sons of Shobal are these: Alvan, Manahath, Ebal, Shepho, and Onam.

24 These are the sons of Zibeon: Aiah, and Anah; this is Anah who found the hot springs in the wilderness, as he pastured the donkeys of Zibeon his father.

25 The children of Anah are these: Dishon and Oholibamah, daughter of Anah.

26 These are the sons of Dishon: Hemdan, Eshban, Ithran, and Cheran.

27 Ezer's sons are these: Bilhan, Zavan, and Akan.

28 The sons of Dishan are these: Uz and Aran.

29 The Horite chiefs are these: Lotan, Shobal, Zibeon, Anah,

30 Dishon, Ezer, Dishan; these are the Horite chiefs, according to their clans in the land of Seir.

31 And these are the kings who reigned in Edom, before any king reigned over the Israelites:

32 Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah.

33 Now Bela died, and Jobab son of Zerah of Bozrah reigned in his stead.

34 Then Jobab died, and Husham of the land of the Temanites reigned in his stead.

35 And Husham died, and Hadad son of Bedad, who defeated Midian in the country of Moab, reigned in his stead; the name of his [enclosed] city was Avith.

36 Hadad died, and Samlah of Masrekah succeeded him.

37 Then Samlah died, and Shaul of Rehoboth on the river [Euphrates] reigned in his stead.

38 And Shaul died, and Baal-hanan son of Achbor reigned in his stead.

39 Baal-hanan son of Achbor died, then Hadar reigned; his [enclosed] city was Pau; his wife's name was Mchetabel, daughter of Matred, daughter of Mezahab.

40 And these are the names of the chiefs of Esau, according to their families and places of residence, by their names: chiefs Timna, Alvah, Jetheth,

41 Oholibamah, Elah, Pinon,

42 Kenaz, Teman, Mibzar,

43 Magdiel, and Iram; these are the chiefs of Edom [that is, of Esau the father of the Edomites], according to their dwelling places in their land.

^d) Because of the similarity of this word [for "Horites"] to a Hebrew word for "cave," the term Horite was formerly interpreted as "cave-dweller." But [later] archaeological discoveries have shown that the Horites are not to be explained as cave-dwellers, but are to be identified with an important group in the Near East in Patriarchal times (J. P. Free in *Archaeology and Bible History*). In fact, even in the earliest times neither the Bible nor archaeology has any proof of aboriginal "cave men." Cities of great antiquity have been unearthed with ever increasing evidence that, "When civilization appears it is already fully grown," and pre-Semitic "culture springs into view ready made" (Hall's *History of the Near East*).

CHAPTER 37

SO Jacob dwelt in the land in which his father had been a stranger *and* sojourner, in the land of Canaan.

2 This is Jacob's line. Joseph, when he was seventeen years old, was shepherding the flock with his brothers; the lad was with the sons of Bilhah and Zilpah, his father's [secondary] wives; and Joseph brought to his father a bad report of them.

3 Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a [distinctive] long tunic with sleeves.

4 But when his brothers saw that their father loved [Joseph] more than all of his brothers, they hated him, and could not say, Peace [in friendly greeting] to him *or* speak peaceably to him.

5 Now Joseph had a dream, and he told it to his brothers, and they hated him still more.

6 And he said to them, Listen now *and* hear, I pray you, this dream that I have dreamed:

7 We [brothers] were binding sheaves in the field, and lo, my sheaf arose and stood upright, and behold, your sheaves stood round about my sheaf and bowed down!

8 His brothers said to him, Shall you indeed reign over us? Or are you going to have us as your subjects *and* dominate us? And they hated him all the more for his dreams and for what he said.

9 But Joseph dreamed yet another dream and told it to his brothers [also]. He said, See here, I have dreamed again, and behold, [this time not only] eleven stars, but also the sun and the moon bowed down *and* did reverence to me!

10 And he told it to his father [as well as] his brethren. But his father rebuked him and said to him, What is the meaning of this dream that you have dreamed? Shall I and your mother and your brothers actually come

to bow down ourselves to the earth *and* do homage to you?

11 Joseph's brothers envied him *and* were jealous of him, but his father observed the saying *and* pondered over it.

12 Joseph's brothers went to shepherd *and* feed their father's flock near Shechem.

13 [One day] Israel said to Joseph, Do not your brothers shepherd my flock at Shechem? Come, and I will send you to them. And he said, Here I am.

14 And [Jacob] said to him, Go, I pray you, see whether everything is all right with your brothers and with the flock; then come back and bring me word. So he sent him out of the Hebron valley, and he came to Shechem.

15 And a certain man found him, and behold, he had lost his way *and* was wandering in the open country. The man asked him, What are you trying to find?

16 And he said, I am looking for my brothers. Tell me, I pray you, where they are pasturing our flocks.

17 But the man said, [They were here, but] they have gone. I heard them say, Let us go to Dothan. And Joseph went after his brothers and found them at Dothan.

18 And when they saw him far off, even before he came near to them, they conspired to kill him.

19 And they said one to another, See, here comes this dreamer *and* master of dreams.

20 So, come on now, let us kill him and throw his body into some pit; then we will say [to our father], Some wild *and* ferocious animal has devoured him; and we shall see what will become of his dreams!

21 Now Reuben heard it, and he delivered him out of their hands by saying, Let us not kill him.

22 And Reuben said to them: Shed no blood, but cast him into this pit *or* well that is out here in the wilderness,

and lay no hand on him. He was trying to get Joseph out of their hands, in order to rescue him *and* deliver him again to his father.

23 When Joseph had come to his brothers, they stripped him of his [distinctive] long garment which he was wearing;

24 Then they took him, and cast him into the [well-like] pit, which was empty; there was no water in it.

25 Then they sat down to eat their lunch. When they looked up, lo, they saw a caravan of Ishmaelites [mixed Arabians] coming from Gilead, with their camels bearing gum [of the styrax tree], balm [balsam], and myrrh *or* ladanum, going on their way to carry them down to Egypt.

26 And Judah said to his brothers, What do we gain if we slay our brother and conceal his blood?

27 Come, let us sell him to the Ishmaelites [and Midianites, these mixed Arabians who are approaching], and let not our hand be upon him, for he is our brother and our flesh. And his brothers consented.

28 Then as the Midianite [and Ishmaelite] merchants were passing by, the brothers pulled Joseph up and lifted him out of the well. And they sold him for twenty pieces of silver to the Ishmaelites, who took Joseph [captive] into Egypt.

29 Then Reuben [who had not been there when the brothers plotted to sell the lad] returned to the pit; and behold, Joseph was not in the pit, and he rent his clothes.

30 He rejoined his brothers and said, The boy is not there! And I, where shall I go [to hide from my father]?

31 Then they took Joseph's [distinctive] long garment, killed a young goat, and dipped the garment in the blood;

32 And they sent the garment to their father, saying, We have found this! Examine *and* decide whether it is your son's tunic or not.

33 He said, My son's long garment!

An evil [wild] beast has devoured him; Joseph is without doubt rent in pieces.

34 And Jacob tore his clothes, and put on sackcloth, and mourned many days for his son.

35 And all his sons and daughters attempted to console him, but he refused to be comforted, and said, I will go down to Sheol [the place of the dead, the unseen world] to my son mourning. And his father wept for him.

36 And the Midianites [and Ishmaelites] sold [Joseph] in Egypt to Potiphar, an officer of Pharaoh, and captain *and* chief executioner of the [royal] guard.

CHAPTER 38

AT that time Judah withdrew from his brothers and went to [lodge with] a certain Adullamite named Hirah.

2 There Judah saw *and* met a daughter of Shuah, a Canaanite; he took her as wife and lived with her.

3 And she became pregnant and bore a son, and he called him Er.

4 And she conceived again, and bore a son, and she named him Onan.

5 Again she conceived, and bore a son, and named him Shelah. [They were living] at Chezib when she bore him.

6 Now Judah took a wife for Er his first-born; her name was Tamar.

7 And Er, Judah's first-born, was wicked in the sight of the Lord, and the Lord slew him.

8 Then Judah told Onan, Marry your brother's widow; live with her and raise offspring for your brother.

9 But Onan knew that the family would not be his, so when he cohabited with his brother's widow, he prevented conception, lest he should raise up a child for his brother.

10 And the thing which he did displeased the Lord; therefore He slew him also.

11 Then Judah said to Tamar his daughter-in-law, Remain a widow at

your father's house, till Shelah my [youngest] son is grown; for he thought, Lest perhaps [if Shelah should marry her] he would die also, as his brothers did. So Tamar went and lived in her father's house.

12 But later Judah's wife, daughter of Shuah, died; and when Judah was comforted, he went up to his sheep-shearers at Timnath with his friend Hirah the Adullamite.

13 Then it was told Tamar, Listen, your father-in-law is going up to Timnath to shear his sheep.

14 So she put off her widow's garments and covered herself with a veil, wrapped herself up [in disguise], and sat in the entrance of Enaim, which is by the road to Timnath; for she saw that Shelah was grown, and she was not given to him as his wife.

15 When Judah saw her, he thought she was a harlot *or* devoted prostitute [under a vow to her goddess], for she had covered her face [as such women did].

16 He turned to her by the road, and said, Come, let me have intercourse with you; for he did not know that she was his daughter-in-law. And she said, What will you give me that you may have intercourse with me?

17 He answered, I will send you a kid from the flock. And she said, Will you give me a pledge [deposit] until you send it?

18 And he said, What pledge shall I give you? She said, Your signet [seal], your [signet] cord, and your staff that is in your hand. And he gave them to her, and came in to her, and she became pregnant by him.

19 And she arose and went away, and laid aside her veil and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand; but he was unable to find her.

21 He asked the men of that place, Where is the harlot *or* cult prostitute

who was openly by the roadside? They said, There was no harlot *or* temple prostitute here.

22 So he returned to Judah, and said, I cannot find her; and also the local men said, There was no harlot *or* temple prostitute around here.

23 And Judah said, Let her keep [the pledge articles] for herself, lest we be made ashamed. I sent this kid, and you have not found her.

24 But about three months later Judah was told, Tamar your daughter-in-law has played the harlot, and also she is with child by her lewdness. And Judah said, Bring her forth, and let her be burned!

25 When she was brought forth, she [took the things he had given her in pledge and] sent [them] to her father-in-law, saying, I am with child by the man to whom these articles belong. Then she added, Make out clearly, I pray you, to whom these belong, the signet [seal], cord, and staff.

26 And Judah acknowledged them, and said, She has been more right *and* just than I; because I did not give her to Shelah my son. And he did not cohabit with her again.

27 Now when the time came for her to be delivered, behold, there were twins in her womb.

28 And when she was in labor, one baby put out his hand; and the midwife took his hand and bound upon it a scarlet thread, saying, This baby was born first.

29 But he drew back his hand, and behold, his brother was born first. And she said, What a breaking forth you have made for yourself! Therefore his name was called Perez [breaking forth]. [Matt. 1:3.]

30 And afterward his brother who had the scarlet thread on his hand was born, and was named Zerah.

CHAPTER 39

AND Joseph was brought down to Egypt; and Potiphar, an officer of

Pharaoh, captain *and* chief executioner of the [royal] guard, an Egyptian, bought him from the Ishmaelites who had brought him down there.

2 But the Lord was with Joseph, and he [though a slave] was a successful *and* prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the Lord was with him, and that the Lord made all that he did to flourish *and* succeed in his hand. [Cp. 21:22; 26:27, 28; 41:38, 39.]

4 So Joseph pleased [Potiphar] *and* found favor in his sight, and he served him. And [his master] made him supervisor over his house, and he put all that he had in his charge.

5 From the time that he made him supervisor in his house and over all that he had, the Lord blessed the Egyptian's house for Joseph's sake; and the Lord's blessing was on all that he had in the house and in the field.

6 And [Potiphar] left all that he had in Joseph's charge, and paid no attention to anything he had except the food he ate. Now Joseph was an attractive person and fine looking.

7 Then after a time his master's wife cast her eyes upon Joseph, and she said, Lie with me.

8 But he refused and said to his master's wife, See here, with me in the house my master has concern about nothing, he has put all that he has in my care.

9 He is not greater in this house than I am; nor has he kept anything from me except you, for you are his wife. How then can I do this great evil and sin against God?

10 She spoke to Joseph day after day, but he did not listen to her, to lie with her or to be with her.

11 Then it happened about this time that Joseph went into the house to attend to his duties, and none of the men of the house were indoors.

12 And she caught him by his garment, saying, Lie with me! But he left

his garment in her hand, and fled and got out [of the house].

13 And when she saw that he had left his garment in her hand, and had fled away,

14 She called to the men of her household, and said to them, See, he [your master] has brought in a Hebrew to us to mock *and* insult us; he came in where I was to lie with me, and I screamed at the top of my voice.

15 And when he heard me screaming and crying he left his garment with me, and fled and got out of the house.

16 And she laid up his garment by her, until his master came home.

17 Then she told him the same story, saying, The Hebrew servant whom you brought among us, came to me to mock *and* insult me.

18 And when I screamed and cried, he left his garment with me, and fled out [of the house].

19 And when [Joseph's] master heard the words of his wife, saying to him, This is the way your servant treated me, his wrath was kindled.

20 And Joseph's master took him and put him in the prison, a place where the state prisoners were confined; so he was there in the prison.

21 But the Lord was with Joseph, and showed him mercy *and* loving-kindness and gave him favor in the sight of the warden of the prison.

22 And the warden of the prison committed to Joseph's care all the prisoners who were in the prison; and whatsoever was done there, he was in charge of it.

23 The prison warden paid no attention to anything that was in [Joseph's] charge, for the Lord was with him and made whatever he did to prosper.

CHAPTER 40

NOW some time later the butler and the baker of the king of Egypt offended their lord, Egypt's king.

2 And Pharaoh was angry with his

officers, the chief of the butlers and the chief of the bakers.

3 He put them in custody in the house of the captain of the guard, in the prison where Joseph was confined.

4 And the captain of the guard put them in Joseph's charge, and he served them; and they continued in custody for some time.

5 And they both dreamed a dream in the same night, each man according to [the personal significance of] the interpretation of his dream, the butler and the baker of the king of Egypt, who were confined in the prison.

6 When Joseph came to them in the morning and looked at them, he saw that they were sad *and* depressed.

7 So he asked Pharaoh's officers who were in custody with him in his master's house, Why do you look so dejected *and* sad today?

8 And they said to him, We have dreamed dreams, and there is no one to interpret them. And Joseph said to them, Do not interpretations belong to God? Tell me [your dreams], I pray you.

9 And the chief butler told his dream to Joseph, and said to him, In my dream I saw a vine before me;

10 And on the vine were three branches. Then it was as though it budded, its blossoms burst forth, and the clusters of them brought forth ripe grapes [almost all at once].

11 And Pharaoh's cup was in my hand; and I took the grapes and pressed them into Pharaoh's cup; then I gave the cup into Pharaoh's hand.

12 And Joseph said to him, This is the interpretation of it: The three branches are three days.

13 Within three days Pharaoh will lift up your head and restore you to your position; and you will again put Pharaoh's cup into his hand, as when you were his butler.

14 But think of me when it shall be well with you, and show kindness, I beg of you, to me, and mention me to

Pharaoh and get me out of this house.

15 For truly I was carried away from the land of the Hebrews by unlawful force; and here too I have done nothing for which they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said to Joseph, I also dreamed, and behold, I had three cake baskets on my head.

17 And in the uppermost basket were some of all kinds of baked food for Pharaoh; but the birds [of prey] were eating out of the basket on my head.

18 And Joseph answered, This is the interpretation of it: The three baskets are three days.

19 Within three days Pharaoh will lift up your head, but will have you beheaded and hung on a tree, and [you will not so much as be given burial, but] the birds will eat your flesh.

20 And on the third day, Pharaoh's birthday, he made a feast for all his servants; and he lifted up the heads of the chief butler and the chief baker [by inviting them also] among his servants.

21 And he restored the chief butler to his butlership; and the butler gave the cup into Pharaoh's hand;

22 But [Pharaoh] hanged the chief baker, as Joseph had interpreted to them.

23 But [even after all that] the chief butler gave no thought to Joseph, but forgot [all about] him.

CHAPTER 41

AFTER two full years, Pharaoh dreamed that he stood by the river [Nile].

2 And behold, there came up out of the river [Nile] seven well-favored cows; sleek *and* handsome and fat; and they grazed in the reed grass [in a marshy pasture].

3 And behold, seven other cows came up after them out of the river [Nile] ill-favored and gaunt *and* ugly;

and stood by the fat cows on the bank of the river [Nile].

4 And the ill-favored, gaunt *and* ugly cows ate up the seven well-favored and fat cows. Then Pharaoh awoke.

5 But he slept and dreamed the second time; and behold, seven ears of grain came out on one stalk, plump and good.

6 And behold, after them seven ears [of grain] sprouted, thin *and* blighted by the east wind.

7 And the seven thin ears [of grain] devoured the seven plump and full ears. And Pharaoh awoke, and behold, it was a dream.

8 So when morning came his spirit was troubled; and he sent and called for all the magicians and all the wise men of Egypt. And Pharaoh told them his dreams; but not one could interpret them to [him].

9 Then the chief butler said to Pharaoh, I remember my faults today.

10 When Pharaoh was angry with his servants, and put me in custody in the captain of the guard's house, both me and the chief baker,

11 We dreamed a dream in the same night, he and I; we dreamed each of us according to [the significance of] the interpretation of his dream.

12 And there was there with us a young man, a Hebrew, servant to the captain of the guard *and* chief of executioners; and we told him our dreams, and he interpreted them to us, to each man according to the significance of his dream.

13 And as he interpreted to us, so it came to pass; I was restored to my office [as chief butler], and the baker was hanged.

14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon. But Joseph [first] shaved himself, changed his clothes *and* made himself presentable; then he came into Pharaoh's presence.

15 And Pharaoh said to Joseph, I

have dreamed a dream, and there is no one who can interpret it; and I have heard it said of you that you can understand a dream *and* interpret it.

16 Joseph answered Pharaoh. It is not in me; God [not I] will give Pharaoh a [favorable] answer of peace.

17 And Pharaoh said to Joseph, In my dream, behold, I stood on the bank of the river [Nile];

18 And behold, there came up out of the river [Nile] seven fat, sleek *and* handsome cows, and they grazed in the reed grass [of a marshy pasture].

19 And behold, seven other cows came up after them, undernourished, gaunt *and* ugly [just skin and bones; such emaciated animals] as I have never seen in all of Egypt.

20 And the lean and ill-favored cows ate up the seven fat cows that had come first.

21 And when they had eaten them up, it could not be detected *and* known that they had eaten them, for they were still as thin *and* emaciated as at the beginning. Then I awoke. [But again I fell asleep and dreamed.]

22 And I saw in my dream, and behold, seven ears of grain growing on one stalk, plump and good.

23 And behold, seven [other] ears, withered, thin, and blighted by the east wind, sprouted after them.

24 And the thin ears devoured the seven good ears. Now I told this to the magicians; but there was no one who could tell me what it meant.

25 Then Joseph said to Pharaoh, The [two] dreams are one; God has shown Pharaoh what He is about to do.

26 The seven good cows are seven years; and the seven good ears [of grain] are seven years; the [two] dreams are one [in their meaning].

27 And the seven thin and ill-favored cows that came up after them are seven years; and also the seven empty ears [of grain] blighted *and* shriveled

by the east wind; they are seven years of hunger *and* famine.

28 This is the message just as I have told Pharaoh: God has shown Pharaoh what He is about to do.

29 Take note! Seven years of great plenty throughout all the land of Egypt are coming.

30 Then there will come seven years of hunger *and* famine; and [there will be so much want that] all the great abundance of the previous years will be forgotten in the land of Egypt; and hunger (destitution, starvation) will exhaust (consume, finish) the land.

31 And the plenty will become quite unknown in the land because of that following famine, for it will be very woefully severe.

32 That the dream was sent twice to Pharaoh *and* in two forms, indicates that this thing which God will very soon bring to pass is fully prepared *and* established by God.

33 So now let Pharaoh seek out *and* provide a man discreet, understanding, proficient *and* wise, and set him over the land of Egypt [as governor].

34 Let Pharaoh do this; then let him select and appoint officers over the land, and take one-fifth [of the produce] of the [whole] land of Egypt in the seven plenteous years — year by year.

35 And let them gather all the food of these good years that are coming, and lay up grain under the direction *and* authority of Pharaoh, and let them retain food [in fortified granaries] in the cities.

36 And that food shall be put in store for the country against the seven years of hunger *and* famine that are to come upon the land of Egypt; so that the land may not be ruined *and* cut off by the famine.

37 And the plan seemed good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said to his servants, Can we find this man's equal, a man in whom is the spirit of God?

39 And Pharaoh said to Joseph, Forasmuch as [your] God has shown you all this, there is nobody as intelligent *and* discreet *and* understanding and wise as you are.

40 You shall have charge over my house, and all my people shall be governed according to your word [with reverence, submission and obedience]. Only in matters of the throne will I be greater than you are.

41 Then Pharaoh said to Joseph, See, I have set you over all the land of Egypt.

42 And Pharaoh took off his [signet] ring from his hand, and put it on Joseph's hand, and arrayed him in [official] vestments of fine linen, and put a gold chain about his neck;

43 He made him to ride in the second chariot which he had; and [officials] cried before him, Bow the knee! And he set him over all the land of Egypt.

44 And Pharaoh said to Joseph, I am Pharaoh, and without you shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphenath-paneah and he gave him Asenath daughter of Potiphera priest of On, to be his wife. And Joseph made an [inspection] tour of all the land of Egypt.

46 Joseph [who had been in Egypt thirteen years] was thirty years old when he stood before Pharaoh king of Egypt. Joseph went out from the presence of Pharaoh, and went [about his duties] through all the land of Egypt.

47 In the seven abundant years the earth brought forth by handfuls [for each seed planted].

48 And he gathered up all the [surplus] food of the seven [good] years in the land of Egypt, and stored up the food in the cities; he stored away in each city the food from the fields around it.

49 And Joseph gathered grain as the sand of the sea, very much, until he

stopped counting, for it could not be measured.

50 Now to Joseph were born two sons before the years of famine came, whom Asenath, daughter of Potiphera the priest of On, bore to him.

51 And Joseph called the first-born Manasseh [making to forget], For God, said he, has made me forget all my toil and hardship, and all my father's house.

52 And the second he called Ephraim [to be fruitful], For [he said] God has caused me to be fruitful in the land of my affliction.

53 When the seven years of plenty were ended in the land of Egypt,

54 The seven years of scarcity and famine began to come, as Joseph had said they would; the famine was in all [the surrounding] lands; but in all of Egypt there was food.

55 But when all the land of Egypt was weakened with hunger, the people [there] cried to Pharaoh for food; and Pharaoh said to [them] all, Go to Joseph; what he says to you, do.

56 When the famine was over all the land, Joseph opened all the storehouses, and sold to the Egyptians; for the famine grew extremely distressing in the land of Egypt.

57 And all countries came to Egypt to Joseph to buy grain, because the famine was severe over all [the known] earth.

CHAPTER 42

NOW when Jacob learned that there was grain in Egypt, he said to his sons, Why do you look at one another?

2 For, he said, I have heard that there is grain in Egypt; get down there and buy [grain] for us, that we may live and not die.

3 So ten of Joseph's brethren went to buy grain in Egypt.

4 But Benjamin, Joseph's [full] brother, Jacob did not send with his brothers; for he said, Lest perhaps some harm or injury should befall him.

5 So the sons of Israel came to buy grain among those who came; for there was hunger and general lack of food in the land of Canaan.

6 Now Joseph was the governor over the land, and he it was who sold to all the people of the land; and Joseph's [half] brothers came and bowed themselves down before him with their faces to the ground.

7 Joseph saw his brethren, and he recognized them, but he treated them as if he were a stranger to them and spoke roughly to them. He said, Where do you come from? And they replied, From the land of Canaan to buy food.

8 Joseph knew his brethren, but they did not know him.

9 And Joseph remembered the dreams he had dreamed about them, and said to them, You are spies and with unfriendly purpose you have come to observe [secretly] the nakedness of the land.

10 But they said to him, No, my lord, but your servants have come only to buy food.

11 We are all one man's sons; we are true men; your servants are not spies.

12 And he said to them, No, but you have come to see the nakedness of the land.

13 But they said, Your servants are twelve brothers, the sons of one man in the land of Canaan; the youngest is today with our father, and one is not.

14 And Joseph said to them, It is as I said to you, You are spies.

15 You shall be proved by this test: by the life of Pharaoh, you shall not go away from here unless your youngest brother comes here.

16 Send one of you, and let him bring your brother, and you will be kept in prison, that your words may be proved, whether there is any truth in you; or else by the life of Pharaoh you certainly are spies.

17 Then he put them all in custody for three days.

18 And Joseph said to them on the

third day, Do this and live! I reverence *and* fear God.

19 If you are true men, let one of your brothers be bound in your prison, but [the rest of] you go and carry grain for those weakened with hunger in your households. [v. 24.]

20 But bring your youngest brother to me; so your words will be verified, and you shall live. And they did so.

21 And they said one to another, We are truly guilty about our brother, for we saw the distress *and* anguish of his soul when he begged us [to let him go], and we would not hear. So this distress *and* difficulty has come upon us.

22 Reuben answered them, Did I not tell you, Do not sin against the boy, and you would not hear? Therefore, behold, his blood is required [of us].

23 But they did not know that Joseph understood them; for he spoke to them through an interpreter.

24 And he turned away from them, and wept; then he returned to them, and talked with them, and took from them Simeon and bound him before their eyes.

25 Then [privately] Joseph commanded that their sacks be filled with grain, and to restore every man's money to his sack, and to give them provision for the journey. And this was done for them.

26 They loaded their donkeys with grain, and left.

27 And as one of them opened his sack to give his donkey fodder at the lodging place, he caught sight of his money; for behold, it was in his sack's mouth.

28 And he said to his brothers, My money is restored! Here it is in my sack! And their hearts failed them, and they were afraid *and* turned trembling one to another, saying, What is this that God has done to us?

29 When they came to Jacob their father in Canaan, they told him all that had befallen them, saying,

30 The man who is the lord of the land spoke roughly to us, and took us for spies of the country.

31 And we said to him, We are true men, not spies.

32 We are twelve brothers with the same father; one is no more, and the youngest is today with our father in the land of Canaan.

33 And the man, the lord of the country, said to us, By this test I will know whether or not you are honest men: leave one of your brothers here with me, and take grain for your famishing households and be gone.

34 Bring your youngest brother to me; then I will know that you are not spies, but that you are honest men. And I will deliver to you your brother [whom I have kept bound in prison], and you may do business in the land.

35 When they emptied their sacks, behold, every man's parcel of money was in his sack! When both they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said to them, You have bereaved me! Joseph is not, and Simeon is not, and you would take Benjamin from me. All these things are against me!

37 And Reuben said to his father, Slay my two sons, if I do not bring [Benjamin] back to you. Deliver him into my keeping, and I will bring him back to you.

38 But [Jacob] said, My son shall not go down with you; for his brother is dead, and he alone is left [of his mother's children]; if harm *or* accident should befall him on the journey you are to take, you would bring my hoary head down to Sheol (the place of the dead) with grief.

CHAPTER 43

BUT the hunger *and* destitution *and* starvation were very severe *and* extremely distressing in the land [Canaan].

2 And when [the families of Jacob's

sons] had eaten up the grain which the men had brought from Egypt, their father said to them, Go again; buy us a little food.

3 But Judah said to him, The man solemnly *and* sternly warned us, saying, You shall not see my face again unless your brother is with you.

4 If you will send our brother with us, we will go down [to Egypt] and buy you food;

5 But if you will not send him, we will not go down; for the man said to us, You shall not see my face unless your brother is with you.

6 And Israel said, Why did you do me such a wrong *and* suffer this evil to come upon me, by telling the man that you had another brother?

7 And they said, The man asked us straightforward questions about ourselves and our relatives. He said, Is your father still alive? Have you another brother? And we answered him accordingly. How could we know that he would say, Bring your brother down here?

8 And Judah said to Israel his father, Send the lad with me, and we will arise and go, that we may live and not die, both we and you and also our little ones.

9 I will be security for him; you shall require him of me [personally]; if I do not bring him back to you and put him before you, then let me bear the blame forever.

10 For if we had not lingered like this, surely by now we would have returned the second time.

11 And their father Israel said to them, If it must be so, now do this; take of the choicest products in the land in your sacks, and carry down a present to the man, a little balm (balm) and a little honey, aromatic spices and gum (of rock rose) *or* ladanum, pistachio nuts, and almonds.

12 And take double the [grain] money with you; and the money that was put back in the mouth of your

sacks, carry it again with you; there is a possibility that [its being in your sacks] was an oversight.

13 Take your brother, and arise, return to the man;

14 God Almighty give you mercy *and* favor before the man, that he may release to you your other brother and Benjamin. If I am bereaved [of my sons], I am bereaved.

15 Then the men took the present, and they took double the [grain] money with them, and Benjamin; and they arose and went down to Egypt and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the steward of his house, Bring the men into the house, and kill an animal and make ready, for the men will dine with me at noon.

17 And the man did as Joseph ordered, and brought the men to Joseph's house.

18 The men were afraid, because they were brought to Joseph's house; and they said, We are brought in because of the money that was returned in our sacks the first time we came, so that he may find occasion to accuse and assail us, take us for slaves and seize our donkeys.

19 So they came near to the steward of Joseph's house, and talked with him at the door of the house,

20 And said, O sir, we came down truly the first time to buy food;

21 And when we came to the inn we opened our sacks, and there was a man's money full weight returned in the mouth of his sack. Now we have brought it back again.

22 And we have brought down with us other money to buy food. We do not know who put our money in our sacks.

23 But [the steward] said, Peace be to you, fear not; your God, and the God of your father, has given you treasure in your sacks. I received your

money. And he brought Simeon out to them.

24 And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their donkeys provender.

25 And they made ready the present they had brought for Joseph before his coming at noon; for they heard that they were to dine there.

26 And when Joseph came home, they brought into the house to him the present which they had with them, and bowed themselves to him to the ground.

27 He asked them of their welfare, and said, Is your old father well, of whom you spoke? Is he still alive?

28 And they answered, Your servant our father is in good health; he is still alive. And they bowed down their heads and made obeisance.

29 And he looked up and saw his [full] brother Benjamin, his mother's [only other] son, and said, Is this your younger brother, of whom you spoke to me? And he said, God be gracious to you, my son!

30 And Joseph hurried from the room, for his heart yearned for his brother, and he sought privacy to weep; so he entered his chamber and wept there.

31 And he washed his face, and went out, and restraining himself, said, Let dinner be served.

32 And [the servants] set on [the food] for [Joseph] by himself, and for [his brothers] by themselves, and for those Egyptians who ate with him, by themselves, according to the Egyptian custom not to eat food with the Hebrews; for that is an abomination to the Egyptians.

33 And [Joseph's brothers] were given seats before him; the eldest according to his birthright, and the youngest according to his youth; and the men looked at one another amazed [that so much was known about them].

34 [Joseph] took and sent helpings to

them from before him; but Benjamin's portion was five times as much as any of theirs. And they drank freely and were merry with him.

CHAPTER 44

AND he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his grain money. And [the steward] did according to what Joseph had said.

3 As soon as the morning was light, the men were sent away, they and their donkeys.

4 When they had left the city, and were not yet far away, Joseph said to his steward, Up, follow after the men; and when you overtake them, say to them, Why have you rewarded evil for good? [Why have you stolen the silver cup?]

5 Is it not my master's drinking cup, with which he divines [the future]? You have done wrong in doing this.

6 And the steward overtook them, and he said to them these same words.

7 They said to him, Why does my lord say these things? Far be it from your servants to do such a thing!

8 Note that the money which we found in the mouths of our sacks we brought back to you from the land of Canaan. Is it likely then that we would steal from your master's house silver or gold?

9 With whomever of your servants [your master's cup] is found, not only let that one die, but the rest of us will be my lord's slaves.

10 And the steward said, Now let it be as you say. He with whom [the cup] is found shall be my slave; but [the rest of] you shall be blameless.

11 Then quickly every man lowered his sack to the ground, and every man opened his sack.

12 And [the steward] searched, be-

ginning with the eldest and stopping with the youngest; and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and after each man had loaded his donkey again, they returned to the city.

14 Judah and his brethren came to Joseph's house, for he was still there; and they fell prostrate before him.

15 Joseph said to them, What is this thing that you have done? Do you not realize that such a man as I can certainly detect *and* know by divination [everything you do without other knowledge of it]?

16 And Judah said, What shall we say to my lord? What shall we reply? Or how shall we clear ourselves, since God has found out *and* exposed the iniquity of your servants? Behold, we are my lord's slaves, the rest of us as well as he with whom the cup is found.

17 But [Joseph] said, God forbid that I should do that; but the man in whose hand the cup is found, he shall be my servant; and as for [the rest of] you, arise *and* go in peace to your father.

18 Then Judah came close to [Joseph], and said, O my lord, let your servant, I pray you, speak a word to you in private, and let not your anger blaze against your servant, for you are as Pharaoh [so I will speak as if directly to him].

19 My lord asked his servants, saying, Have you a father, or a brother?

20 And we said to my lord, We have a father, an old man, and a young [brother the] child of his old age; and his brother is dead, and he alone is left of his mother's [offspring], and his father loves him.

21 And you said to your servants, Bring him down to me, that I may set my eyes on him.

22 And we said to my lord, The lad cannot leave his father: for if he should do so, his father would die.

23 And you told your servants, Unless your youngest brother comes with

you, you shall not see my face again.

24 And when we went back to your servant my father, we told him what my lord had said.

25 And our father said, Go again, and buy us a little food.

26 But we said, We cannot go down. If our younger brother is with us, then we will go down; for we may not see the man's face, except our youngest brother is with us.

27 And your servant my father said to us, You know that [Rachel] my wife bore me two sons:

28 And the one went out from me, and I said, Surely he is torn to pieces; and I have never seen him since.

29 And if you take this son also from me, and harm *or* accident should befall him, you will bring down my gray hairs with sorrow *and* evil to Sheol.

30 Now therefore when I come to your servant my father, and the lad is not with us, when his life is bound up in the lad's life, *and* his soul knit with the lad's soul,

31 When he sees that the lad is not with us, he will die; and your servants will be responsible for his death *and* will bring down the gray hairs of your servant our father with sorrow to Sheol (the place of the dead).

32 For your servant became security for the lad to my father, saying, If I do not bring him to you, then I will bear the blame to my father forever.

33 Now therefore, I pray you, let your servant remain instead of the youth [to be] a slave to my lord; and let the young man go home with his [half] brothers.

34 For how can I go up to my father if the lad is not with me? Lest I witness the woe *and* the evil that will come upon my father.

CHAPTER 45

THEN Joseph could not restrain himself [any longer] before all those who stood about him, and he

called out, Cause every man to go out from me! So no one stood there with Joseph, while he made himself known to his brothers.

2 And he wept *and* sobbed aloud, and the Egyptians [who had just left him] heard it, and the household of Pharaoh heard of it.

3 And Joseph said to his brothers, I am Joseph! Is my father still alive? And his brothers could not reply, for they were distressingly disturbed *and* dismayed at [the startling realization that they were in] his presence.

4 And Joseph said to his brothers, Come near to me, I pray you. And they did so. And he said, I am Joseph your brother, whom you sold into Egypt;

5 But now do not be distressed *and* disheartened, or vexed *and* angry with yourselves because you sold me here, for God sent me ahead of you to preserve life.

6 For these two years the famine has been in the land; and there are to be still five years more in which there will be neither plowing nor harvest.

7 God sent me before you to preserve you a posterity *and* to continue a remnant on the earth, to save your lives by a great escape *and* save for you many survivors.

8 So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt.

9 Hurry and go up to my father and tell him, Your son Joseph says this to you: God has put me in charge of all Egypt; come down to me; do not delay.

10 You shall live in the land of Goshen, and you will be close to me, you and your children and your grandchildren, and your flocks, your herds, and all you have.

11 And there I will sustain *and* provide for you, so that you and your household and all that are yours, may

not come to poverty *and* want; for there are yet [to be] five years of (the scarcity, hunger *and* starvation of) famine.

12 Now notice! Your own eyes and the eyes of my brother Benjamin see that I am talking to you personally [in your language, and not through an interpreter].

13 And you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hurry and bring my father down here.

14 And he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck.

15 Moreover he kissed all his brothers and wept upon them; and after that his brothers conversed with him.

16 When the report was heard in Pharaoh's house, Joseph's brothers have come, it pleased Pharaoh and his servants well.

17 And Pharaoh said to Joseph, Tell your brothers this: Load your animals and return to the land of Canaan;

18 And get your father and your households and come to me. And I will give you the best in the land of Egypt, and you shall live on the fat of the land.

19 You therefore command them, saying, You do this: take wagons from the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also do not look with regret *or* concern upon your goods, for the best of all the land of Egypt is yours.

21 And the sons of Israel did so; and Joseph gave them wagons as the order of Pharaoh permitted, and gave them provisions for the journey.

22 To each of them he gave changes of raiment; but to Benjamin he gave 300 pieces of silver, and five changes of raiment.

23 And to his father he sent as follows: ten donkeys loaded with the good things of Egypt, and ten she-donkeys laden with grain, bread, and nourishing

food *and* provision for his father [to supply all who were with him] on the way.

24 So he sent his brothers away, and they departed; and he said to them, See that you do not disagree (get excited, quarrel) along the road.

25 So they went up out of Egypt, and came into the land of Canaan to Jacob their father,

26 And they said to him, Joseph is still alive, and he is governor over all the land of Egypt! And Jacob's heart began to stop beating *and* fainted, for he did not believe them.

27 But when they told him all the words of Joseph which he had said to them, and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived — warmth and life returned.

28 And Israel said, It is enough; Joseph my son is still alive; I will go and see him before I die.

CHAPTER 46

SO Israel made his journey with all that he had, and came to Beer-sheba [a place hallowed by sacred memories], and offered sacrifices to the God of his father Isaac. [Gen. 28:10-13; 26:23-25.]

2 And God spoke to Israel in visions of the night, and said, Jacob! Jacob! And he said, Here am I.

3 And He said, I am God, the God of your father; do not be afraid to go down to Egypt; for I will there make of you a great nation.

4 I will go down with you to Egypt, and I will also surely bring you [your people Israel] up again; and Joseph shall put his hand upon your eyes [when they are to be closed in death].

5 So Jacob arose *and* set out from Beer-sheba; and Israel's sons conveyed their father, their little ones and wives in the wagons Pharaoh had sent to carry him.

6 And they took their cattle, and the gains which they had acquired in the land of Canaan, and came into Egypt, Jacob and all his offspring with him:

7 His sons, and his son's sons with him, his daughters, and his sons' daughters; all his offspring he brought with him into Egypt.

8 And these are the names of the descendants of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacob's first-born,

9 And the sons of Reuben: Hanoch, and Pallu, Hezron, and Carmi.

10 The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanitish woman.

11 The sons of Levi: Gershon, Kohath, and Merari.

12 The sons of Judah: Er, Onan, Shelah, Perez, and Zerah; but Er and Onan died in the land of Canaan. And the sons of Perez were Hezron and Hamul.

13 The sons of Issachar: Tola, Puvah, Iob, and Shimron.

14 The sons of Zebulun: Sered, Elon, and Jahleel.

15 These are the sons of Leah, whom she bore to Jacob in Padan-aram, together with his daughter Dinah; all of his sons and his daughters numbered thirty-three.

16 The sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.

17 The sons of Asher: Imnah, Ishvah, Ishvi, Beriah, and Serah their sister. And the sons of Beriah: Heber and Malchiel.

18 These are the sons of Zilpah, [the maid] whom Laban gave to Leah his daughter; and these she bore to Jacob, sixteen persons all told.

19 The sons of Rachel, Jacob's wife: Joseph and Benjamin.

20 And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, daughter of Potiphera priest of On, bore to him.

21 And the sons of ^hBenjamin: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard.

22 These are the sons of Rachel, who were born to Jacob; fourteen persons in all.

23 The sons of Dan: Hushim.

24 The sons of Naphtali: Jahzeel, Guni, Jezer, and Shillem.

25 These are the sons of Bilhah, [the maid] whom Laban gave to Rachel his daughter, and she bore these to Jacob; seven persons in all.

26 All the persons who came with Jacob into Egypt, who were his own offspring, not counting the wives of Jacob's sons, were sixty-six persons all told.

27 And the sons of Joseph, who were born to him in Egypt, were two persons; all the persons of the house of Jacob [including Joseph and himself], who came into Egypt, were seventy.

28 And he sent Judah before him to Joseph, to direct him to Goshen *and* meet him there; and they came into the land of Goshen.

29 Then Joseph made ready his chariot and went up to meet Israel his father in Goshen; and he presented himself *and* gave distinct evidence of himself to him [that he was Joseph]; and *each* fell on the *other's* neck and wept on his neck a good while.

30 And Israel said to Joseph, Now let me die, since I have seen your face, [and know] that you are still alive.

31 Joseph said to his brothers and to his father's household, I will go up and tell Pharaoh, and say to him, My brothers and my father's household, who were in the land of Canaan, have come to me;

32 And the men are shepherds, for their occupation has been keeping livestock; and they have brought their

flocks, and their herds, and all that they have.

33 When Pharaoh calls you, and says, What is your occupation?

34 You shall say, Your servants' occupation has been keepers of livestock from our youth until now, both we and our fathers; in order that you may live in the land of Goshen; for every shepherd is an abomination to the Egyptians.

CHAPTER 47

THEN Joseph came and told Pharaoh, My father and my brothers, with their flocks and their herds and all that they own, have come from the land of Canaan; and they are in the land of Goshen.

2 And from among his brothers he took five men and presented them to Pharaoh.

3 And Pharaoh said to his brothers, What is your occupation? And they said to Pharaoh, Your servants are shepherds, both we and our fathers before us.

4 Moreover they said to Pharaoh, We have come to sojourn in the land, for your servants have no pasture for our flocks; for the famine is very severe in Canaan. So now, we pray you, let your servants dwell in the land of Goshen.

5 And Pharaoh spoke to Joseph, saying, Your father and your brothers have come to you.

6 The land of Egypt is before you; make your father and your brothers dwell in the best of the land, let them live in the land of Goshen. And if you know any men of ability among them, put them in charge of my cattle.

7 Then Joseph brought in Jacob his father and presented him before Pharaoh; and Jacob blessed Pharaoh.

k) Benjamin, whom uninformed artists have frequently pictured as a mere youth when he met Joseph in Egypt, was in fact the father of 10 sons at this time. Joseph was 17 when his brothers sold him; he was in prison 13 years; he had been governor of Egypt during the 7 good years and through 2 years of the famine. So he was 39 years of age at this time, and Benjamin was only a few years younger.

8 And Pharaoh asked Jacob, How old are you?

9 Jacob said to Pharaoh, The days of the years of my pilgrimage are 130 years; few and evil have the days of the years of my life been, and they have 'not attained to those of the life of my fathers in their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from his presence.

11 Joseph settled his father and brethren and gave them a possession in Egypt, in the best of the land, in the land of Rameses [Goshen], as Pharaoh commanded.

12 And Joseph supplied his father and his brethren and all his father's household with food, according to [the needs of] their families.

13 [In course of time] there was no food in all the land; for the famine was distressingly severe, so that the land of Egypt and all the land of Canaan hung in doubt and wavered by reason of the hunger (privation, starvation) of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, *in payment* for the grain which they bought; and Joseph brought the money into Pharaoh's house.

15 And when the money was exhausted in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph, and said, Give us food! Why should we die before your very eyes? For we have no money left.

16 Joseph said, Give your livestock, and I will give you food in exchange for [them] if your money is gone.

17 So they brought their livestock to Joseph; and [he] gave them food in exchange for the horses, flocks, cattle of the herds, and the donkeys; and supplied them with food in exchange for all their livestock that year.

18 When that year was ended, they came to [Joseph] the second year, and said to him, We will not hide from my lord that our money is spent; my lord also has our herds of livestock; there is nothing left in the sight of my lord but our bodies and our lands.

19 Why should we perish before your eyes, both we and our land? Buy us and our land in exchange for food, and we and our land will be servants to Pharaoh; and give us seed [to plant], that we may live, and not die, and that the land may not be desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because of the overwhelming severity of the famine upon them. The land became Pharaoh's;

21 And as for the people, he removed them to cities *and* practically made slaves of them [at their own request], from one end of the borders of Egypt to the other.

22 Only the priests' land he did not buy, for the priests had a fixed pension from Pharaoh and lived on the amount Pharaoh gave them; so they did not sell their land.

23 Then Joseph said to the people, Behold, I have today bought you and your land for Pharaoh. Now here is seed for you, and you shall sow the land.

24 At [harvest time when you reap] the increase, you shall give one-fifth of it to Pharaoh, and four-fifths shall be your own, to use for seed for the field and as food for you and those of your households, and for your little ones.

25 And they said, You have saved our lives; let us find favor in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over

1) Abraham, Jacob's grandfather, had lived to be 175 years old; Isaac, his father, lived to be 180. Jacob lived 17 years after making this statement to Pharaoh, in which time he had an opportunity to get a much more optimistic view of God's treatment of him. He died at 147, having said, "The redeeming Angel — that is, the Angel the Redeemer — has redeemed me continually from every evil" (48:16).

the land of Egypt to this day, that Pharaoh should have the fifth part [of the crops], except the priests' land only, which did not become Pharaoh's.

27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they gained possessions there, and grew and multiplied exceedingly.

28 And Jacob lived in the land of Egypt 17 years; so Jacob reached the age of 147 years.

29 When the time drew near that Israel must die, he called his son Joseph and said to him, If now I have found favor in your sight, "put your hand under my thigh, and *promise to deal loyally and faithfully with me. Do not bury me, I beg of you, in Egypt,*

30 But let me lie with my fathers; you shall carry me out of Egypt and bury me in their burying place. And [Joseph] said, I will do as you have directed.

31 Then Jacob said, Swear to me [that you will do it]. And he swore to him. And Israel bowed himself upon the head of the bed.

CHAPTER 48

SOME time after these things occurred, someone told Joseph, Behold, your father is sick; and he took with him his two sons, Manasseh and Ephraim [and went to Goshen].

2 When Jacob was told, Your son Joseph has come to you, Israel collected his strength and sat up on the bed.

3 And Jacob said to Joseph, God Almighty appeared to me at Luz [Bethel] in the land of Canaan and blessed me,

4 And said to me, Behold, I will make you fruitful and multiply you, and I will make of you a multitude of people; and will give this land to your descendants after you as an everlasting

possession. [Gen. 28:13-22; 35:6-15.]

5 And now your two sons, [Ephraim and Manasseh], who were born to you in the land of Egypt before I came to you in Egypt, are mine. [I am adopting them, and now] as Reuben and Simeon, [they] shall be mine.

6 But other sons, who may be born after them, shall be your own, and shall be called after the names of *these two brothers and reckoned as belonging to them [when they come] into their inheritance.*

7 And as for me, when I came from Paddan, Rachel died at my side in the land of Canaan on the way, when yet there was but a little way to come to Ephrath; and I buried her there on the way to Ephrath, that is, Bethlehem.

8 When Israel [almost blind] saw Joseph's sons, he said, Who are these?

9 And Joseph said to his father, They are my sons, whom God has given me in this place. And he said, Bring them to me, I pray you, that I may bless them.

10 Now Israel's eyes were dim from age, so that he could not see. And Joseph brought them near to him; and he kissed and embraced them.

11 Israel said to Joseph, I had not thought to see your face; but see, God has shown me your offspring also.

12 Then Joseph *took [the boys] from [his father's embrace], and he bowed [before him] with his face to the earth.*

13 Then Joseph took both [boys], Ephraim with his right hand toward Israel's left, and Manasseh with his left hand toward Israel's right, and brought them close to him.

14 And Israel reached out his right hand, and laid it on the head of Ephraim, who was the younger, and his left hand on Manasseh's head, "cross-

m) This was a customary manner of taking a solemn oath. The gesture was a reference to the mark of circumcision, the sign of God's covenant; which is equivalent to our laying our hand upon the Bible. (Clarke's *Commentary*, adapted).

n) God acts independently of the claims of priority based on time of birth when He chooses men. He too "crossed His hands" in the case of Seth over Cain; of Shem over Japheth; of Isaac over Ishmael; of Jacob over Esau; of Judah and Joseph over Reuben; of Moses over Aaron; of David, whom He chose over all his brothers; and of Mary over Martha.

ing his hands intentionally, for Manasseh was the first-born.

15 Then [Jacob] blessed Joseph and said, God (Himself) before Whom my fathers Abraham and Isaac lived *and* walked habitually, God (Himself) Who has [been my Shepherd and has led and] fed me since I came into being until this day,

16 The redeeming Angel — that is, the Angel the Redeemer [not a created being, but the Lord Himself] — Who has redeemed me continually from every evil, bless the lads! And let my name be perpetuated in them, [may they be worthy of having their names coupled with mine] and the names of my fathers Abraham and Isaac; and let them become a multitude in the midst of the earth.

17 When Joseph saw that his father laid his right hand on Ephraim's head, it displeased him; and he held up his father's hand, to remove it to Manasseh's head.

18 And Joseph said, Not so, my father, for this is the first-born; put your right hand upon his head.

19 But his father refused, and said, I know, my son, I know; he also shall become a people, and shall be great; but his younger brother shall be ^ogreater than he, and his offspring shall become a multitude of nations.

20 And he blessed them that day, saying, By you shall Israel bless [one another], saying, God make you as Ephraim and as Manasseh; and he set Ephraim before Manasseh.

21 And Israel said to Joseph, Lo, I

[am about to] die; but God will be with you, and bring you again to the land of your fathers.

22 Moreover I have given to you [Joseph] one portion — Shechem, one mountain slope — more than any of your brethren, which I took [reclaiming it] out of the hand of the Amorites with my sword and with my bow. [Gen. 33:18, 19; John 4:5; Josh. 24:32, 33.]

CHAPTER 49

AND Jacob called to his sons, and said, Gather yourselves together [around me], that I may tell you what shall befall you ^oin the latter or last days.

2 Gather yourselves together, and hear, you sons of Jacob, and hearken to Israel your father.

3 Reuben, you are my ^ofirst-born, my might and the beginning (the first fruits) of my manly strength *and* vigor; [your birthright gave you] the pre-eminence in dignity and the pre-eminence in power.

4 But unstable *and* boiling over like water you shall ^onot excel *and* have the pre-eminence [of the first-born], because you went to your father's bed; you defiled it; he went to my couch! [Gen. 35:22.]

5 Simeon and Levi are brothers [alike headstrong, deceitful, vindictive and cruel]; their swords are weapons of violence. [Gen. 34:25-29.]

6 O my soul, come not into their secret council; unto their assembly, my honor, be not united [for I knew not-

^o This prophecy begins to be fulfilled "from the days of the Judges onward, as the tribe of Ephraim in power and compass so increased that it became the head of the northern ten tribes, and its name became of like significance with that of Israel; although, in the time of Moses, Manasseh still outnumbered Ephraim by 20,000" (Keil). Joshua, whom Israel so long regarded as their ruler, was an Ephraimite, the ark of the covenant was placed in Shiloh in the territory of Ephraim, which increased the tribe's prestige. How could Jacob have prophesied Ephraim's supremacy so positively, except by divine inspiration?

^p Compare Deut. 33 in which Moses blesses these same tribes in a similar prophetic way.

^q Reuben was the eldest of Jacob's twelve sons and therefore entitled to the birthright, which would make him successor to his father as head of the family or tribe, and he would inherit a double portion of his father's estate. But Reuben forfeited all this by his conduct with Bilhah, his father's concubine (Gen. 35:22). By adopting Joseph's two sons, Ephraim and Manasseh, and giving each of them a portion of the inheritance, Jacob virtually gave Joseph Reuben's extra portion of the land; but Judah became the tribal leader in Reuben's place (vs. 8-10).

^r The whole fertile territory once occupied by the tribe of Reuben has long since been deserted by its settled inhabitants and is given up to the nomad tribes of the desert. Reuben did "not excel," and even before Jacob's death he had lost his "pre-eminence of the first-born" (Davis' *Dictionary of the Bible*).

ing in their plot]; because in their anger they slew men [an honored man, Shechem and the Shechemites], and in their self-will they disabled oxen.

7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob and *scatter them in Israel.

8 Judah, you are the one whom your brothers shall praise. Your hand shall be on the neck of your enemies; your father's sons shall bow down to you.

9 Judah, a lion's cub! With the prey, my son, you have gone high up [the mountain]; he stooped down, he crouched as a lion, and as a lioness; who dares provoke *and* rouse him? [Rev. 5:5.]

10 The scepter *or* leadership shall not depart from Judah, nor the ruler's staff from between his feet until Shiloh [the Messiah, the Peaceful One] comes to Whom it belongs, and to Him shall be the obedience of the people. [Num. 24:17; Ps. 60:7.]

11 Binding His foal to the vine, and His donkey's colt to the choice vine, and He washes His garments in wine, and His clothes in the blood of grapes: [Zech. 9:9; Isa. 63:1-3; Rev. 19:11-16.]

12 His eyes are darker *and* more sparkling than wine, and His teeth whiter than milk.

13 Zebulun shall live toward the seashore, and he shall be toward a haven *and* a landing place for ships, and his border shall be toward Sidon.

14 Issachar is a strong-boned donkey crouching down between the sheep-folds.

15 And he saw that rest was good, and that the land was pleasant; and bowed his shoulder to bear (his burdens), and became a servant to tribute.

16 Dan shall judge his people as one of the tribes of Israel.

17 Dan shall be a serpent by the way, a horned snake in the path, that bites at the horse's heels, so that his rider shall fall backward.

18 I wait for thy salvation, O Lord.

19 Gad, a raiding troop shall raid him, but he shall raid at their heels *and* assault them [victoriously].

20 Asher's food [supply] shall be rich *and* fat, and he shall yield *and* deliver royal delights.

21 Naphtali shall be a hind let loose, which yields lovely fawns.

22 Joseph is a fruitful bough, a fruitful bough by a well (spring or fountain), whose branches run over the wall.

23 Skilled archers have bitterly attacked *and* sorely worried him; they have shot at him and persecuted him.

24 But his bow remained strong *and* steady *and* rested in the strength that does not fail him, for the arms of his hands were made strong *and* active by the hands of the mighty God of Jacob, by the name of the Shepherd, the Rock of Israel;

25 By the God of your father Who will help you, and by the Almighty Who will bless you with blessings of the heavens above, blessings lying in the deep beneath, blessings of the breasts and of the womb.

26 The blessings of your father [on you] are greater than the blessings of my forefathers [Abraham and Isaac on me], *and* are lasting as the bounties of the eternal hills; they shall be on the head of Joseph, and on the crown of the head of him who was the consecrated one *and* was separate from his brethren *and* is prince among them.

27 Benjamin is a 'ravenous wolf, in

) This was literally fulfilled. Levi got no inheritance except 48 towns, scattered through different parts of Canaan. As to Simeon, they were originally given only a few towns and villages in Judah's lot (Josh. 19:1). Afterward, needing more room, they formed colonies in districts which they conquered from the Idumeans and the Amalekites [1 Chron. 4:39, 40]. (Clarke's *Commentary*, adapted).

) The tribe of Benjamin is fitly compared to a ravenous wolf, because of the rude courage and ferocity which they invariably displayed, particularly in their war with the other tribes, in which they killed more men than all of their own numbers combined (Clarke's *Commentary*). The tribe was absorbed by the tribe of Judah and is not mentioned after the return from the Babylonian captivity, except in connection with its former land or as the source of some individual person. Ehud, Saul, Jonathan, and the Apostle Paul were Benjamites.

the morning devouring the prey, and at night dividing the spoil.

28 All these are the twelve tribes of Israel, and this is what their father said to them as he blessed them, blessing each one according to the blessing suited to him.

29 He charged them and said to them, I am to be gathered to my [departed] people; bury me with my fathers in the cave that is in the field of Ephron the Hittite,

30 In the cave in the field at Machpelah, east of Mamre, in the land of Canaan, that Abraham bought with the field of Ephron the Hittite to possess as a cemetery. [Gen. 23:17-20.]

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and the cave that is in it was from the sons of Heth.

33 When Jacob had finished commanding his sons, he drew his feet up into the bed, and breathed his last, and was gathered to his [departed] people.

CHAPTER 50

THEN Joseph fell upon his father's face, and wept over him and kissed him.

2 And Joseph ordered his servants the physicians to embalm his father, so the physicians embalmed Israel.

3 Then forty days were devoted [to this purpose] for him, for that is the customary number of days required for those who are embalmed; and the Egyptians wept and bemoaned him [as for royalty] for seventy days.

4 And when the days of his weeping and deep grief were past, Joseph said to [the nobles of] the house of Pharaoh, If now I have found grace in your eyes, speak, I pray you, to Pharaoh [for Joseph was dressed in mourning and could not do so himself], saying,

5 My father made me swear, saying, I am about to die; in my tomb which I

hewed out for myself in the land of Canaan, there you shall bury me. So now let me go up, I pray you, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury your father, according as he made you swear.

7 And Joseph went up [to Canaan] to bury his father; and with him went all the officials of Pharaoh, the nobles of his court and the elders of his house, and all the nobles and elders of the land of Egypt,

8 And all the household of Joseph, and his brethren, and his father's household. Only their little ones, and their flocks and herds they left in the land of Goshen.

9 And there went with [Joseph] both chariots and horsemen; and it was a very great company.

10 And they came to the threshing-floor of Atad, which is beyond [west of] Jordan, and there they mourned with a great lamentation and extreme demonstrations of sorrow [according to Egyptian custom]; and [Joseph] made a mourning for his father seven days.

11 When the inhabitants of the land, the Canaanites, saw the mourning on the floor of Atad, they said, This is a grievous mourning to the Egyptians. Therefore the place was called Abel-mizraim (mourning of Egypt). It is west of the Jordan.

12 Thus [Jacob's] sons did for him as he had commanded them.

13 For his sons carried him to the land of Canaan and buried him in the cave of the field of Machpelah, east of Mamre, which Abraham bought with the field for a possession as a burying place from Ephron the Hittite.

14 After he had buried his father, Joseph returned to Egypt, he and his brethren and all who went up with him.

15 When Joseph's brethren saw that their father was dead, they said, Perhaps now Joseph will hate us and will

pay us back for all the evil we did to him.

16 And they sent a messenger to Joseph, saying, Your father commanded before he died, saying,

17 So shall you say to Joseph, Forgive [take up and away all resentment and all claim to requital] I pray you now, concerning the trespass of your brothers and their sin; for they did evil to you. Now, we pray you, forgive the trespass of the servants of your father's God. And Joseph wept when they thus spoke to him.

18 Then his brothers went and fell down before him, saying, See, we are your servants — your slaves!

19 And Joseph said to them, Fear not; for am I in the place of God? Vengeance is His, not mine.]

20 As for you, you thought evil against me; but God meant it for good, to bring about that many people should be kept alive, as they are this day.

21 Now therefore do not be afraid.

I will provide for *and* support you and your little ones. And he comforted them [imparting cheer, hope, strength], and spoke to their hearts [kindly].

22 Joseph dwelt in Egypt, he and his father's household. And Joseph lived 110 years.

23 And Joseph saw Ephraim's children of the third generation, the children also of Machir the son of Manasseh were brought up on Joseph's knees.

24 And Joseph said to his brethren, I am going to die; and God will surely visit you and bring you out of this land to the land He swore to Abraham, to Isaac, and to Jacob [to give you].

25 And Joseph took an oath of the sons of Israel, saying, God will surely visit you, and you shall carry up my bones from here.

26 So Joseph died, being 110 years old; and they embalmed him, and he was put "in a coffin in Egypt."

The Second Book of Moses Commonly Called EXODUS

CHAPTER 1

THESSE are the names of the sons of Israel who came into Egypt with Jacob, each with his household:

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan and Naphtali, Gad and Asher.

5 All the offspring of Jacob were seventy persons; Joseph was already in Egypt.

6 Then Joseph died, and all his brothers, and all that generation.

7 But the descendants of Israel were fruitful and increased abundantly; they multiplied and grew exceedingly strong, and the land was full of them.

8 Now a new king arose over Egypt, who did not know Joseph.

9 He said to his people, Behold, the Israelites are too many and too mighty for us — they outnumber us both in people and in strength.

10 Come, let us deal shrewdly with

¹In Egypt Joseph's body remained until the Exodus from there to the promised land of Canaan, about 200 years later. Its final resting place was Shechem, near Samaria, "in the parcel of ground which Jacob bought from the sons of Hamor the father of Shechem" (Josh. 24:32). Here each of his brothers was also buried (Acts 7:15, 16).

Is there in all human history a more amazing spectacle than the Exodus? A family of 70 immigrants grows into a race of slaves. Suddenly, according to God's detailed and preannounced plan, they are seen flinging away the shackles of generations of slavery, and emigrating to a new country and a new life, with miraculous deliverances rescuing them from destruction again and again. The marvel of the Exodus grows in wonder when, after more than 3,000 years, we see that same race, often persecuted almost to extinction, carrying out in startling detail God's predictions for their amazing national revitalization and prominence "in the last days." (Adapted from many historians.)

them, lest they multiply more, and, should war befall us, they join our enemies, fight against us, and escape out of the land.

11 So they set over [the Israelites] taskmasters to afflict *and* oppress them with [increased] burdens. And [the Israelites] built Pithom and Raamses as store-cities for Pharaoh.

12 But the more [the Egyptians] oppressed them, the more they multiplied and expanded, so that [the Egyptians] were vexed *and* alarmed because of the Israelites.

13 And the Egyptians reduced the Israelites to severe slavery.

14 They made their lives bitter with hard service, in mortar, brick, and all kinds of work in the field. All their service was with harshness *and* severity.

15 Then the king of Egypt said to the Hebrew midwives, of whom one was named Shiprah and the other Puah,

16 When you act as midwife to the Hebrew women, and see them on the birthstool, if it is a son, you shall kill him; but if it is a daughter, she shall live.

17 But the midwives feared God, and did not do as the king of Egypt commanded, but let the male babies live.

18 So the king of Egypt called for the midwives and said to them, Why have you done this thing, and allowed the male children to live?

19 The midwives answered Pharaoh, Because the Hebrew women are not like the Egyptian women; they are vigorous and quickly delivered; their babies are born before the midwife comes to them.

20 So God dealt well with the midwives, and the people multiplied and became very strong.

21 And because the midwives revered *and* feared God, He made them households *of their own*.

22 Then Pharaoh charged all his people, saying, Every son born [to the

Hebrews] you shall cast into the river [Nile], but every daughter you shall allow to live.

CHAPTER 2

NOW [Amram] a man of the house of Levi [the priestly tribe], went and took as his wife [Jochebed] a daughter of Levi. [Exod. 6:18, 20; Num. 26:59.]

2 And the woman became pregnant and bore a son; and when she saw that he was [exceedingly] beautiful, she hid him three months. [Heb. 11:23; Acts 7:20.]

3 And when she could no longer hide him, she took for him an ark *or* basket made of bulrushes *or* papyrus [making it water-tight by] daubing it with bitumen and pitch. Then she put the child in it and laid it among the rushes by the brink of the river [Nile].

4 And his sister [Miriam] stood some distance away, to ^blearn what would be done to him.

5 Now the daughter of Pharaoh came down to bathe at the river, and her maidens walked along the bank; she saw the ark among the rushes and sent her maid to fetch it.

6 When she opened it, she saw the child; and lo, the baby cried. And she took pity on him and said, This is one of the Hebrews' children!

7 Then his sister said to Pharaoh's daughter, Shall I go and call a nurse of the Hebrew women to nurse the child for you?

8 Pharaoh's daughter said to her, Go. And the girl went and called the child's mother.

9 Then Pharaoh's daughter said to her, Take this child away and nurse it for me, and I will give you your wages. So the woman took the child and nursed it.

10 And the child grew, and she brought him to Pharaoh's daughter, and

b) They launched the ark not on the Nile only, but on God's providence. He would be captain, steersman, and convoy of the tiny bark. Miriam stood to watch. There was no fear of fatal consequences, only the quiet expectancy that God would do something worthy of Himself. They reckoned on God's faithfulness, and they were amply rewarded, when the daughter of their greatest foe became the babe's patroness (F. B. Meyer in *Through the Bible Day by Day*).

he became her son. And she called him Moses, for she said, Because I drew him out of the water.

11 One day after Moses was grown, it happened that he went out to his brethren and looked at their burdens; and he saw an Egyptian beating a Hebrew, one of *Moses'* brethren.

12 He looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand.

13 He went out the second day and saw two Hebrew men quarreling *and* fighting; and he said to the unjust aggressor, Why are you striking your comrade?

14 And the man said, Who made you a prince and a judge over us? Do you intend to kill me, as you killed the Egyptian? Then Moses was afraid, and thought, Surely *this* thing is known.

15 When Pharaoh heard of it, he sought to slay Moses. But Moses fled from Pharaoh's presence and took refuge in the land of Midian, where he sat down by a well.

16 Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father's flock.

17 The shepherds came and drove them away; but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel [Jethro] their father, he said, How is it that you have come so soon today?

19 They said, An Egyptian delivered us from the shepherds; also he drew water for us and watered the flock.

20 He said to his daughters, Where is he? Why have you left the man? Call him, that he may eat bread.

21 And Moses was content to dwell with the man; and he gave Moses Zipporah his daughter.

22 And she bore a son, and he called his name Gershom (meaning, expulsion,

or a stranger there); for he said, I have been a stranger *and* a sojourner in a foreign land.

23 However, after a long time [nearly forty years] the king of Egypt died; and the Israelites were sighing *and* groaning because of the bondage. They kept crying, and their cry because of slavery ascended to God.

24 And God heard their sighing *and* groaning and (earnestly) remembered His covenant with Abraham, with Isaac, and with Jacob.

25 God saw the Israelites and took knowledge of them *and* concerned Himself about them [knowing all, understanding, remembering all]. [Ps. 139:2; 56:8, 9.]

CHAPTER 3

NOW Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back *or* west side of the wilderness, and came to Horeb *or* Sinai, the mountain of God.

2 The Angel of the Lord appeared to him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, yet was not consumed.

3 And Moses said, I will now turn aside and see this great sight, why the bush is not burned.

4 And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush and said, Moses, Moses! And he said, Here am I.

5 God said, Do not come near; put your shoes off your feet, for the place on which you stand is holy ground.

6 Also He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.

7 And the Lord said, I have surely seen the affliction of My people who are

;) "There was true heroism in the act, when Moses stepped down from Pharaoh's throne to share the lot of his brethren. But it would take many a long year of lonely waiting and trial before this strong and radiant nature could be broken down, shaped into a vessel meet for the Master's use, and prepared for every good work. . . . One blow struck when God's time is fulfilled is worth a thousand struck in premature eagerness" (F. B. Meyer in *Moses, the Servant of God*, adapted).

in Egypt, and have heard their cry because of their taskmasters *and* oppressors; for I know their sorrows *and* sufferings *and* trials.

8 And I have come down to deliver them out of the hand *and* power of the Egyptians, and to bring them up out of that land to a land good and large, a land flowing with milk and honey — a land of plenty; to the place of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite.

9 Now behold, the cry of the Israelites is come to Me, and I have also seen how the Egyptians oppress them.

10 Come now therefore, and I will send you to Pharaoh, that you may bring forth My people, the Israelites, out of Egypt.

11 And Moses said to God, "Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?"

12 God said, I will surely be with you; and this shall be the sign to you that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain [Horeb or Sinai].

13 And Moses said to God, Behold, when I come to the Israelites and say to them, The God of your fathers has sent me to you, and they say to me, What is His name? What shall I say to them?

14 And God said to Moses, I AM WHO I AM *and* WHAT I AM, *and* I WILL BE WHAT I WILL BE; and He said, You shall say this to the Israelites, I AM has sent me to you!

15 God said also to Moses, This shall you say to the Israelites, The Lord, the God of your fathers, of Abraham, of Isaac, and of Jacob, has sent me to you! This is My name for ever, and by this name I am to be remembered to all generations.

d) "There was something more than humility here; there was a tone of self-depreciation, which was inconsistent with a true faith in God's selection and appointment. Surely it is God's business to choose His special instruments; and when we are persuaded that we are in the line of His purpose, we have no right to question the wisdom of His appointment. To do so is to depreciate His wisdom, or to doubt His power and willingness to become all that is necessary to complete our need" (F. B. Meyer in *Moses, the Servant of God*).

e) There need be no "buts" in our relationship to God's will. Nothing will take the Lord by surprise. The entire field has been surveyed and the preparations are complete. When the Lord says, "I will send thee," every provision has been made for the appointed task. "I will not fail thee." He who gives the command will also give the equipment (John Henry Jowett in *My Daily Meditation*).

16 Go, gather the elders of Israel together [the mature teachers and tribal leaders], and say to them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, I have surely visited you, and seen that which is done to you in Egypt;

17 And I have declared that I will bring you up out of the affliction of Egypt to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite, to a land flowing with milk and honey.

18 And [the elders] shall believe *and* obey your voice; and you shall go, you and the elders of Israel, to the king of Egypt, and you shall say to him, The Lord, the God of the Hebrews, has met with us; and now let us go, we beseech you, three days' journey into the wilderness, that we may sacrifice to the Lord our God.

19 And I know that the king of Egypt will not let you go [unless forced to do so], no, not by a mighty hand.

20 So I will stretch out My hand, and smite Egypt with all My wonders which I will do in it; and after that he will let you go.

21 And I will give this people favor *and* respect in the sight of the Egyptians; and it shall be that when you go, you shall not go empty-handed.

22 But every woman shall [insistently] solicit of her neighbor, and of her that may be residing at her house, jewels and articles of silver and gold, and garments, which you shall put on your sons and daughters; and you shall strip the Egyptians [of belongings due to you].

CHAPTER 4

AND Moses answered, "But behold, they will not believe me or listen to

and obey my voice; for they will say, The Lord has not appeared to you.

2 And the Lord said to him, What is that in your hand? And he said, A rod.

3 And He said, Cast it on the ground. And he did so, and it became a serpent [the symbol of royal and divine power worn on the crown of the Pharaohs]; and Moses fled from before it.

4 And the Lord said to Moses, Put forth your hand and take it by the tail. And he stretched out his hand and caught it, and it became a rod in his hand.

5 [This you shall do, said the Lord] that the elders may believe that the Lord, the God of their fathers, of Abraham, of Isaac, and of Jacob, has indeed appeared to you.

6 The Lord said also to him, Put your hand into your bosom. He put his hand into his bosom, and when he took it out, behold, his hand was leprous, as white as snow.

7 God said, Put your hand into your bosom again. So he put his hand back into his bosom, and when he took it out, behold, it was restored as the rest of his flesh.

8 [Then God said] If they will not believe you, or heed the voice *or* the testimony of the first sign, they may believe the voice *or* the witness of the second sign.

9 But, if they will also not believe these two signs or heed your voice, you shall take some water of the river [Nile], and pour it upon the dry land; and the water which you take out of the river [Nile] shall become blood on the dry land.

10 And Moses said to the Lord, O Lord, I am not eloquent *or* a man of words, neither before nor since You have spoken to Your servant; for I am slow of speech, and have a heavy *and* awkward tongue.

11 And the Lord said to him, Who has made man's mouth? Or who makes the dumb, or deaf, or the seeing, or the blind? Is it not I, the Lord?

12 Now therefore go, and I will be with your mouth, and will teach you what you shall say.

13 And he said, Oh, my Lord, I pray You, send by the hand of [some other] whom You will send.

14 Then the anger of the Lord blazed against Moses; He said, Is there not Aaron your brother, the Levite? I know he can speak well. Also, he is coming out to meet you, and when he sees you, he will be overjoyed.

15 You must speak to him and put the words in his mouth; and I will be with your mouth and with his mouth, and will teach you what you shall do.

16 He shall speak for you to the people, acting as a mouthpiece for you, and you shall be *as* God to him.

17 And you shall take this rod in your hand, with which you shall work the signs [that prove I sent you].

18 And Moses went away and, returning to Jethro his father-in-law, said to him, Let me go back, I pray you, to my relatives in Egypt to see whether they are still alive. And Jethro said to Moses, Go in peace.

19 The Lord said to Moses in Midian, Go back to Egypt; for all the men who were seeking your life [for killing the Egyptian] are dead. [Exod. 2:11, 12.]

20 And Moses took his wife and his sons, and set them on donkeys, and he returned to the land of Egypt; and Moses took the rod of God in his hand.

21 And the Lord said to Moses, When you return into Egypt, see that you do before Pharaoh all those miracles *and* wonders which I have put in your hand; but I will make him stubborn *and* harden his heart, so that he will not let the people go.

22 And you shall say to Pharaoh, Thus says the Lord, Israel is my son, even my first-born.

23 And I say to you, Let My son go, that he may serve Me; and if you refuse to let him go, behold, I will slay your son, your first-born.

24 Along the way at a [resting] place,

the Lord met *Moses* and sought to kill him [made him acutely and almost fatally ill].

25 [Now apparently he had failed to circumcise one of his sons, his wife being opposed to it; but seeing his life in such danger] Zipporah took a flint knife and cut off the foreskin of her son and cast it to touch *Moses'* feet, and said, Surely a husband of blood you are to me!

26 When *He* let *Moses* alone [to recover], Zipporah said, A husband of blood are you, because of the circumcision.

27 The Lord said to Aaron, Go into the wilderness to meet *Moses*. And he went, and met him in [Horeb or Sinai] the mountain of God, and kissed him.

28 *Moses* told Aaron all the words of the Lord with which *He* had sent him, and all the signs with which *He* had charged him.

29 *Moses* and Aaron went and gathered together [in Egypt] all the elders of the Israelites.

30 Aaron spoke all the words which the Lord had spoken to *Moses*, and did the signs in the sight of the people.

31 And the people believed; and when they heard that the Lord had visited the Israelites, and that *He* had looked (in compassion) upon their affliction, they bowed their heads and worshipped.

CHAPTER 5

AFTERWARD *Moses* and Aaron went in and told Pharaoh, Thus says the Lord, the God of Israel, Let My people go, that they may hold a feast to Me in the wilderness.

2 But Pharaoh said, Who is the Lord, that I should obey His voice to let Israel

go? I know not the Lord, neither will I let Israel go.

3 And they said, The God of the Hebrews has met with us; let us go, we pray you, three days' journey into the desert, and sacrifice to the Lord our God; lest *He* fall upon us with pestilence or with the sword.

4 The king of Egypt said to *Moses* and Aaron, Why do you take the people from their jobs? Get to your burdens!

5 Pharaoh said, Behold, the people of the land now are many, and you make them rest from their burdens!

6 The very same day Pharaoh commanded the taskmasters of the people and their officers,

7 You shall no more give the people straw to make brick; let them go and gather straw for themselves.

8 But the number of the bricks which they made before you shall still require of them; you shall not diminish it in the least. For they are idle; that is why they cry, Let us go and sacrifice to our God.

9 Let heavier work be laid upon the men that they may labor at it and pay no attention to lying words.

10 The taskmasters of the people went out, and their officers, and they said to the people, Thus says Pharaoh, I will not give you straw.

11 Go, get straw where you can find it; but your work shall not be diminished in the least.

12 So the people were scattered through all the land of Egypt to gather the short stubble instead of straw.

13 And the taskmasters were urgent, saying, Finish your work, your daily quotas, as when there was straw.

14 And the Hebrew foremen, whom Pharaoh's taskmasters had set over

f) He who is on his way to liberate the people of the circumcision, has in Midian even neglected to circumcise his second son Eliezer (*Lange's Commentary*). It was necessary that at this stage of *Moses'* experience he should learn that God is in earnest when *He* speaks, and will assuredly perform all that *He* has threatened (*Murphy's Commentary*).

g) Archaeologists became interested early in examining Egyptian bricks of *Moses'* time to see if they contained straw. They found that while many did contain straw, many also did not, leaving the impression that the Bible was wrong. But as usual in such cases, sooner or later it is shown that "the testimony of the Lord is sure, making wise the simple" (*Ps. 19:7*) — who know no better than to doubt the truth of God's Word. It is now known that water in which oat straw has been boiled, when added to clay makes it much easier to handle. Without the organic material obtained from the straw, the difficulty of making bricks was greatly increased. The fact that brick makers of Egypt found the use of straw essential, whether visible evidence remains or not, is fully borne out, as various writers have asserted. (See Allan A. MacRae's summary in *The Relation of Archaeology to the Bible*.)

them, were beaten, and were asked, Why have you not fulfilled all your quota of making bricks yesterday and today, as before?

15 Then the Hebrew foremen came to Pharaoh and cried, Why do you deal like this with your servants?

16 No straw is given to your servants, yet they say to us, Make brick! And behold, your servants are beaten; but the fault is in your own people.

17 But [Pharaoh] said, You are idle, lazy *and* idle! That is why you say, Let us go and sacrifice to the Lord.

18 Get out now, and get to work; for no straw shall be given you, yet you shall deliver the full quota of bricks.

19 And the Hebrew foremen saw that they were in an evil situation when it was said, You shall not diminish in the least your full daily quota of bricks.

20 And the foremen met Moses and Aaron, who were standing in the way as they came forth from Pharaoh.

21 And the foremen said to them, The Lord look upon you and judge, because you have made us a rotten stench to be detested by Pharaoh and his servants, and have put a sword in their hand to slay us.

22 Then Moses turned again to the Lord and said, O Lord, why have You dealt evil to this people? Why did You ever send me?

23 For since I came to Pharaoh to speak in Your name, he has done evil to this people, neither have You delivered Your people at all.

CHAPTER 6

THEN the Lord said to Moses, Now you shall see what I will do to Pharaoh; for [compelled] by a strong hand he will [not only] let them go, but he will drive them out of his land with a strong hand.

2 And God said to Moses, I am the Lord.

3 I appeared to Abraham, to Isaac, and to Jacob, as God Almighty [El Shaddai], but by My name the Lord

[Yaweh] [the redemptive name of God] — I did not make Myself known to them [in acts and great miracles].

4 I have also established My covenant with them, to give them the land of Canaan, the land of their temporary residence, in which they were strangers.

5 I have also heard the groaning of the Israelites whom the Egyptians have enslaved; and I have [earnestly] remembered My covenant [with Abraham, Isaac, and Jacob].

6 Accordingly, say to the Israelites, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will free you from their bondage, and I will rescue you with an outstretched arm — with special and vigorous action — and by mighty acts of judgment.

7 And I will take you to Me for a people, and I will be to you a God; and you shall know that it is I, the Lord your God, Who brings you out from under the burdens of the Egyptians.

8 And I will bring you into the land concerning which I lifted up My hand *and* swore that I would give it to Abraham, Isaac, and Jacob; and I will give it to you for a heritage. I am the Lord [you have the pledge of My changeless omnipotence and faithfulness].

9 Moses told this to the Israelites; but they refused to listen to Moses because of their impatience *and* anguish of spirit, and because of their cruel bondage.

10 The Lord said to Moses,

11 Go in, tell Pharaoh king of Egypt to let the Israelites go out of his land.

12 But Moses said to the Lord, Behold, [my own people] the Israelites have not listened to me; how then shall Pharaoh give heed to me, who am of deficient *and* impeded speech?

13 But the Lord spoke to Moses and Aaron, and gave them a command to the Israelites and to Pharaoh king of Egypt to bring the Israelites out of the land of Egypt.

14 These are the heads of their clans. The sons of Reuben, Israel's first-born:

Hanoch, Pallu, Hezron, and Carmi; these are the families of Reuben.

15 The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanite woman; these are the families of Simeon.

16 These are the names of the sons of Levi according to their births: Gershon, Kohath, and Merari; and Levi lived 137 years.

17 The sons of Gershon: Libni and Shimi, by their families.

18 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel; and Kohath lived 133 years.

19 The sons of Merari: Mahli and Mushi. These are the families of Levi according to their generations.

20 Amram took Jochebed his father's sister as wife, and she bore him Aaron and Moses; and Amram lived 137 years.

21 The sons of Izhar: Korah, Nepheg, and Zichri.

22 The sons of Uzziel: Mishael, Elzaphan, and Sithri.

23 Aaron took Elisheba, daughter of Amminadab and sister of Nahshon, as wife; she bore him Nadab, Abihu, Eleazar, and Ithamar.

24 The sons of Korah: Assir, Elkannah, and Abiasaph. These are the families of the Korahites.

25 Eleazar, Aaron's son, took one of the daughters of Putiel as wife; and she bore him Phinehas. These are the heads of the fathers' houses of the Levites by their families.

26 These are the Aaron and Moses to whom the Lord said, Bring out the Israelites from the land of Egypt by their hosts,

27 And who spoke to the Pharaoh king of Egypt about bringing the Israelites out of Egypt; these are that Moses and Aaron.

28 On the day when the Lord spoke to Moses in Egypt,

29 The Lord said to Moses, I am the Lord; tell Pharaoh king of Egypt all that I say to you.

30 But Moses said to the Lord, Be-

hold, I am of deficient *and* impeded speech; how then shall Pharaoh listen to me?

CHAPTER 7

THE Lord said to Moses, Behold, I make you as God to Pharaoh [to declare My will and purpose to him]; and Aaron your brother shall be your prophet.

2 You shall speak all that I command you, and Aaron your brother shall tell Pharaoh to let the Israelites go out of his land.

3 And I will make Pharaoh's heart stubborn *and* hard, and multiply My signs, My wonders, *and* miracles in the land of Egypt.

4 But Pharaoh will not listen to you, and I will lay My hand upon Egypt, and bring forth My hosts, My people the Israelites, out of the land of Egypt by great acts of judgment.

5 The Egyptians shall know that I am the Lord, when I stretch forth My hand upon Egypt, and bring out the Israelites from among them.

6 And Moses and Aaron did so, as the Lord commanded them.

7 Now Moses was 80 years old, and Aaron 83 years old, when they spoke to Pharaoh.

8 And the Lord said to Moses and Aaron,

9 When Pharaoh says to you, Prove your *authority* by a miracle, then tell Aaron, Throw your rod down before Pharaoh, that it may become a serpent.

10 So Moses and Aaron went to Pharaoh and did as the Lord had commanded; Aaron threw down his rod before Pharaoh and his servants, and it became a serpent.

11 Then Pharaoh called for the wise men [skilled in magic and divination] and the sorcerers — wizards and jugglers. And they also, these magicians of Egypt, did similar things with their enchantments *and* secret arts.

12 For they cast down every man his

rod, and they became serpents; but Aaron's rod swallowed up their rods.

13 But Pharaoh's heart was hardened *and* stubborn, and he would not listen to them, just as the Lord had said.

14 Then the Lord said to Moses, Pharaoh's heart is hard *and* stubborn; he refuses to let the people go.

15 Go to Pharaoh in the morning; he will be going out to the water; wait for him by the river's brink; and the rod which was turned to a serpent you shall take in your hand.

16 And say to him, The Lord, the God of the Hebrews has sent me to you, saying, Let My people go, that they may serve Me in the wilderness; and behold, heretofore you have not listened.

17 Thus says the Lord, In this you shall know, recognize, *and* understand that I am the Lord: behold, I will smite with the rod in my hand the waters in the Nile River, and they shall be turned to blood.

18 The fish in the river shall die, the river shall become foul smelling, and the Egyptians shall loathe to drink from *it*.

19 And the Lord said to Moses, Say to Aaron, Take your rod and stretch out your hand over the waters of Egypt, over their streams, rivers, pools and ponds of water, that they may become blood; and there shall be blood throughout all the land of Egypt, in containers both of wood and of stone.

20 Moses and Aaron did as the Lord commanded; [Aaron] lifted up the rod, and smote the waters in the river, in the sight of Pharaoh and his servants; and all the waters in the river were turned to blood.

21 And the fish in the river died; and the river became foul smelling, and the Egyptians could not drink *its* water, and there was blood throughout all the land of Egypt.

22 But the magicians of Egypt did the same by their enchantments *and* secret arts; and Pharaoh's heart was made hard *and* obstinate, and he did not

listen to Moses and Aaron; just as the Lord had said.

23 And Pharaoh turned and went into his house, neither did he take even this to heart.

24 And all the Egyptians dug round about the river for water to drink, for they could not drink the water of the Nile.

25 Seven days passed after the Lord had smitten the river.

CHAPTER 8

THEN the Lord said to Moses, Go to Pharaoh and say to him, Thus says the Lord, Let My people go, that they may serve Me.

2 And if you refuse to let them go, behold, I will smite your entire land with frogs;

3 And the river shall swarm with frogs which shall go up and come into your house, into your bedchamber and on your bed, and into the houses of your servants and upon your people; and into your ovens, your kneading bowls *and* your dough.

4 And the frogs shall come up on you, and on your people and all your servants.

5 And the Lord said to Moses, Say to Aaron, Stretch out your hand with your rod over the rivers, the streams *and* canals, and over the pools, and cause frogs to come up on the land of Egypt.

6 So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land.

7 But the magicians did the same thing with their enchantments *and* secret arts, and brought up [more] frogs upon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that He may take away the frogs from me and my people; and I will let the people go that they may sacrifice to the Lord.

9 Moses said to Pharaoh, Glory over me in this: dictate when I shall pray [to the Lord] for you, your servants and your people, that the frogs may be

destroyed from you and your houses and remain only in the river.

10 And [Pharaoh] said, Tomorrow. [Moses] said, Let it be as you say, that you may know that there is no one like the Lord our God.

11 And the frogs shall depart from you and your houses and from your servants and your people; they shall remain in the river only.

12 So Moses and Aaron went out from Pharaoh, and Moses cried to the Lord, [as he had agreed with Pharaoh] concerning the frogs which He had brought against him.

13 And the Lord did according to the word of Moses, and the frogs died out of the houses, out of the courtyards *and* villages, and out of the fields.

14 [The people] gathered them together in heaps, and the land was loathsome *and* stank.

15 But when Pharaoh saw that there was temporary relief, he made his heart stubborn *and* hard, and would not listen *or* heed them; just as the Lord had said.

16 Then the Lord said to Moses, Say to Aaron, Stretch out your rod and strike the dust of the ground, that it may become biting gnats *or* mosquitoes throughout all the land of Egypt.

17 And they did so; Aaron stretched out his hand with his rod, and struck the dust of the earth, and there came biting gnats *or* mosquitoes on man and beast; all the dust of the land became biting gnats *or* mosquitoes throughout all the land of Egypt.

18 The magicians tried by their enchantments *and* secret arts to bring forth gnats, *or* mosquitoes, but they could not; and there were gnats *or* mosquitoes on man and beast.

19 Then the magicians said to Pharaoh, This is the finger of God! But Pharaoh's heart was hardened *and* strong, and he would not listen to them; just as the Lord had said.

20 Then the Lord said to Moses, Rise up early in the morning and stand before Pharaoh as he comes forth to the water;

and say to him, Thus says the Lord, Let My people go that they may serve Me.

21 Else, if you will not let My people go, behold, I will send swarms [of blood-sucking gadflies] upon you, your servants, and your people, and into your houses; and the houses of the Egyptians shall be full of swarms [of blood-sucking gadflies], and also the ground on which they stand.

22 But on that day I will sever *and* set apart the land of Goshen in which My people dwell, that no swarms [of gadflies] shall be there; so that you may know that I am the Lord in the midst of the earth.

23 And I will put a division *and* a sign of deliverance between My people and your people. By tomorrow shall this sign be in evidence.

24 And the Lord did so; and there came heavy *and* oppressive swarms [of blood-sucking gadflies] into the house of Pharaoh and his servants' houses; and in all of Egypt the land was corrupted *and* ruined by reason of the great invasion of [gadflies].

25 And Pharaoh called for Moses and Aaron, and said, Go, sacrifice to your God [here] in the land [of Egypt].

26 And Moses said, It is not suitable *or* right to do that; for the animals the Egyptians hold sacred and will not permit to be slain, are those which we are accustomed to sacrifice to the Lord our God; if we did this before the eyes of the Egyptians, would they not stone us?

27 We will go three days' journey into the wilderness and sacrifice to the Lord our God, as He will command us.

28 So Pharaoh said, I will let you go, that you may sacrifice to the Lord your God in the wilderness; only you shall not go very far away. Entreat [your God] for me.

29 Moses said, I go out from you, and I will entreat the Lord that the swarms [of blood-sucking gadflies] may depart from Pharaoh, his servants, and his people, tomorrow; only let not Pharaoh deal deceitfully any more in not

letting the people go to sacrifice to the Lord.

30 So Moses went out from Pharaoh, and entreated the Lord.

31 And the Lord did as Moses had spoken; He removed the swarms of [attacking gadflies] from Pharaoh, from his servants and his people; there remained not one.

32 But Pharaoh hardened his heart *and* made it stubborn this time also, nor would he let the people go.

CHAPTER 9

THEN the Lord said to Moses, Go to Pharaoh and tell him, Thus says the Lord God of the Hebrews, Let My people go, that they may serve Me.

2 If you refuse to let them go and still hold them,

3 Behold, the hand of the Lord [will fall] upon your livestock which are out in the field, upon the horses, the donkeys, the camels, the herds and the flocks; there shall be a very severe plague.

4 But the Lord shall make a distinction between the livestock of Israel and the livestock of Egypt, and nothing shall die of all that belongs to the Israelites.

5 And the Lord set a time, saying, Tomorrow the Lord will do this thing in the land.

6 And the Lord did that the next day, and all [kinds of] the livestock of Egypt died; but of the livestock of the Israelites not one died.

7 Pharaoh sent to find out, and, behold, there was not one of the cattle of the Israelites dead. But the heart of Pharaoh was hardened [his mind was set]; and he did not let the people go.

8 The Lord said to Moses and Aaron, Take handfuls of ashes *or* soot from the brickkiln, and let Moses sprinkle them toward the heavens in the sight of Pharaoh.

9 And it shall become small dust over all the land of Egypt, and become boils breaking out in sores on man

and beast in all the land [occupied by the Egyptians].

10 So they took ashes *or* soot of the kiln, and stood before Pharaoh; and Moses threw them toward the sky; and it became boils erupting in sores on man and beast.

11 And the magicians could not stand before Moses because of their boils; for the boils were on the magicians and all the Egyptians.

12 But the Lord hardened the heart of Pharaoh, making it strong *and* obstinate, and he did not listen to them or heed them, just as the Lord had told Moses.

13 Then the Lord said to Moses, Rise up early in the morning and stand before Pharaoh and say to him, Thus says the Lord, the God of the Hebrews, Let My people go, that they may serve Me.

14 For this time I will send all My plagues upon your heart, and upon your servants and your people, that you may recognize *and* know that there is none like Me in all the earth.

15 For by now I could have put forth My hand and have struck you and your people with pestilence, and you would have been cut off from the earth.

16 But for this very purpose have I let you live, that I might show you My power, and that My name may be declared throughout all the earth. [Rom. 9:17-24.]

17 Since you are still exalting yourself [in haughty defiance] against My people by not letting them go,

18 Behold, tomorrow about this time I will cause it to rain a very heavy *and* dreadful fall of hail, such as has not been in Egypt from its founding until now.

19 Send therefore now, and gather your cattle in hastily, and all that you have in the field; for every man and beast that is in the field and is not brought home, shall be struck by the hail and shall die.

20 Then he who feared the word of the Lord among the servants of Pharaoh

made his servants and his livestock flee into the houses *and* shelters.

21 And he who ignored the word of the Lord left his servants and his livestock in the field.

22 The Lord said to Moses, Stretch forth your hand toward the heavens, that there may be hail in all the land of Egypt, upon man and beast, and upon all the vegetation of the field, throughout the land of Egypt.

23 Then Moses stretched forth his rod toward the heavens, and the Lord sent thunder and hail, and [lightning] fire ran down to *and* along the ground, and the Lord rained hail upon the land of Egypt.

24 So there was hail, and fire flashing continually in the midst of the weighty hail, such as had not been in all the land of Egypt since it became a nation.

25 The hail struck down throughout all the land of Egypt everything that was in the field, both man and beast; and the hail beat down all the vegetation of the field and shattered every tree of the field.

26 Only in the land of Goshen, where the Israelites were, was there no hail.

27 And Pharaoh sent for Moses and Aaron, and said to them, I have sinned this time; the Lord is in the right and I and my people are in the wrong.

28 Entreat the Lord, for there has been enough of these mighty thunderings and hail [these voices of God]; I will let you go; you shall stay here no longer.

29 Moses said to him, As soon as I leave the city, I will stretch out my hands to the Lord; the thunder shall cease, neither shall there be any more hail, that you may know that the earth is the Lord's.

30 But as for you and your servants, I know that you do not yet [reverently] fear the Lord God.

31 The flax and the barley were smitten *and* ruined, for the barley was in the ear and the flax in bloom.

32 But the wheat and spelt [another

wheat] were not smitten, for they ripen late and were not grown up yet.

33 So Moses left the city and Pharaoh, and stretched forth his hands to the Lord; and the thunder and hail ceased, and rain was no longer poured upon the earth.

34 But when Pharaoh saw that the rain, the hail and the thunder had ceased, he sinned yet more, and toughened *and* stiffened his hard heart, he and his servants.

35 So Pharaoh's heart was strong *and* obstinate; he would not let the Israelites go; just as the Lord had said by Moses. [Exod. 4:21.]

CHAPTER 10

THE Lord said to Moses, Go to Pharaoh; for I have made his heart hard, and his servants' hearts, that I might show these My signs [of divine power] before him;

2 And that you may recount in the ears of your son and of your grandson, what I have done in derision of the Egyptians *and* what things I have [repeatedly] done there, My signs [of divine power] done among them; that you may recognize *and* know that I am the Lord.

3 So Moses and Aaron went to Pharaoh, and said to him, Thus says the Lord, the God of the Hebrews, How long will you refuse to humble yourself before Me? Let My people go, that they may serve Me.

4 For, if you refuse to let My people go, behold, tomorrow I will bring locusts into your country.

5 And they shall cover the land, so that one cannot see the ground; and they shall eat the remainder of what escaped and is left to you from the hail, and they shall eat every tree of yours that grows in the field;

6 The locusts shall fill your houses and those of all your servants and of all the Egyptians; as neither your fathers nor your fathers' fathers have seen from

their birth until this day. Then Moses departed from Pharaoh.

7 And Pharaoh's servants said to him, How long shall this man be a snare to us? Let the men go, that they may serve the Lord *their* God; do you not yet understand *and* know that Egypt is destroyed?

8 So Moses and Aaron were brought again to Pharaoh; and he said to them, Go, serve the Lord your God; but just who are to go?

9 And Moses said, We will go with our young and our old, with our sons and our daughters, with our flocks and our herds [all of us and all we have]; for we must hold a feast to the Lord.

10 Pharaoh said to them, Let the Lord be with you, if I ever let you go with your little ones! See, you have some evil purpose in mind.

11 Not so! You that are men, [without your families] go and serve the Lord, for that is what you want. And [Moses and Aaron] were driven from Pharaoh's presence.

12 Then the Lord said to Moses, Stretch out your hand over the land of Egypt for the locusts, that they may come up on the land of Egypt, and eat all the vegetation of the land, all that the hail has left.

13 And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day and all that night; when it was morning, the east wind brought the locusts.

14 And the locusts came up over all the land of Egypt and settled down on the whole country of Egypt, a very dreadful mass of them; never before were there such locusts as these, nor will there ever be again.

15 For they covered the whole land, so that the ground was darkened, and they ate every bit of vegetation of the land, and all the fruit of the trees which the hail had left; there remained not a green thing of the trees or the plants of the field, in all the land of Egypt.

16 Then Pharaoh sent for Moses and Aaron in haste. He said, I have sinned against the Lord your God and you.

17 Now therefore forgive my sin, I pray you, only this once, and entreat the Lord your God only that He may remove from me this [plague of] death.

18 Then Moses left Pharaoh, and entreated the Lord.

19 And the Lord turned a violent west wind, which lifted the locusts and drove them into the Red Sea; not one locust remained in all the country of Egypt.

20 But the Lord made Pharaoh's heart more strong *and* obstinate, and he would not let the Israelites go.

21 And the Lord said to Moses, Stretch out your hand toward the heavens, that there may be darkness over the land of Egypt, a darkness which may be felt.

22 So Moses stretched out his hand toward the sky, and for three days a thick darkness was all over the land of Egypt [where Ra, the sun-god, was worshiped!].

23 The Egyptians could not see one another, nor did any one rise from his place for three days; but all the Israelites had natural light in their dwellings.

24 And Pharaoh called to Moses, and said, Go, serve the Lord; let your little ones also go with you; it is only your flocks and your herds that must not go.

25 But Moses said, You must give into our hand also sacrifices and burnt offerings, that we may sacrifice to the Lord our God.

26 Our livestock also shall go with us; there shall not a hoof be left behind; for of them must we take to serve the Lord our God, and we know not with what we must serve the Lord until we arrive there.

27 But the Lord made Pharaoh's heart stronger *and* more stubborn, and he would not let them go.

28 And Pharaoh said to Moses, Get away from me! See that you never enter

my presence again, for the day you see my face again you shall die!

29 And Moses said, You have spoken truly; I will never see your face again.

CHAPTER 11

THEN the Lord said to Moses, Yet will I bring one plague more on Pharaoh and on Egypt; afterwards he will let you go. When he lets you go from here, he will thrust you out altogether.

2 Speak now in the hearing of the people, and let every man solicit *and* ask of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold.

3 And the Lord gave the people favor in the sight of the Egyptians. Moreover the man Moses was exceedingly great in the land of Egypt, in the sight of Pharaoh's servants and of the people.

4 And Moses said, Thus says the Lord, About midnight I will go out into the midst of Egypt;

5 And all the first-born in the land [the pride, hope and joy] of Egypt shall die, from the first-born of Pharaoh who sits on his throne, even to the first-born of the maid-servant who is behind the hand mill; and all the first-born of beasts.

6 There shall be a great cry in all the land of Egypt, such as has never been, nor ever shall be again.

7 But against any of the Israelites shall not so much as a dog move his tongue, against man or beast; that you may know that the Lord makes a distinction between the Egyptians and Israel.

8 And all these your servants shall come down to me, and bow down to me, saying, Get out, and all the people who follow you! And after that I will go out. And he went out from Pharaoh in great anger.

9 Then the Lord said to Moses, Pharaoh will not listen to you, that My wonders *and* miracles may be multiplied in the land of Egypt.

10 Moses and Aaron did all these

wonders *and* miracles before Pharaoh; and the Lord hardened Pharaoh's stubborn heart, and he did not let the Israelites go out of his land.

CHAPTER 12

THE Lord said to Moses and Aaron in the land of Egypt,

2 This month shall be to you the beginning of months, the first month of the year to you.

3 Tell all the congregation of Israel, On the tenth day of this month they shall take every man a lamb *or* kid, according to [the size of] the family of which he is the father, a lamb *or* kid for a house.

4 And if the household is too small to consume the lamb, let him and his next door neighbor take it according to the number of persons, every man according to what each can eat shall make your count for the lamb.

5 Your lamb *or* kid shall be without blemish, a male of the first year; you shall take it from the sheep or the goats. [I Pet. 1:19, 20.]

6 And you shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall [each] kill [his] lamb in the evening.

7 They shall take of the blood, and put it on the two sideposts and on the lintel [above the door space] of the houses in which they shall eat [the pass-over lamb]. [John 1:29; Matt. 26:28; Heb. 9:14.]

8 They shall eat the flesh that night, roasted; with unleavened bread and bitter herbs they shall eat it.

9 Eat not of it raw, nor boiled at all with water, but roasted; its head, its legs and its inner parts.

10 You shall let nothing of the meat remain until the morning; and the bones *and* unedible bits which remain of it until morning you shall burn with fire.

11 And you shall eat it thus: [as fully prepared for a journey] your loins girded, your shoes on your feet, and

your staff in your hand; and you shall eat it in haste. It is the Lord's passover.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments [proving their helplessness]. I am the Lord.

13 The blood shall be for a token *or* sign to you upon [the doorposts of] the houses where you are, [that] when I see the blood, I will pass over you, and no plague shall be upon you to destroy you, when I smite the land of Egypt. [Heb. 11:28; I Cor. 5:7.]

14 And this day shall be to you for a memorial. You shall keep it as a feast to the Lord throughout your generations, keep it as an ordinance for ever.

15 [In celebration of the passover in future years] seven days shall you eat unleavened bread; even the first day you shall put away leaven [symbolic of corruption] out of your houses; for whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.

16 On the first day you shall hold a solemn *and* holy assembly, and on the seventh day there shall be a solemn *and* holy assembly; no kind of work shall be done in them, save [preparation of] that which every person must eat, that only may be done by you.

17 And you shall observe the feast of unleavened bread; for on this very day have I brought your hosts out of the land of Egypt; therefore shall you observe this day throughout your generations by an ordinance for ever.

18 In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, [and continue] until the twenty-first day of the month at evening.

19 Seven days no leaven [symbolic of corruption] shall be found in your houses; whoever eats what is leavened shall be excluded from the congregation of Israel, whether a stranger or native-born. [I Cor. 5:6-8.]

20 You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread [during that week].

21 Then Moses called for all the elders of Israel, and said to them, Go forth, select and take a lamb according to your families, and kill the passover [lamb].

22 And you shall take a bunch of hyssop, dip it in the blood in the basin, and touch the lintel above the door and the two sideposts with the blood; and none of you shall go out of his house until morning.

23 For the Lord will pass through to slay the Egyptians; and when He sees the blood upon the lintel and the two sideposts, the Lord will pass over the door, and will not allow the destroyer to come into your houses to slay you.

24 You shall observe this rite for an ordinance to you and to your sons for ever.

25 When you come to the land which the Lord will give you, as He has promised, you shall keep this service.

26 When your children shall say to you, What do you mean by this service?

27 You shall say, It is the sacrifice of the Lord's passover, for He passed over the houses of the Israelites in Egypt, when He slew the Egyptians but spared our houses. And the people bowed their heads and worshiped.

28 The Israelites went and, as the Lord had commanded Moses and Aaron, so they did.

29 At midnight the Lord slew every first-born in the land of Egypt, from the first-born of Pharaoh who sat on his throne to the first-born of the prisoner in the dungeon, and all the first-born of the livestock.

30 Pharaoh rose up in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead.

31 He called for Moses and Aaron by night, and said, Rise up, get out from among my people, both you and the

Israelites; and go, serve the Lord, as you said.

32 Also take your flocks and your herds, as you have said, and be gone! And [ask your God to] bless me also.

33 The Egyptians were urgent with the people to depart, that they might send them out of the land in haste; for they said, We are all dead men.

34 The people took their dough before it was leavened, their kneading bowls being bound up in their clothes on their shoulders.

35 The Israelites did according to the word of Moses; and they [urgently] asked of the Egyptians jewels of silver and of gold, and clothing.

36 The Lord gave the people favor in the sight of the Egyptians, so that they gave them what they asked. And they stripped the Egyptians [of those things].

37 The Israelites journeyed from Rameses to Succoth, about 600,000 men on foot, besides women and children.

38 And a mixed multitude went also with them, and very much livestock, both flocks and herds.

39 They baked unleavened cakes of the dough which they brought from Egypt, for it was not leavened; because they were driven from Egypt, and could not delay, nor had they prepared for themselves any food.

40 Now the time the Israelites dwelt in Egypt was 430 years. [Gen. 15:13, 14.]

41 At the end of the 430 years, even that very day all the hosts of the Lord went out of Egypt.

42 It was a night of watching unto the Lord *and* to be much observed for bringing them out of Egypt; this same night of watching unto the Lord is to be observed by all the Israelites throughout their generations.

43 The Lord said to Moses and Aaron, This is the ordinance of the passover: No foreigner shall eat of it;

44 But every man's servant who is

bought for money, when you have circumcised him, then may eat of it.

45 A foreigner or hired servant shall not eat of it.

46 In one house shall it be eaten [by one company]; you shall not carry any of the flesh outside the house; neither shall you break a bone of it. [John 19:33, 36.]

47 All the congregation of Israel shall keep it.

48 When a stranger sojourning with you wishes to keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land. But no uncircumcised person shall eat of it.

49 There shall be one law for the native born and for the stranger or foreigner who sojourns among you.

50 Thus did all the Israelites; as the Lord commanded Moses and Aaron, so did they.

51 And on that very day the Lord brought the Israelites out of the land of Egypt by their hosts.

CHAPTER 13

THE Lord said to Moses,

2 Sanctify (consecrate, set apart) to Me all the first-born [males]; whatever is first to open the womb among the Israelites, both of man and of beast, is Mine.

3 And Moses said to the people, [Earnestly] remember this day, in which you came out from Egypt, out of the house of bondage *and* bondmen, for by strength of hand the Lord brought you out from this place; no leavened bread shall be eaten.

4 This day you go forth in the month Abib.

5 And when the Lord brings you into the land of the Canaanites, Hittites, Amorites, Hivites, and Jebusites, which He promised *and* swore to your fathers to give you, a land flowing with milk and honey [that is, a land of plenty], you shall keep this service in this month.

6 Seven days you shall eat unleavened bread, and the seventh day shall be a feast to the Lord.

7 Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, neither shall there be leaven in all your territory.

8 You shall explain to your son on that day, This is done because of what the Lord did for me when I came out of Egypt.

9 It shall be as a sign to you upon your hand and as a memorial between your eyes, that the law of the Lord may be in your mouth; for with a strong hand the Lord has brought you out of Egypt.

10 You shall therefore keep this ordinance at this time from year to year.

11 And when the Lord brings you into the land of the Canaanites, as He promised *and* swore to you and your fathers, and shall give it to you,

12 You shall set apart to the Lord all that first opens the womb. All the firstlings of your livestock that are males shall be the Lord's.

13 Every first-born of a donkey you shall redeem by [substituting for it] a lamb, or if you will not redeem it, then you shall break its neck; and every first-born among your sons shall you redeem.

14 And when in time to come your son asks you, What does this mean? You shall say to him, By strength of hand the Lord brought us out from Egypt, from the house of bondage *and* bondage.

15 For when Pharaoh stubbornly refused to let us go, the Lord slew all the first-born in the land of Egypt, both the first-born of man and of livestock. Therefore I sacrifice to the Lord all the males that first open the womb; but all the first-born of my sons I redeem.

16 And it shall be as a reminder upon your hand or as frontlets between your

eyes, for by a strong hand the Lord brought us out of Egypt.

17 When Pharaoh let the people go, God led them not by way of the land of the Philistines, although that was nearer; for God said, Lest the people change their purpose when they see war, and return to Egypt.

18 But God led the people around by way of the wilderness toward the Red Sea. And the Israelites went up marshaled (in ranks) out of the land of Egypt.

19 And Moses took the bones of Joseph with him; for [Joseph] had strictly sworn the Israelites, saying, Surely God will be with you, and you must carry my bones away from here with you. [Gen. 50:25.]

20 They journeyed from Succoth and encamped at Etham, on the edge of the wilderness.

21 The Lord went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night.

22 The pillar of cloud by day and the pillar of fire by night did not depart from before the people.

CHAPTER 14

AND the Lord said to Moses,

2 Tell the Israelites to turn back and encamp before Pihahiroth, between Migdol and the [Red] Sea, before ^bBaalzephon. You shall encamp opposite it by the sea.

3 For Pharaoh will say of the Israelites, They are entangled in the land; the wilderness has shut them in.

4 I will harden (make stubborn, strong) Pharaoh's heart, that he will pursue them, and I will get Me honor *and* glory over Pharaoh and all his host, and the Egyptians shall know that I am the Lord. And they did so.

5 It was told the king of Egypt that the people had fled; and the heart of

¹⁾ Melvin Grove Kyle has said that travelers who follow the coast of the Red Sea, along the line of the Exodus, need no other guidebook than the Bible. The whole topography corresponds to that mentioned in the Bible account (Floyd E. Hamilton in *The Basis of Christian Faith*).

Pharaoh and of his servants was changed toward the people, and they said, What is this we have done? We have let Israel go from serving us!

6 And he made ready his chariots, and took his army,

7 And took 600 chosen chariots and all the other chariots of Egypt with officers over all of them.

8 The Lord made hard *and* strong the heart of Pharaoh king of Egypt, and he pursued the Israelites; for [they] left proudly *and* defiantly. [Acts 13:17.]

9 The Egyptians pursued them, all the horses and chariots of Pharaoh and his horsemen and his army, and overtook them encamped at the [Red] sea, by Pihahiroth, in front of Baal-zephon.

10 When Pharaoh drew near, the Israelites looked up, and behold, the Egyptians were marching after them; and the Israelites were exceedingly frightened and cried out to the Lord.

11 And they said to Moses, Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? Why have you treated us this way and brought us out of Egypt?

12 Did we not tell you in Egypt, Let us alone, let us serve the Egyptians? For it would have been better for us to serve the Egyptians than to die in the wilderness.

13 Moses told the people, Fear not, stand still (firm, confident, undismayed) and see the salvation of the Lord, which He will work for you today. For the Egyptians you have seen today you shall never see again.

14 The Lord will fight for you, and you shall hold your peace *and* remain at rest.

15 The Lord said to Moses, Why do you cry to Me? Tell the people of Israel to go forward!

16 Lift up your rod and stretch out your hand over the sea, and divide it, and the Israelites shall go on dry ground through the midst of the sea.

17 And I, behold, I will harden, make stubborn *and* strong, the hearts of the

Egyptians, and they shall go [into the sea] after them; and I will get Me honor over Pharaoh, and all his host, his chariots, and horsemen.

18 The Egyptians shall know *and* realize that I am the Lord, when I have gotten Me honor *and* glory over Pharaoh, his chariots, and his horsemen.

19 And the Angel of God Who went before the host of Israel removed and went behind them; and the pillar of the cloud went from before them and stood behind them,

20 Coming between the host of Egypt and the host of Israel. It was a cloud and darkness to the Egyptians, but it gave light by night to the Israelites; and the one host came not near the other all night.

21 Then Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the Israelites went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left.

23 The Egyptians pursued and went in after them into the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

24 And in the morning watch the Lord through the pillar of fire and cloud looked down on the host of the Egyptians and discomfited [them],

25 And bound (clogged, took off) their chariot wheels, making them drive heavily; and the Egyptians said, Let us flee from the face of Israel; for the Lord fights for them against the Egyptians!

26 Then the Lord said to Moses, Stretch out your hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen.

27 So Moses stretched forth his hand over the sea, and the sea returned to its strength *and* normal flow when the morning appeared; and the Egyptians fled into it [being met by it]; and the

Lord overthrew the Egyptians *and* shook them off into the midst of the sea.

28 The waters returned and covered the chariots, the horsemen, and all the host of Pharaoh that pursued them; not even one of them remained.

29 But the Israelites walked on dry ground in the midst of the sea, the waters being a wall to them on their right hand and on their left.

30 Thus the Lord saved Israel that day from the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore.

31 And Israel saw that great work which the Lord did against the Egyptians, and the people (reverently) feared the Lord, and trusted in (relied on, remained steadfast to) the Lord and to His servant Moses.

CHAPTER 15

THEN Moses and the Israelites sang this song to the Lord, saying, I will sing to the Lord, for He has triumphed gloriously; the horse and his rider *or* its chariot has He thrown into the sea.

2 The Lord is my strength and my song, and He has become my salvation; this is my God, and I will praise Him, my father's God, and I will exalt Him.

3 The Lord is a man of war; the Lord is His name.

4 Pharaoh's chariots and his host has He cast into the sea; his chosen captains also are sunk in the Red Sea.

5 The floods cover them; they sank in the depths [clad in mail] like a stone.

6 Your right hand, O Lord, is glorious in power; Your right hand, O Lord, shatters the enemy.

7 In the greatness of Your majesty You overthrow those rising against You; You send forth Your fury; it consumes them like stubble.

8 With the blast of Your nostrils the waters piled up, the floods stood fixed in a heap, the deeps congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my de-

sire shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 You, [Lord], blew with Your wind, the sea covered them; [clad in mail] they sank as lead in the mighty waters.

11 Who is like You, O Lord, among the gods? Who is like You, glorious in holiness, awesome in splendor, doing wonders?

12 You stretched out Your right hand, the earth's [sea] swallowed them.

13 You in Your mercy *and* loving-kindness have led forth the people whom You have redeemed; You have guided them in Your strength to Your holy habitation.

14 The peoples have heard of it; they tremble; pangs have taken hold on the inhabitants of Philistia.

15 Now the chiefs of Edom are dismayed; the mighty men of Moab [renowned for strength], trembling takes hold of them; all the inhabitants of Canaan have melted away — little by little.

16 Terror and dread fall upon them; because of the greatness of Your arm they are as still as a stone; till Your people pass by *and* over [into Canaan], O Lord, till the people pass by whom You have purchased.

17 You will bring them in [to the land], and plant them on Your own mountain, the place, O Lord, You have made for Your dwelling, the sanctuary, O Lord, which Your hands have established.

18 The Lord will reign for ever and ever.

19 For the horses of Pharaoh went with his chariots and horsemen into the sea, and the Lord brought back the waters of the sea upon them; but the Israelites walked on dry ground in the midst of the sea.

20 Then Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and dancing.

21 And Miriam responded to **them,**

Sing to the Lord, for He has triumphed gloriously *and* is highly exalted; the horse and his rider He has thrown into the sea.

22 Then Moses led Israel onward from the Red Sea, and they went into the wilderness of Shur; they went three days [33 miles] in the wilderness and found no water.

23 When they came to Marah, they could not drink *its* waters for they were bitter; therefore it was named Marah (bitterness).

24 The people murmured against Moses, saying, What shall we drink?

25 And he cried to the Lord, and the Lord showed him a tree, which he cast into the waters, and the waters were made sweet. There [the Lord] made for them a statute and an ordinance and there He proved them,

26 Saying, If you will diligently hearken to the voice of the Lord your God, and will do what is right in His sight, and will listen to *and* obey His commandments and keep all His statutes, I will put none of the diseases upon you which I brought upon the Egyptians; for I am the Lord Who heals you.

27 And they came to Elim, where were twelve springs of water and seventy palm trees; and they encamped there by the waters.

CHAPTER 16

THEY set out from Elim, and all the congregation of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they left the land of Egypt.

2 And the whole congregation of Israel murmured against Moses and Aaron in the wilderness,

3 And said to them, Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots and ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger.

4 Then the Lord said to Moses, Be-

hold, I will rain bread from the heavens for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law or not.

5 On the sixth day they shall prepare to bring in twice as much as they gather daily.

6 So Moses and Aaron said to all Israel, At evening you shall know that the Lord has brought you out from the land of Egypt,

7 And in the morning you shall see the glory of the Lord, for He hears your murmurings against the Lord. For what are we, that you murmur against us?

8 And Moses said, When the Lord gives you in the evening flesh to eat and in the morning bread to the full, because the Lord has heard your grumblings which you murmur against Him, what are we? Your murmurings are not against us, but against the Lord.

9 And Moses said to Aaron, Say to all the congregation of Israel, Come near before the Lord, for He has heard your murmurings.

10 And as Aaron spoke to the whole congregation of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud!

11 The Lord said to Moses,

12 I have heard the murmurings of the Israelites; speak to them, saying, At twilight you shall eat meat, and between the two evenings you shall be filled with bread; and you shall know that I am the Lord your God.

13 In the evening quails came up and covered the camp; and in the morning the dew lay round about the camp.

14 And when the dew had gone, behold, upon the face of the wilderness there lay a fine, round *and* flake-like thing, as fine as hoarfrost on the ground.

15 When the Israelites saw it, they said one to another, Manna (meaning, What is it?) For they did not know what it was. And Moses said to them, This is the bread which the Lord has given you to eat. [John 6:31, 33.]

16 This is what the Lord has commanded: Let every man gather of it as much as he will need, an omer for each person, according to the number of your persons; take it, every man for those in his tent.

17 The [people] did so, and gathered, some more, some less.

18 When they measured it with an omer, he who gathered much had nothing over, and he who gathered little had no lack; each gathered according to his need.

19 Moses said, Let none of it be left until morning.

20 But they did not listen to Moses; some of them left of it until morning, and it bred worms, became foul *and* stank; and Moses was angry with them.

21 They gathered it every morning, each as much as he needed; for when the sun became hot it melted.

22 And on the sixth day they gathered twice as much bread, two omers for each person; and all the leaders of the congregation came and told Moses.

23 He said to them, The Lord has said, Tomorrow is a solemn rest, a holy sabbath to the Lord; bake and boil what you will bake and boil today; and all that remains over put aside for you to keep until morning.

24 They laid it aside till morning, as Moses told them; and it did not become foul, neither was it wormy.

25 Moses said, Eat that today; for today is a sabbath to the Lord. Today you shall find none in the field.

26 Six days you shall gather it; but on the seventh day, the sabbath, there shall be none.

27 On the seventh day some of the people went out to gather, but they found none.

28 The Lord said to Moses, How long do you [people] refuse to keep My commandments and My laws?

29 See, the Lord has given you the sabbath, therefore He gives you on the sixth day the bread for two days; let

every man remain in his place, let no man leave his place on the seventh day.

30 So the people rested on the seventh day.

31 The house of Israel called the bread manna; it was like coriander seed, white, and it tasted like wafers made with honey.

32 Moses said, This is what the Lord commands, Take an omer of it to be kept throughout your generations, that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.

33 And Moses said to Aaron, Take a pot, and put an omer of manna in it, and lay it up before the Lord, to be kept throughout your generations.

34 As the Lord commanded Moses, Aaron laid it up before the Testimony to be kept [in the ark]. [Heb. 9:4.]

35 And the Israelites ate manna forty years, until they came to a habitable land; they ate the manna until they came to the border of the land of Canaan.

36 (Now an omer is the tenth of an ephah.)

CHAPTER 17

ALL the congregation of the Israelites moved on from the wilderness of Sin by stages, according to the commandment of the Lord, and encamped at Rephidim; but there was no water for the people to drink.

2 Therefore the people contended with Moses, and said, Give us water that we may drink. And Moses said to them, Why do you find fault with me? Why do you tempt the Lord *and* try His patience?

3 But the people thirsted there for water, and the people murmured against Moses, and said, Why did you bring us up out of Egypt, to kill us and our children and livestock with thirst?

4 So Moses cried to the Lord, What shall I do with this people? They are almost ready to stone me.

5 And the Lord said to Moses, Pass on before the people, and take with you

some of the elders of Israel; and take in your hand the rod with which you smote the river [Nile], and go.

6 Behold, I will stand before you there on the rock at [Mount] Horeb; and you shall strike the rock, and water shall come out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. [I Cor. 10:4.]

7 He called the place Massah (proof), and Meribah (contention), because of the faultfinding of the Israelites, and because they tempted *and* tried the patience of the Lord, saying, Is the Lord among us or not?

8 Then came Amalek [descendants of Esau], and fought with Israel at Rephidim.

9 And Moses said to Joshua, Choose us out men, and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand.

10 So Joshua did as Moses said and fought with Amalek; and Moses, Aaron, and Hur went up to the hilltop.

11 When Moses held up his hand, Israel prevailed; and when he lowered his hand, Amalek prevailed.

12 But Moses' hands were heavy *and* grew weary. So [the other men] took a stone, and put it under him, and he sat on it. Then Aaron and Hur held up his hands, one on one side and one on the other side; so his hands were steady until the going down of the sun.

13 And Joshua mowed down *and* disabled Amalek and his people with the sword.

14 And the Lord said to Moses, Write this for a memorial in the book, and rehearse it in the ears of Joshua, that I will utterly blot out the remembrance of Amalek from under the heavens. [I Sam. 15:2-8.]

15 And Moses built an altar and called the name of it, The Lord is my banner;

16 And he said, Because *theirs* is a hand against the throne of the Lord, the

Lord will have war with Amalek from generation to generation.

CHAPTER 18

NOW Jethro [Reuel], the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people, and that the Lord had brought Israel out of Egypt.

2 Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after Moses had sent her back [to her father],

3 And her two sons, of whom the name of the one was Gershom [meaning, expulsion, or a stranger there], for Moses said, I have been an alien in a strange land;

4 And the name of the other was Eliezer [meaning, God is help], for the God of my father, said Moses, was my help, and delivered me from the sword of Pharaoh.

5 And Jethro, Moses' father-in-law, came with Moses' sons and his wife to the wilderness where he was encamped at the mount of God [Horeb, or Sinai].

6 And he said [in a message] to Moses, I, your father-in-law Jethro, am come to you, and your wife and her two sons with her.

7 And Moses went out to meet his father-in-law, and bowed in homage and kissed him; and each asked the other of his welfare, and they came into the tent.

8 Moses told his father-in-law all the Lord had done to Pharaoh and the Egyptians for Israel's sake, and all the hardships that had come upon them by the way, and how the Lord delivered them.

9 Jethro rejoiced for all the goodness the Lord had done to Israel, in that He had delivered them out of the hand of the Egyptians.

10 Jethro said, Blessed be the Lord, Who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh, Who has delivered the people [Israel] from under the hand of the Egyptians.

11 Now I know that the Lord is greater than all gods. Yes, in the [very] thing in which they dealt proudly [He showed Himself infinitely superior to all their gods].

12 And Jethro, Moses' father-in-law, took a burnt offering and sacrifices [to offer] to God; and Aaron came with all the elders of Israel to eat bread with Moses' father-in-law before God.

13 Next day Moses sat to judge the people, and the people stood around Moses from morning till evening.

14 When Moses' father-in-law saw all that he was doing for the people, he said, What is this that you do for the people? Why do you sit alone, and all the people stand around you from morning till evening?

15 Moses said to his father-in-law, Because the people come to me to inquire of God.

16 When they have a dispute they come to me, and I judge between a man and his neighbor, and I make them know the statutes of God and His laws.

17 Moses' father-in-law said to him, The thing that you are doing is not good.

18 You will surely wear out both yourself and this people with you, for the thing is too heavy for you; you are not able to perform it all by yourself.

19 Listen now to [me], I will counsel you, and God will be with you. You shall represent the people before God, bringing their cases *and* causes to Him,

20 Teaching them the decrees and laws, showing them the way they must walk, and the work they must do.

21 Moreover you shall choose able men from all the people, God-fearing men of truth, who hate unjust gain, and place them over thousands, hundreds, fifties, and tens, to be their rulers.

22 And let them judge the people at all times; every great matter they shall bring to you, but every small matter they shall judge. So it will be easier for you, and they will bear the burden with you.

23 If you will do this, and God so

commands you, you will be able to endure [the strain], and all this people also will go to their [tents] in peace.

24 So Moses listened to *and* heeded the voice of his father-in-law, and did all that he had said.

25 Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, of hundreds, of fifties, and of tens.

26 And they judged the people at all times; the hard cases they brought to Moses, but every small matter they decided themselves.

27 Then Moses let his father-in-law depart, and he went his way into his own land.

CHAPTER 19

IN the third month after the Israelites left the land of Egypt, the same day they came into the wilderness of Sinai.

2 When they had departed from Rephidim and had come to the wilderness of Sinai, they encamped there before the mountain.

3 And Moses went up to God, and the Lord called to him out of the mountain, Say this to the house of Jacob, and tell the Israelites:

4 You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself.

5 Now therefore, if you will obey My voice in truth and keep My covenant, then you shall be My own peculiar possession *and* treasure from among *and* above all peoples; for all the earth is Mine.

6 And you shall be to Me a kingdom of priests, a holy nation [consecrated, set apart to the worship of God]. These are the words you shall speak to the Israelites.

7 So Moses called for the elders of the people, and told them all these words which the Lord commanded him.

8 And all the people answered together, and said, All that the Lord has spoken we will do. And Moses reported the words of the people to the Lord.

9 And the Lord said to Moses, Lo, I come to you in a thick cloud, that the people may hear when I speak with you, and believe you *and* remain steadfast forever. Then Moses told the words of the people to the Lord.

10 And the Lord said to Moses, Go and sanctify the people [set them apart for God], today and tomorrow, and let them wash their clothes,

11 And be ready by the third day; for the third day the Lord will come down upon Mount Sinai [in the cloud] in the sight of all the people.

12 And you shall set bounds for the people round about, saying, Take heed that you go not up into the mountain or touch the border of it. Whoever touches the mountain shall surely be put to death.

13 No hand shall touch it [or the offender], but he shall surely be stoned or shot [with arrows]; whether beast or man, he shall not live. When the trumpet sounds a long blast, they shall come up to the mountain. [Num. 24:8.]

14 So Moses went down from the mountain to the people and sanctified them [set them apart for God], and they washed their clothes.

15 And he said to the people, Be ready by the day after tomorrow; do not go near a woman.

16 The third morning there were thunders and lightnings, and a thick cloud upon the mountain, and a very loud trumpet blast, so that all the people in the camp trembled.

17 Then Moses brought the people from the camp to meet God; and they stood at the foot of the mountain.

18 Mount Sinai was wrapped in smoke, for the Lord descended upon it in fire; its smoke ascended like that of a furnace, and the whole mountain quaked greatly.

19 As the trumpet blast grew louder and louder, Moses spoke, and God answered him with a voice. [Cp. Deut. 4:12.]

20 The Lord came down upon Mount

Sinai, to the top of the mountain, and the Lord called Moses to the top of the mountain, and Moses went up.

21 The Lord said to Moses, Go down and warn the people, lest they break through to the Lord to gaze and many of them perish.

22 And also let the priests who come near to the Lord sanctify [set apart] themselves [for God], lest the Lord break forth against them.

23 And Moses said to the Lord, The people cannot come up to Mount Sinai: for You Yourself charged us, saying, Set bounds about the mountain, and sanctify it [set it apart for God].

24 Then the Lord said to him, Go, get down, and you shall come up, you and Aaron with you; but let not the priests and the people break through to come up to the Lord, lest He break forth against them.

25 So Moses went down to the people and told them.

CHAPTER 20

THEN God spoke all these words: 2 I am the Lord your God, Who has brought you out of the land of Egypt, out of the house of bondage.

3 You shall have no other gods before or besides Me.

4 You shall not make yourself any graven image [to worship it], or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth;

5 You shall not bow down yourself to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate Me, [Isa. 42:8; 48:11.]

6 But showing mercy *and* steadfast love to a thousand generations of those who love Me and keep My commandments.

7 You shall not use or repeat the name of the Lord your God in vain [that is, lightly or frivolously, in false affirmations or profanely]; for the Lord

will not hold him guiltless who takes His name in vain.

8 [Earnestly] remember the sabbath day, to keep it holy [withdrawn from common employment and dedicated to God].

9 Six days you shall labor and do all your work,

10 But the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you, or your son, your daughter, your manservant, your maidservant, your domestic animals, or the sojourner within your gates.

11 For in six days the Lord made heavens and earth, the sea, and all that is in them, and rested the seventh day. That is why the Lord blessed the sabbath day and hallowed it [set it apart for His purposes].

12 Regard (treat with honor, due obedience and courtesy) your father and mother, that your days may be long in the land the Lord your God gives you.

13 You shall not commit murder.

14 You shall not commit adultery. [Matt. 5:28; Rom. 1:24; Eph. 5:3; Prov. 6:25, 26.]

15 You shall not steal. [Mal. 3:8; Prov. 11:1; 21:6; 16:8; 22:16; Jer. 17:11.]

16 You shall not witness falsely against your neighbor. [Exod. 23:1; Prov. 19:9; 24:28.]

17 You shall not covet your neighbor's house, your neighbor's wife, or his manservant, or his maidservant, or his ox, or his donkey, or anything that is your neighbor's. [Luke 12:15; Col. 3:5.]

18 Now all the people perceived the thunderings and the lightnings and the noise of the trumpet and the smoking mountain, and as [they] looked they trembled with fear, and fell back and stood afar off.

19 And they said to Moses, You

speak to us, and we will listen, but let not God speak to us, lest we die.

20 And Moses said to the people, Fear not; for God is come to prove you, and that the [reverential] fear of Him may be before you, that you may not sin.

21 And the people stood afar off, but Moses drew near to the thick darkness where God was.

22 And the Lord said to Moses, Thus shall you say to the Israelites, You have seen for yourselves that I have talked with you from Heaven.

23 You shall not make [gods to share] with Me [My glory and your worship]; gods of silver or gods of gold you shall not make for yourselves.

24 An altar of earth you shall make to Me and sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I record My name and cause it to be remembered I will come to you and bless you.

25 And if you will make Me an altar of stone, you shall not build it of hewn stone; for if you lift up a tool upon it, you have polluted it.

26 Neither shall you go up by steps to My altar, that your nakedness be not exposed upon it.

CHAPTER 21

NOW these are the ordinances you [Moses] shall set before [the Israelites].

2 If you buy a Hebrew servant [as the result of debt or theft], he shall serve six years, and in the seventh he shall go out free, paying nothing. [Lev. 25:39.]

3 If he came [to you] by himself, he shall go out by himself; if he came married, then his wife shall go out with him.

4 If his master has given him a wife and she has borne him sons or daughters, the wife and her children shall be her

i) Observe here the expansion of the thought in the catechism which includes whoredom in all its forms, as well as unchastity [premarital relations, sexual impurity, and lustful desire under whatever name] (Lange's *Commentary*, condensed). Not only *adultery* is forbidden here, but also fornication and all kinds of mental and sensual uncleanness. All impure *books, songs, pictures*, etc., which tend to inflame and debauch the mind, are against this law (Clarke's *Commentary*).

master's, and he shall go out [of your service] alone.

5 But if the servant shall plainly say, I love my master, my wife and my children; I will not go free,

6 Then his master shall bring him to God [the judges]; he shall bring him to the door or doorpost, and shall pierce his ear with an awl; and he shall serve him for life.

7 If a man sells his daughter to be a maidservant or bondwoman, she shall not go out [in six years] as menservants do.

8 If she does not please her master, who has not espoused her to himself, he shall let her be redeemed. To sell her to a foreign people he shall have no power, for he has dealt faithlessly with her.

9 And if he espouses her to his son, he shall deal with her as with a daughter.

10 If he marries again, her food, clothing, and privilege as a wife shall he not diminish.

11 And if he does not do these three things for her, then shall she go out free, without payment of money.

12 Whoever strikes a man so that he dies, shall surely be put to death.

13 But if he did not lie in wait for him, but God allowed him to fall into his hand, then I will appoint you a place to which he may flee [for protection until duly tried]. [Num. 35:22-28.]

14 But if a man comes willfully upon another to slay him craftily, you shall take him from My altar [to which he may have fled for protection], that he may die.

15 Whoever strikes his father or his mother shall surely be put to death.

16 Whoever kidnaps a man, whether he sells him or is found with him in his possession, shall surely be put to death.

17 Whoever curses his father or his mother shall surely be put to death.

18 If men quarrel and one strikes another with a stone or with his fist, and he does not die but keeps his bed,

19 If he rises again, and walks about leaning upon his staff, then he that

struck him shall be clear, except he must pay for the loss of his time, and shall cause him to be thoroughly healed.

20 And if a man strikes his servant or his maid with a rod, and he [or she] dies under his hand, he shall surely be punished.

21 But, if the servant lives on a day or two, the offender shall not be punished; for he [has injured] his own property.

22 If men contend with each other, and a pregnant woman [interfering] is hurt so that she has a miscarriage, yet no further damage follows, [the one who hurt her] shall surely be punished with a fine [paid] to the woman's husband, as much as the judges determine.

23 But if any damage follows, then you shall give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burn for burn, wound for wound, and lash for lash.

26 And if a man hits the eye of his servant or the eye of his maid so that it is destroyed, he shall let him go free for his eye's sake.

27 And if he knock out his manservant's tooth or his maidservant's tooth, he shall let him go free for his tooth's sake.

28 If an ox gore a man or a woman to death, then the ox shall surely be stoned, and his flesh shall not be eaten; but the owner of the ox shall be clear.

29 But if the ox has tried to gore before, and his owner has been warned, but has not kept him closed in, and it kills a man or a woman, the ox shall be stoned, and its owner also put to death.

30 If a ransom is put on [the man's] life, then he shall give for the redemption of his life whatever is laid upon him.

31 If the [man's ox] has gored another's son or daughter, he shall be dealt with according to this same rule.

32 If the ox gores a manservant or a maidservant, the owner shall give to their master thirty shekels of silver, and the ox shall be stoned.

33 If a man leaves a pit open, or digs a pit and does not cover it, and an ox or a donkey falls into it,

34 The owner of the pit shall make it good; he shall give money to the animal's owner, but the dead beast shall be his.

35 If one man's ox hurts another's so that it dies, they shall sell the live ox and divide the price of it; the dead ox also they shall divide between them.

36 Or if it be known that the ox has gored in the past, and its owner has not kept it closed in, he shall surely pay ox for ox, and the dead beast shall be his.

CHAPTER 22

IF a man steals an ox or sheep, and kills or sells it, he shall pay five oxen for an ox, or four sheep for a sheep.

2 If a thief is found breaking in, and is struck so that he dies, there shall be no blood shed for him.

3 But if the sun has risen [so he can be seen], blood must be shed for slaying him. The thief [if he lives] must make full restitution; if he has nothing, then he shall be sold for his theft.

4 If the beast which he stole is found in his possession alive, whether it is ox or ass or sheep, he shall restore double.

5 If a man causes a field or vineyard to be grazed over, or lets his beast loose and it feeds in another man's field, he shall make restitution of the best of his own field or his own vineyard.

6 If fire breaks out and catches so that the stacked grain or standing grain or the field be consumed, he who kindled the fire shall make full restitution.

7 If a man delivers to his neighbor money or goods to keep, and it is stolen out of the neighbor's house, then, if the thief is found, he shall pay double.

8 But if the thief is not found, the house owner shall appear before God [the judges as His agents], to find whether he stole his neighbor's goods.

9 For every unlawful deed, whether it concern ox, donkey, sheep, clothing or any lost thing at all, which another

identifies as his, the cause of both parties shall come before God [the judges]. Whomever [they] shall condemn shall pay his neighbor double.

10 If a man delivers to his neighbor a donkey or an ox or a sheep or any beast to keep, and it dies or is hurt or driven away, no man seeing it,

11 Then an oath before the Lord shall be required between the two, that the man has not taken his neighbor's property; and the owner of it shall accept his word and not require him to make good the loss.

12 But if it is stolen when in his care, he shall make restitution to its owner.

13 If it be torn in pieces [by some wild beast or by accident], let him bring [the mangled carcass] for witness; he shall not make good what was torn.

14 And if a man borrows anything of his neighbor and it gets hurt or dies without its owner being with it, the borrower shall make full restitution.

15 But if the owner is with it [when the damage is done], the borrower shall not make it good. If it is a hired thing, the damage is included in its hire.

16 If a man seduces a virgin not betrothed, and lies with her, he shall surely pay a dowry for her to become his wife.

17 If her father utterly refuses to give her to him, he shall pay money equivalent to the dowry of virgins.

18 You shall not allow a woman to live who practices sorcery.

19 Whoever lies carnally with a beast shall surely be put to death.

20 He who sacrifices to any god but the Lord only shall be utterly destroyed.

21 You shall not wrong a stranger or oppress him; for you were strangers in the land of Egypt.

22 You shall not afflict any widow or fatherless child.

23 If you afflict them in any way, and they cry at all to Me, I will surely hear their cry;

24 And My wrath shall burn; I will kill you with the sword, and your wives

shall be widows and your children fatherless.

25 If you lend money to any of My people with you who is poor, you shall not be to him as a creditor, neither shall you require interest from him.

26 If you ever take your neighbor's garment in pledge, you shall give it back to him before the sun goes down;

27 For that is his only covering, his clothing for his body. In what shall he sleep? When he cries to Me, I will hear, for I am gracious *and* merciful.

28 You shall not revile God [the judges His agents], or esteem lightly *or* curse a ruler of your people.

29 You shall not delay to bring to Me from the fullness [of your harvested grain] and the outflow [of your grape juice *and* olive oil]; give Me the first-born of your sons [or redeem them]. [Exod. 34:19, 20.]

30 Likewise shall you do with your oxen *and* your sheep. Seven days the first-born [beast] shall be with its mother; on the eighth day you shall give it to Me.

31 And you shall be holy men [consecrated] to Me; therefore you shall not eat any flesh that is torn by beasts in the field; you shall throw it to the dogs.

CHAPTER 23

YOU shall not repeat *or* raise a false report; you shall not join with the wicked to be an unrighteous witness.

2 You shall not follow a crowd to do evil; nor shall you bear witness at a trial so as to side with a multitude to pervert justice.

3 Neither shall you be partial to a poor man in his trial [just because he is poor].

4 If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him again.

5 If you see the donkey of one who hates you lying [helpless] under his load, you shall refrain from leaving the man to cope with it alone, you shall help him to release the animal.

6 You shall not pervert the justice due to your poor in his cause.

7 Keep far from a false matter; and [be very careful] not to condemn to death the innocent and the righteous, for I will not justify *and* acquit the wicked.

8 You shall take no bribe; for the bribe blinds those who have sight, and perverts the testimony *and* the cause of the righteous.

9 Also you shall not oppress a temporary resident, for you know the heart of a stranger *and* sojourner, seeing you were strangers *and* sojourners in Egypt.

10 Six years you shall sow your land and reap its yield.

11 But the seventh year you shall release it *and* let it rest and lie fallow, that the poor of your people may eat [what the land voluntarily yields], and what they leave the wild beasts shall eat. In like manner you shall deal with your vineyard and oliveyard.

12 Six days you shall do your work, but the seventh day you shall rest and keep sabbath; that your ox and your donkey may rest, and the son of your bondmaid, and the alien, may be refreshed.

13 In all I have said to you take heed; do not mention the name of other gods [either in blessing or cursing]; do not let such speech be heard from your mouth.

14 Three times in the year you shall keep a feast to Me.

15 You shall keep the feast of unleavened bread; seven days you shall eat unleavened bread as I commanded you, at the time appointed in the month of Abib; for in it you came out of Egypt. None shall appear before Me empty-handed.

16 Also you shall keep the feast of harvest [Pentecost], [acknowledging] the first fruits of your toil, of what you sow in the field. And [third] you shall keep the feast of ingathering [booths or tabernacles] at the end of the year, when you gather in the fruit of your labors from the field.

17 Three times in the year all your males shall appear before the Lord God.

18 You shall not offer the blood of My sacrifice with leavened bread [but keep it unmixed], neither shall the fat of My feast remain all night until morning.

19 The first of the first fruits of your ground you shall bring into the house of the Lord your God. You shall not boil a kid in its mother's milk.

20 Behold, I send an Angel before you to keep *and* guard you on the way and to bring you to the place I have prepared.

21 Give heed to Him, listen to *and* obey His voice; be not rebellious before Him *or* provoke Him, for He will not pardon your transgression; for My name is in Him. [Exod. 32:34; 33:14; Isa. 63:9.]

22 But if you will indeed listen to and obey His voice and all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries.

23 When My Angel goes before you and brings you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I reject them *and* blot them out,

24 You shall not bow down to their gods, or serve them, or do after their works; but you shall utterly overthrow them, and break down their pillars *and* images.

25 You shall serve the Lord your God; He shall bless your bread and water, and I will take sickness from your midst.

26 None shall lose her young by miscarriage or be barren in your land; I will fulfill the number of your days.

27 I will send My terror before you, and will throw into confusion all the people to whom you shall come, and I will make all your foes turn from you [in flight].

28 And I will send hornets before you, which shall drive out the Hivite, Ca-

naanite, and Hittite, from before you.

29 I will not drive them out from before you in one year, lest the land become desolate [for lack of attention] and the wild beasts multiply against you.

30 Little by little I will drive them out from before you, until you have increased *and* are numerous enough to take possession of the land.

31 I will set your borders from the Red Sea to the sea of the Philistines, and from the wilderness to the river [Euphrates]; for I will deliver the inhabitants of the land into your hand, and you shall drive them out before you.

32 You shall make no covenant with them or with their gods.

33 They shall not dwell in your land, lest they make you sin against Me; for if you serve their gods, it will surely be a snare to you.

CHAPTER 24

GOD said to Moses, Come up to the Lord, you and Aaron, Nadab and Abihu [Aaron's sons], and seventy of Israel's elders, and worship at a distance.

2 Moses alone shall come near the Lord; the others shall not come near, and neither shall the people come up with him.

3 Moses came and told the people all the Lord said and all the ordinances; and all the people answered with one voice, All that the Lord has spoken we will do.

4 Moses wrote all the words of the Lord. He rose up early in the morning and built an altar at the foot of the mountain; and twelve pillars, representing Israel's twelve tribes.

5 And he sent young Israelite men, who offered burnt offerings and sacrificed peace offerings of oxen to the Lord.

6 And Moses took half of the blood and put it in basins, and half of the blood he dashed against the altar.

) The contemporary evidence, supplied by archaeology, that writing had long been in common use before the time of Moses, now makes conjectures about the contents of the earlier books of the Old Testament being banded down *orally*, look absurd. Not only is much of the misleading criticism of the Bible now recognized as unjustified, it is out of harmony with the scientific outlook of the present day (Sir Charles Marston in *New Bible Evidence*, adapted).

7 Then he took the book of the covenant and read in the hearing of the people; and they said, All that the Lord has said we will do, and we will be obedient.

8 And Moses took the [remaining half of the] blood and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord has made with you in accordance with all these words. [I Cor. 11:25; Heb. 8:6; 10:28, 29.]

9 Then Moses, Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up [the mountainside].

10 And they saw the God of Israel [that is, a convincing manifestation of His presence] and under His feet it was like pavement of bright sapphire stone, like the very heavens in clearness. [Deut. 4:12; Exod. 33:20-23; Ezek. 28:14, *Amplified.*]

11 And upon the nobles of the Israelites He laid not His hand [to conceal Himself from them, to rebuke their daring, or to harm them]; but they saw [the manifestation of the presence of] God, and ate and drank. [Exod. 19:21.]

12 And the Lord said to Moses, Come up to Me into the mountain and be there; and I will give you tables of stone with the law and the commandments, which ^hI have written that you may teach them. [II Cor. 3:2, 3.]

13 So Moses rose up and Joshua his attendant; and Moses went up into the mountain of God.

14 And he said to the elders, Tarry here for us, until we come back to you; remember Aaron and Hur are with you; whoever has a cause, let him go to them.

15 Then Moses went up into the mountain, and the cloud covered the mountain.

16 The glory of the Lord rested on Mount Sinai, and the cloud covered it six days. On the seventh day *God* called

to Moses out of the midst of the cloud.

17 And the glory of the Lord appeared to the Israelites like devouring fire on the top of the mountain.

18 Moses entered into the midst of the cloud, and went up the mountain, and Moses was on the mountain forty days and nights.

CHAPTER 25

AND the Lord said to Moses, 2 Speak to the Israelites, that they take for Me an offering. Of every man who gives it willingly and ungrudgingly with his heart you shall take My offering.

3 This is the offering you shall receive from them: gold, silver, and bronze,

4 Blue, purple and scarlet *stuff* and fine twined linen and goats' hair,

5 Rams' skins tanned red, goatskins, dolphin or porpoise skins, acacia wood,

6 Oil for the light, spices for anointing oil and for sweet incense,

7 Onyx stones, and stones for setting in the ephod and in the breastplate.

8 Let them make Me a sanctuary, that I may dwell among them. [Heb. 8:1, 2; 10:1.]

9 And you shall make it according to all that I show you, the pattern of the tabernacle or dwelling, and the pattern of all the furniture of it.

10 They shall make an ark of acacia wood; two and a half cubits long, a cubit and a half wide, and a cubit and a half high.

11 You shall overlay the ark with pure gold, inside and out, and make a gold crown, a rim or border, around its top.

12 You shall cast four gold rings and attach them to the four lower corners of it, two rings on either side.

13 You shall make poles of acacia wood, and overlay them with gold,

14 And put the poles through the

k) The two tables were "written with the finger of God" (31:18), and "the tables were the work of God" (32:16). A man may be said to write what a *secretary* writes at his dictation; but if he expressly states that certain things are written with his own hand, it is unreasonable to suppose that they were written by the hand of another (Lange's *Commentary*).

rings on the ark's sides, by which to carry it.

15 The poles shall remain in the rings of the ark; they shall not be removed from it [that the ark be not touched].

16 And you shall put inside the ark the testimony [the ten commandments] which I will give you.

17 And you shall make a mercy seat (a covering) of pure gold, two cubits and a half long, and a cubit and a half wide.

18 And you shall make two cherubim [winged angelic figures] of [solid] hammered gold on the two ends of the mercy seat.

19 Make one cherub on each end, making the cherubim of one piece with the mercy seat on the two ends of it.

20 And the cherubim shall spread out their wings above, covering the mercy seat with their wings, facing each other and looking down toward the mercy seat.

21 You shall put the mercy seat on the top of the ark; and in the ark you shall put the testimony [the ten commandments] that I will give you.

22 There I will meet with you and from above the mercy seat, from between the two cherubim that are upon the ark of the testimony, I will speak intimately with you of all which I will give you in commandment to the Israelites.

23 Also make a table of acacia wood, two cubits long, one cubit wide, and a cubit and a half high, *for the showbread*.

24 You shall overlay it with pure gold, and make a crown, a rim *or* molding, of gold around the top of it;

25 And make a frame of a handbreadth around *and* below the top of it, and put around it a gold molding as a border.

26 You shall make for it four rings of gold, and fasten them at the four corners that are on the table's four legs.

27 Close against the frame shall the

rings be as places for the poles to pass to carry the table [of showbread].

28 You shall make the poles of acacia wood, and overlay them with gold, that the table may be carried with them.

29 And you shall make its plates [for showbread] and cups [for incense], and its flagons and bowls [for liquids in sacrifice]; make them of pure gold.

30 And you shall set the showbread (the bread of the Presence) on the table before Me always. [John 6:58.]

31 You shall make a lampstand of pure gold. Of beaten *and* turned work shall the lampstand be made, both its base and its shaft; its cups, its knobs, and its flowers shall be of one piece with it.

32 Six branches shall come out of the sides of it; three branches of the lampstand out of the one side, and three branches out of its other side;

33 Three cups made like almond blossoms, each with a knob *or* capital and a flower on one branch; and three cups made like almond blossoms on the other branch with a knob and a flower; so for the six branches coming out of the lampstand;

34 And on the [center shaft] itself you shall [make] four cups like almond blossoms with their knobs and their flowers.

35 Also make a knob [on the shaft] under each pair of the six branches going out from the lampstand and one piece with it;

36 Their knobs and their branches shall be of one piece with it; the whole of it one beaten work of pure gold.

37 And you shall make the lamps of the [lampstand] to include a 'seventh one [at the top of the shaft]. [The priests] shall set up the [seven] lamps of it, so they may give light in front of it.

38 Its snuffers and its ash trays shall be of pure gold.

1) Certain Biblical critics in the past doubted the existence of the tabernacle, and asserted that the concept of a sevenfold lamp was unknown until hundreds of years later, in Babylonian times (600 B.C.). The first objective evidence to the contrary came to hand in W. F. Albright's excavation of Tell Beit Mirsim, south of Jerusalem, where he found seven-sprouted lamps from about 1200 B.C. Our seventh season at Dothan yielded three sevenfold lamps from the period 1200-1400 B.C., showing again that this was not a late idea (Joseph P. Free in *Near Eastern Archaeology*, condensed).

39 Use a talent of pure gold for it, including all these utensils.

40 And see to it that you copy [exactly] their pattern which was shown you on the mountain. [Heb. 8:5, 6.]

CHAPTER 26

MOREOVER you shall make the tabernacle with ten curtains; of fine twined linen, and blue and purple and scarlet [stuff], with cherubim skillfully embroidered shall you make them.

2 The length of one curtain shall be twenty-eight cubits, and the breadth of one curtain four cubits; each of the curtains shall measure the same.

3 The five curtains shall be coupled to one another; and the other five curtains shall be coupled to one another.

4 And you shall make loops of blue on the edge of the last curtain in the first set; and likewise in the second set.

5 Fifty loops you shall make on the one curtain, and fifty loops on the edge of the last curtain that is in the second coupling *or* set; so that the loops on one correspond to the loops on the other.

6 And you shall make fifty clasps of gold, and fasten the curtains together with the clasps; then the tabernacle shall be one whole.

7 And make curtains of goats' hair to be a [second] covering over the tabernacle; eleven curtains shall you make.

8 One curtain shall be thirty cubits long, and four cubits wide; and the eleven curtains shall all measure the same.

9 You shall join together five curtains by themselves, and six curtains by themselves, and shall double over the sixth curtain in the front of the tabernacle [to make a closed door].

10 And make fifty loops on the edge of the outmost curtain in the one set, and fifty loops on the edge of the outmost curtain in the second set.

11 You shall make fifty clasps of bronze, and put the clasps into the loops, and couple the tent together, that it may be one whole.

12 The surplus that remains of the tent curtains, the half curtain that remains, shall hang over the back of the tabernacle.

13 And the cubit on the one side, and the cubit on the other side of what remains in the length of the curtains of the tent, shall hang over the sides of the tabernacle, on this side and that side, to cover it.

14 You shall make a [third] covering for the tent of rams' skins tanned red, and a [fourth] covering above that, of dolphin *or* porpoise skins.

15 And you shall make the upright frame for the tabernacle of boards of acacia wood, standing up.

16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.

17 Make two tenons in each board for dovetailing *and* fitting together; so shall you do for all the tabernacle boards.

18 And make the boards for the tabernacle: twenty boards for the south side;

19 And you shall make forty silver sockets under the twenty boards; two sockets under each board for its two tenons.

20 And for the north side of the tabernacle, there shall be twenty boards,

21 And their forty silver sockets, two sockets under each board.

22 For the back *or* west side of the tabernacle you shall make six boards.

23 Make two boards for the corners of the tabernacle in the rear on both sides.

24 They shall be coupled down below, and coupled together on top with one ring. Thus shall it be for both of them; they shall form the two corners.

25 And that will be eight boards, and their sockets of silver, sixteen sockets; two sockets under each board.

26 And you shall make bars of acacia wood; five for the boards of one side,

27 And five bars for the boards of the other side of the tabernacle, and five

bars for the boards of the rear end of the tabernacle, for the back wall to the west.

28 And the middle bar halfway up the boards shall pass through from end to end.

29 You shall overlay the boards with gold, and make their rings of gold to hold the bars, and overlay the bars with gold.

30 You shall erect the tabernacle after the plan of it shown you on the mountain.

31 And make a veil of blue, purple, and scarlet [stuff], and fine twined linen; skillfully worked, with cherubim on it.

32 You shall hang it on four pillars of acacia wood overlaid with gold, with gold hooks, on four sockets of silver.

33 And you shall hang the veil from the clasps, and bring the ark of the testimony into place within the veil; and the veil shall separate for you the holy place from the most holy place.

34 And you shall put the mercy seat on the ark of the testimony in the most holy place.

35 And you shall set the table [for the showbread] outside the veil [in the holy place] on the north side, and the lampstand opposite the table on the south side of the tabernacle.

36 You shall make a hanging [to form a screen] for the door of the tent, of blue, purple, and scarlet stuff, and fine twined linen, embroidered. [Cp. John 10:9.]

37 You shall make five pillars of acacia wood to support the hanging curtain, and overlay them with gold; their hooks shall be of gold, and you shall cast five [base] sockets of bronze for them.

CHAPTER 27

AND make the altar of acacia wood, five cubits square, and three cubits high [within reach of all].

2 Make horns for it on its four corners; they shall be of one piece with it, and you shall overlay it with bronze.

3 You shall make pots to take away its ashes, and shovels, basins, forks, and

firepans; make all its utensils of bronze.

4 Also make for it a grate, a network of bronze; and on the net you shall make four bronze rings at its four corners.

5 And you shall put it under the ledge of the altar, so that the net will extend halfway down the altar.

6 And make poles for the altar, poles of acacia wood, overlaid with bronze.

7 The poles shall be put through the rings on the two sides of the altar, with which to carry it. [Num. 4:14, 15.]

8 You shall make [the altar] hollow with slabs or planks; as shown you on the mountain, so shall it be made.

9 And you shall make the court of the tabernacle. On the south side the court shall have hangings of fine twined linen a hundred cubits long for one side;

10 Their pillars shall be twenty and their sockets twenty, of bronze, but the hooks of the pillars and their joinings shall be of silver.

11 Likewise for the north side hangings a hundred cubits long, and their twenty pillars and their twenty sockets of bronze, but the hooks of the pillars and their joinings shall be of silver.

12 And for the breadth of the court on the west side there shall be hangings of fifty cubits, with ten pillars and ten sockets.

13 The breadth of the court to the front, the east side, shall be fifty cubits.

14 The hangings for one side of the gate shall be fifteen cubits, with three pillars and three sockets.

15 On the other side the hangings shall be fifteen cubits, with three pillars and three sockets.

16 And for the gate of the court shall be a hanging [for a screen] twenty cubits long, of blue, purple, and scarlet stuff and fine twined linen, embroidered. It shall have four pillars and four sockets for them.

17 All the pillars round about the court shall be joined together with silver rods; their hooks shall be of silver, and their sockets of bronze.

18 The length of the court shall be a hundred cubits, and breadth fifty, and the height five cubits, [with hangings of] fine twined linen, and sockets of bronze.

19 All the tabernacle's utensils *and* instruments used in all its service, and all its pegs and all the pegs for the court, shall be of bronze.

20 You shall command the Israelites to provide you pure oil of crushed olives for the light, to cause it to burn continually [every night].

21 In the tent of meeting [of God with His people], outside the veil which sets apart the testimony, Aaron and his sons shall keep it burning from evening to morning before the Lord. It shall be a statute to be observed on behalf of the Israelites throughout their generations.

CHAPTER 28

FROM among the Israelites take your brother Aaron and his sons with him, that he may minister to Me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 And you shall make for Aaron your brother sacred garments [appointed official dress set apart for special holy services] for honor and for beauty.

3 Tell all who are expert, whom I have endowed with skill *and* good judgment, that they shall make Aaron's garments to sanctify him for My priesthood.

4 They shall make these garments: a breastplate, an ephod [a distinctive vestment to which the breastplate was to be attached], a robe, long *and* sleeved tunic of checker work, a turban, and a sash *or* band. They shall make sacred garments for Aaron your brother and his sons to minister to Me in the priest's office.

5 They shall receive [from the people] *and* use gold, and blue, purple, and scarlet [stuff], and fine linen.

6 And they shall make the ephod of gold, of blue, purple and scarlet stuff, and fine twined linen, skillfully woven *and* worked.

7 It shall have two shoulder straps to

join the two [back and front] edges, that it may be held together.

8 The skillfully woven girding band which is on the ephod shall be made of the same, of gold, blue, purple, and scarlet stuff, and fine twined linen.

9 And you shall take two onyx *or* beryl stones, and engrave on them the names of the twelve sons of Israel;

10 Six of their names on one stone, and the six names of the rest on the other stone, arranged in order of their birth.

11 With the work of a stone engraver, like the engravings of a signet, you shall engrave the two stones according to the names of the sons of Israel. You shall have them set in sockets *or* rosettes of gold.

12 And you shall put the two stones upon the [two] shoulder straps of the ephod [of the high priest] for memorial stones to Israel; and Aaron shall bear their names upon his two shoulders for a memorial before the Lord.

13 And you shall make sockets *or* rosettes of gold, for settings,

14 And two chains of pure gold, like cords shall you twist them, and fasten the corded chains to the settings.

15 You shall make a breastplate of judgment, in skilled work; like the workmanship of the ephod shall you make it, of gold, blue, purple, and scarlet stuff, and of fine twined linen.

16 The breastplate shall be square *and* doubled; a span [nine inches] shall be its length, and a span shall be its breadth.

17 You shall set in it four rows of stones: a sardius, a topaz, and a carbuncle shall be the first row;

18 The second row an emerald, a sapphire, and a diamond [so called at that time];

19 The third row a jacinth, an agate, and an amethyst;

20 And the fourth row a beryl, an onyx, and a jasper; they shall be set in gold filigree.

21 And the stones shall be twelve, according to the names of the sons of Israel, like the engravings of a signet,

each with its name, for the twelve tribes.

22 You shall make for the breastplate chains of pure gold twisted like cords.

23 You shall make on the breastplate two rings of gold, and put [them] on the two edges of the breastplate.

24 And you shall put the two twisted, cordlike chains of gold in the two rings which are on the edges of the breastplate.

25 The other two ends of the two twisted, cordlike chains you shall fasten in the two sockets *or* rosettes in front, putting them on the shoulder straps of the ephod;

26 And make two rings of gold, and put them at the two ends of the breastplate on its inside edge next to the ephod.

27 Two gold rings you shall make, and attach them to the lower part of the two shoulder pieces of the ephod in front, close by where they join, above the skillfully woven girdle *or* band of the ephod.

28 And they shall bind the breastplate by its rings to the rings of the ephod with a lace of blue, that it may be above the skillfully woven girding band of the ephod, and that the breastplate may not become loose from the ephod.

29 So Aaron shall bear the names of the sons of Israel in the breastplate of judgment upon his heart when he goes into the holy place, to bring them in continual remembrance before the Lord.

30 In the breastplate of judgment you shall put the Urim and the Thummim [unspecified articles used when the high priest asked God's counsel for all Israel]; they shall be upon Aaron's heart when he goes in before the Lord, and Aaron shall bear the judgment (rights, judicial decisions) of the Israelites upon his heart before the Lord continually.

31 Make the robe [to be worn beneath] the ephod all of blue.

32 There shall be a hole in the center of it [to slip over the head], with a binding of woven work around the hole, like the opening in a coat of mail *or* a garment, that it may not fray *or* tear.

33 And you shall make pomegranates of blue, purple, and scarlet, around about its skirts, with gold bells between them;

34 A gold bell and a pomegranate, a gold bell and a pomegranate, round about on the skirts of the robe.

35 Aaron shall wear the robe when he ministers, and its sound shall be heard when he goes [alone] into the holy of holies before the Lord, and when he comes out, lest he die there.

36 And you shall make a plate of pure gold, and engrave on it, like the engravings of a signet, HOLINESS TO THE LORD.

37 You shall fasten it on the front of the turban with a blue cord.

38 It shall be upon Aaron's forehead, that Aaron may take upon himself *and* bear [any] iniquity [connected with] the holy things which the Israelites shall give *and* dedicate; and it shall always be upon his forehead, that they may be accepted before the Lord [in the priest's person]. [Heb. 8:1, 2; Luke 24:44.]

39 And you shall weave the long *and* sleeved tunic in checker work of fine linen *or* silk, and make a turban of fine linen *or* silk, and you shall make a girdle, the work of the embroiderer.

40 For Aaron's sons you shall make long *and* sleeved tunics, and belts *or* sashes, and caps, for glory *and* honor and beauty.

41 And you shall put them on Aaron your brother and his sons with him, and shall anoint them and ordain and sanctify them (setting them apart for God) that they may serve Me as priests.

42 You shall make for them (white) linen trunks to cover their naked flesh, reaching from the waist to the thighs.

43 And they shall be on Aaron and his sons when they go into the tent of meeting, or when they come near to the altar to minister in the holy place, lest they bring iniquity upon themselves and die; it shall be a statute for ever to Aaron and to his descendants after him.

CHAPTER 29

THIS is what you shall do to consecrate — set them apart — that they may serve Me as priests. Take one young bull and two rams, all without blemish,

2 And unleavened bread, and unleavened cakes mixed with oil, and unleavened wafers spread with oil; of fine flour shall you make them.

3 You shall put them in one basket and bring them in [it], and bring also the bull and the two rams;

4 And bring Aaron and his sons to the door of the tent of meeting [out where the laver is] and wash them with water.

5 Then take the garments, and put on Aaron the long *and* sleeved tunic and the robe of the ephod, and the ephod, and the breastplate, and gird him with the skillfully woven girding band of the ephod.

6 And you shall put the turban *or* mitre upon his head, and put the holy crown upon the turban.

7 Then take the anointing oil, and pour it on his head and anoint him.

8 And bring his sons, and put long *and* sleeved tunics on them.

9 And you shall gird them with sashes *or* belts, Aaron and his sons, and bind caps on them; and the priest's office shall be theirs by a perpetual statute. Thus you shall ordain *and* consecrate Aaron and his sons.

10 Then bring the bull before the tent of meeting, and Aaron and his sons shall lay their hands upon its head.

11 And you shall kill the bull before the Lord, by the door of the tent of meeting.

12 And you shall take of the blood of the bull and put it on the horns of the altar with your finger, and pour out all the blood at the base of the altar.

13 And take all the fat that covers the entrails, and the appendage that is on the liver, and the two kidneys, and the fat that is on them, and burn them on the altar.

14 But the flesh of the bull, its hide,

and the contents of its entrails you shall burn with fire outside the camp; it is a sin offering. [Heb. 13:11-13.]

15 You shall also take one of the rams, and Aaron and his sons shall lay their hands upon the head of the ram.

16 And you shall kill the ram, and you shall take its blood and throw it against the altar round about.

17 And you shall cut the ram in pieces, and wash its entrails and legs, and put them with its pieces and its head,

18 And you shall burn the whole ram upon the altar. It is a burnt offering to the Lord; it is a sweet *and* satisfying fragrance, an offering made by fire to the Lord.

19 And you shall take the other ram, and Aaron and his sons shall lay their hands upon the head of the ram;

20 Then you shall kill the ram, and take part of its blood and put it on the tip of the right ears of Aaron and his sons and on the thumb of their right hands and on the great toe of their right feet, and dash the rest of the blood against the altar round about.

21 Then you shall take part of the blood that is on the altar, and of the anointing oil, and sprinkle it upon Aaron and his garments, and on his sons and their garments; and he and his garments and his sons and their garments shall be sanctified *and* holy.

22 Also you shall take the fat of the ram, the fat tail, the fat that covers the entrails, the appendage on the liver, the two kidneys with the fat that is on them, and the right thigh; for it is a ram of consecration *and* ordination.

23 Take also one loaf of bread, and one cake of oiled bread, and one wafer, out of the basket of the unleavened bread that is before the Lord.

24 And put all these in the hands of Aaron and his sons, and they shall wave them for a wave offering before the Lord.

25 Then you shall take them from their hands, add them to the burnt offering and burn them on the altar for a sweet *and* satisfying fragrance before the

Lord; it is an offering made by fire to the Lord.

26 And take the breast of the ram of Aaron's consecration *and* ordination and wave it for a wave offering before the Lord; and it shall be your portion [Moses].

27 And you shall sanctify (set apart for God) the waved breast of the ram used in the ordination and the waved thigh of the priests' portion, since it is for Aaron and his sons.

28 It shall be for Aaron and his sons as their due portion from the Israelites perpetually, an offering from the Israelites of their peace *and* thanksgiving sacrifices, their offering to the Lord.

29 The holy garments of Aaron shall pass to his descendants who succeed him, to be anointed in them and to be consecrated *and* ordained in them.

30 And that son who is [high] priest in his stead shall put them on [each day for] seven days, when he comes into the tent of meeting to minister in the holy place.

31 You shall take the ram of the consecration *and* ordination and boil its flesh in a holy *and* set apart place.

32 Aaron and his sons shall eat the flesh of the ram and the bread in the basket, at the door of the tent of meeting.

33 They shall eat those things with which atonement was made, to ordain and consecrate them; but a stranger [layman] shall not eat of them because they are holy — set apart to the worship of God.

34 And if any of the flesh or bread for the ordination remain until morning, you shall burn it with fire; it shall not be eaten, because it is holy — set apart to the worship of God.

35 Thus shall you do to Aaron and to his sons, according to all I have commanded you; during seven days shall you ordain them.

36 You shall offer every day a bull as a sin offering for atonement. And you shall cleanse the altar by making atone-

ment for it, and anoint it to consecrate it.

37 Seven days you shall make atonement for the altar, and sanctify — set it apart for God; and the altar shall be most holy; whoever *or* whatever touches the altar must be holy — set apart for God's service.

38 Now this is what you shall offer on the altar: two lambs a year old shall be offered day by day continually.

39 One lamb you shall offer in the morning, and the other lamb in the evening;

40 And with the one lamb a tenth measure of fine flour mixed with the fourth of a hin of beaten oil, and the fourth of a hin of wine for a drink offering [to be poured out].

41 And the other lamb you shall offer at evening, and do with it as with the cereal offering of the morning, and with the drink offering, for a sweet *and* satisfying fragrance, an offering made by fire to the Lord.

42 This shall be a continual burnt offering throughout your generations at the door of the tent of meeting before the Lord, where I will meet with you, to speak there to you.

43 There I will meet with the Israelites, and the tent of meeting shall be sanctified by My glory [the Shekinah, God's visible presence].

44 And I will sanctify the tent of meeting and the altar; I will sanctify also both Aaron and his sons to minister to Me in the priest's office.

45 And I will dwell among the Israelites and be their God.

46 And they shall know [from personal experience] that I am the Lord their God, Who brought them forth out of the land of Egypt that I might dwell among them; I am the Lord their God.

CHAPTER 30

AND you shall make an altar to burn incense upon; of acacia wood you shall make it.

2 A cubit shall be its length, and a cubit its breadth; its top shall be square,

and it shall be two cubits high. Its horns shall be of one piece with it.

3 And you shall overlay it with pure gold, its top and its sides round about and its horns, and you shall make a crown — a rim or molding — of gold around it.

4 You shall make two golden rings under the rim of it, on the two ribs on the two opposite sides of it; and they shall be holders for the poles with which to carry it.

5 And you shall make the poles of acacia wood, overlaid with gold.

6 You shall put the altar [of incense] in front *and* outside of the veil that screens the ark of the testimony, before the mercy seat that is over the testimony (the law, the tables of stone), where I will meet with you.

7 And Aaron shall burn on it incense of sweet spices; every morning when he trims *and* fills the lamps he shall burn it. [Ps. 141:2; Rev. 5:8; 8:3, 4.]

8 And when Aaron lights the lamps in the evening, he shall burn it, a perpetual incense before the Lord throughout your generations.

9 You shall offer no unholy incense on the altar, nor burnt sacrifice, nor cereal offering; and you shall pour no libation (drink offering) on it.

10 Aaron shall make atonement upon the horns of it once a year; with the blood of the sin offering of atonement once in the year shall he make atonement upon *and* for it throughout your generations. It is most holy to the Lord.

11 And the Lord said to Moses,

12 When you take the census of the Israelites, every man shall give a ransom for himself to the Lord when you number them, that no plague may fall upon them when you number them. [Rom. 8:1-4.]

13 This is what every one shall give as he joins those already numbered: a half shekel in terms of the sanctuary shekel, a shekel being twenty gerahs; a half shekel as an offering to the Lord.

14 Every one from twenty years old

and upward, as he joins those already numbered shall give this offering to the Lord. [I Pet. 1:18, 19; Matt. 10:24.]

15 The rich shall not give more, and the poor shall not give less, than half a shekel, when [you] give this offering to the Lord to make atonement for yourselves.

16 And you shall take the atonement money of the Israelites and use it [exclusively] for the service of the tent of meeting, that it may bring the Israelites to remembrance before the Lord, to make atonement for yourselves.

17 And the Lord said to Moses,

18 You shall also make a laver *or* large basin of bronze and its base of bronze, for washing; and you shall put it [outside in the court] between the tent of meeting and the altar [of burnt offering], and you shall put water in it;

19 There Aaron and his sons shall wash their hands and their feet. [Titus 3:5.]

20 When they go into the tent of meeting they shall wash with water, that they die not, or when they come near to the altar to minister, to burn an offering made by fire to the Lord. [John 13:6-8.]

21 So they shall wash their hands and their feet, lest they die; it shall be a perpetual statute for [Aaron] and his descendants throughout their generations.

22 Moreover the Lord said to Moses,

23 Take the best spices: of liquid myrrh 500 shekels, of sweet-smelling cinnamon half as much, 250 shekels, of fragrant calamus 250 shekels,

24 And of cassia 500 shekels, in terms of the sanctuary shekel, and of olive oil a hin.

25 And you shall make of these a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a sacred anointing oil.

26 And you shall anoint the tent of meeting with it, and the ark of the testimony,

27 And the [showbread] table and all

its utensils, and the lampstand and its utensils, and the altar of incense,

28 And the altar of burnt offering with all its utensils, and the laver [for cleansing] and its base.

29 You shall sanctify (separate) them, that they may be most holy; whoever *and* whatever touches them must be holy [set apart to God].

30 And you shall anoint Aaron and his sons and sanctify (separate) them, that they may minister to Me as priests.

31 And say to the Israelites, This is a holy anointing oil [symbol of the Holy Spirit], sacred to Me alone throughout your generations. [I Cor. 12:3; Rom. 8:9.]

32 It shall not be poured upon a layman's body, nor shall you make any other like it in composition; it is holy, and you shall hold it sacred.

33 Whoever compounds any like it, or puts any of it upon an outsider, shall be cut off from his people.

34 Then the Lord said to Moses, Take sweet spices, stacte, onycha, and galbanum, sweet spices with pure frankincense, an equal amount of each;

35 And make of them incense, a perfume after the perfumer's art, seasoned with salt *and* mixed, pure and sacred.

36 You shall beat some of it very small, and put some of it before the testimony in the tent of meeting, where I will meet with you; it shall be to you most holy.

37 And the incense which you shall make according to its composition, you shall not make for yourselves; it shall be to you holy to the Lord.

38 Whoever makes any like it, for perfume, shall be cut off from his people.

CHAPTER 31

AND the Lord said to Moses, 2 See, I have called by name Bezalel, son of Uri, son of Hur, of the tribe of Judah.

3 And I have filled him with the Spirit of God, in wisdom *and* ability, in understanding *and* intelligence, and in knowl-

edge, and in all kinds of craftsmanship, 4 To devise skillful works, to work in gold, and in silver, and in bronze,

5 And in cutting of stones for setting, and in carving of wood, to work in all kinds of craftsmanship.

6 And behold, I have appointed with him Aholiab, son of Ahisamach, of the tribe of Dan; and to all who are wise-hearted I have given wisdom *and* ability to make all that I have commanded you:

7 The tent of meeting, the ark of the testimony, the mercy seat that is on it, all the furnishings of the tent,

8 The table [of the showbread] and its utensils, the pure lampstand with all its utensils, the altar of incense,

9 The altar of burnt offering with all its utensils, the laver and its base,

10 The finely worked garments, the holy garments for Aaron the [high] priest, and for his sons, to minister as priests,

11 And the anointing oil and incense of sweet spices for the holy place. According to all that I have commanded you shall they do.

12 And the Lord said to Moses,

13 Say to the Israelites, Truly you shall keep My sabbaths, for it is a sign between Me and you throughout your generations, that you may know that I, the Lord, sanctify you (set you apart for Myself).

14 You shall keep the sabbath therefore, for it is holy to you; every one who profanes it shall surely be put to death; for whoever does work on the sabbath shall be cut off from among his people.

15 Six days may work be done, but the seventh is the sabbath of rest, sacred to the Lord; whoever does work on the sabbath day shall surely be put to death.

16 Wherefore the Israelites shall keep the sabbath, to observe it throughout their generations, a perpetual covenant.

17 It is a sign between Me and the Israelites for ever; for in six days the Lord made the heavens and earth, and on the seventh day He ceased and was refreshed.

18 And He gave to Moses, when He had ceased communing with him on Mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God.

CHAPTER 32

WHEN the people saw that Moses delayed to come down from the mountain, [they] gathered together to Aaron, and said to him, Up, make us gods to go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.

2 So Aaron replied, Take the gold rings from the ears of your wives, your sons, and daughters, and bring them to me.

3 So all the people took the gold rings from their ears, and brought them to Aaron.

4 And he received the gold at their hand, and fashioned it with a graving tool, and made it a molten calf; and they said, These are your gods, O Israel, which brought you up out of the land of Egypt!

5 And when Aaron saw the molten calf, he built an altar before it; and Aaron made proclamation, and said, Tomorrow shall be a feast to the Lord.

6 And they rose up early the next day and offered burnt offerings and brought peace offerings; and the people sat down to eat and drink, and rose up to play.

7 The Lord said to Moses, Go down; for your people, whom you brought out of the land of Egypt, have corrupted themselves;

8 They have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshiped it and sacrificed to it, and said, These are your gods, O Israel, that brought you up out of the land of Egypt!

9 And the Lord said to Moses, I have seen this people, and behold, it is a stiff-necked people;

10 Now therefore let Me alone, that

My wrath may burn hot against them, and that I may destroy them; but I will make of you a great nation.

11 But Moses besought the Lord his God, and said, Lord, why does Your wrath blaze hot against Your people, whom You have brought forth out of the land of Egypt with great power and a mighty hand?

12 Why should the Egyptians say, For evil He brought them forth, to slay them in the mountains and consume them from the face of the earth? Turn from Your fierce wrath, and change Your mind concerning this evil against Your people.

13 [Earnestly] remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self and said to them, I will multiply your seed as the stars of the heavens, and all this land that I have spoken of will I give to your seed, and they shall inherit it for ever.

14 Then the Lord turned from the evil which He had thought to do to His people.

15 And Moses turned, and went down from the mountain with the two tables of the testimony in his hand, tables or tablets that were written on both sides.

16 The tables were the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said to Moses, There is a noise of war in the camp.

18 But Moses said, It is not the sound of shouting for victory, neither is it the sound of the cry of the defeated, but the sound of singing that I hear.

19 And as soon as he came near to the camp he saw the calf and the dancing. And Moses' anger blazed hot, and he cast the tables out of his hands, and broke them at the foot of the mountain.

20 And he took the calf they had made, and burned it in the fire, and ground it to powder, and scattered it on

the water, and made the Israelites drink it.

21 And Moses said to Aaron, What did this people do to you, that you have brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord blaze hot; you know the people, that they are set on evil.

23 For they said to me, Make us gods, which shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.

24 I said to them, Those who have many gold, let them take it off. So they gave it to me; then I cast it into the fire, and there came out this calf.

25 And when Moses saw that the people were unruly *and* unrestrained (for Aaron had let them get out of control, so that they were a derision *and* to their shame among their enemies),

26 Then Moses stood in the gate of the camp, and said, Whoever is on the Lord's side, let him come to me. And all the Levites [the priestly tribe] gathered together to him.

27 And he said to them, Thus says the Lord God of Israel, Every man put his sword on his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.

28 And the sons of Levi did according to the word of Moses; and there fell of the people that day about 3000 men.

29 And Moses said [to the Levites, By your obedience to God's command] you have consecrated yourselves today *as priests* to the Lord, each man [at the cost of being] against his own son and his own brother, that the Lord may restore *and* bestow His blessing upon you this day.

30 Next day Moses said to the people, You have sinned a great sin. And now I will go up to the Lord; perhaps I can make atonement for your sin.

31 So Moses returned to the Lord, and said, Oh, this people have sinned a

great sin, and have made them gods of gold!

32 Yet now, if You will forgive their sin — and if not, blot me, I pray You, out of Your book which You have written!

33 But the Lord said to Moses, Whoever has sinned against Me, I will blot him [not you] out of My book. [Dan. 12:1; Phil. 4:3; Rev. 3:5.]

34 But now go, lead the people to the place of which I have told you. Behold, My angel shall go before you. Nevertheless, in the day when I punish I will visit their sin upon them! [Cp. Exod. 33:2, 3.]

35 And the Lord sent a plague upon the people, because they made the calf which Aaron fashioned for them.

CHAPTER 33

THE Lord said to Moses, Depart, go up from here, you and the people whom you have brought from the land of Egypt, to the land which I swore to Abraham, Isaac, and Jacob, saying, To your descendants I will give it.

2 I will send an angel before you, and I will drive out the Canaanite, Amorite, Hittite, Perizzite, Hivite, and Jebusite.

3 Go up to a land flowing with milk and honey; but I will not go up among you, for you are a stiff-necked people, lest I destroy you on the way.

4 When the people heard these evil tidings, they mourned, and no man put on his ornaments.

5 For the Lord had said to Moses, Say to the Israelites, You are a stiff-necked people! If I should come among you for one moment, I would consume you. Now therefore [penitently] leave off your ornaments, that I may know what to do with you.

6 And the Israelites left off all their ornaments, from Mount Horeb onward.

7 Now Moses used to take [his own] tent and pitch it outside the camp, far off from the camp, and he called it the tent of meeting [of God with His own people]. And everyone who sought the

Lord went out to [that temporary] tent of meeting, which was outside the camp.

8 When Moses went out to the tent of meeting, all the people rose and stood every man at his tent door, and looked after Moses, until he had gone into the tent.

9 When Moses entered the tent, the pillar of cloud would descend and stand at the door of the tent, and the Lord would talk with Moses.

10 And all the people saw the pillar of cloud stand at the tent door, and all the people rose up and worshiped, every man at his tent door.

11 And the Lord spoke to Moses face to face, as a man speaks to his friend. Moses returned to the camp, but his minister Joshua, son of Nun, a young man, did not depart from the [temporary, prayer] tent.

12 Moses said to the Lord, See, You say to me, Bring up this people; but You have not let me know whom You will send with me. Yet You said, I know you by name, and you have also found favor in My sight.

13 Now therefore, I pray You, if I have found favor in Your sight, show me now Your way, that I may know You [progressively become more deeply and intimately acquainted with You, perceiving and recognizing and understanding more strongly and clearly] that I may find favor in Your sight. And, [Lord, do] consider that this nation is Your people.

14 And the Lord said, My presence shall go with you, and I will give you rest.

15 And Moses said to the Lord, If Your presence does not go with me, do not carry us up from here!

16 For by what shall it be known that I, and Your people have found favor in Your sight? Is it not in Your going with us so that we are distinguished, I and Your people, from all the other people upon the face of the earth?

17 And the Lord said to Moses, I will do this thing also that you have asked, for you have found favor, loving-kindness *and* mercy in My sight, and I know you personally *and* by name. [Rev. 2:17.]

18 And Moses said, I beseech You, show me Your glory.

19 And God said, I will make all My goodness pass before you, and I will proclaim My name, THE LORD, before you; for I will be gracious to whom I will be gracious, and will show mercy *and* loving-kindness on whom I will show mercy *and* loving-kindness. [Rom. 9:15, 16.]

20 But, He said, You can not see My face, for no man shall see Me and live.

21 And the Lord said, Behold, there is a place beside Me, and you shall stand upon the rock,

22 And while My glory passes by I will put you in a cleft of the rock, and cover you with My hand until I have passed by.

23 Then I will take away My hand, and you shall see My back; but My face shall not be seen.

CHAPTER 34

THE Lord said to Moses, Cut two tables of stone like the first; and I will write upon these tables the words that were on the first tables, which you broke.

2 Be ready and come up in the morning to Mount Sinai, and present yourself there to Me on the top of the mountain.

3 And no man shall come up with you, neither let any man be seen throughout all the mountain; neither let flocks or herds feed before that mountain.

4 So Moses cut two tables of stone like the first; and he rose up early in the morning and went up on Mount Sinai, as the Lord had commanded him, and took ^min his hand two tables of stone.

^m) The two tables of stone are believed to have been pocket-size, easily carried in one hand. The pictures of Moses carrying tablets of tombstone size are the result of the misconception of artists, and are not supported by the Bible.

5 And the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord.

6 And the Lord passed by before him, and proclaimed, The Lord! the Lord! a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth,

7 Keeping mercy *and* loving-kindness for thousands, forgiving iniquity and transgression and sin, but Who will by no means clear the guilty, visiting the iniquity of the fathers upon the children and the children's children, to the third and fourth generation.

8 And Moses made haste to bow his head toward the earth, and worshiped.

9 And he said, If now I have found favor *and* loving-kindness in Your sight, O Lord, let the Lord, I pray You, go in the midst of us, although it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Your inheritance.

10 And the Lord said, Behold, I lay down [afresh the terms of the mutual agreement between Me and Israel] a covenant. Before all your people I will do marvels (wonders, miracles), such as have not been wrought *or* created in all the earth or in any nation; and all the people among whom you are shall see the work of the Lord; for it is a terrible thing — fearful and full of awe — that I will do with you.

11 Observe what I command you this day. Behold, I drive out before you the Amorite, Canaanite, Hittite, Perizzite, Hivite, and Jebusite.

12 Take heed to yourself, lest you make a covenant *or* mutual agreement with the inhabitants of the land to which you go, lest it become a snare in the midst of you.

13 But you shall destroy their altars, dash in pieces their pillars (obelisks, images), and cut down their Asherim [symbols of the god Asherah];

14 For you shall worship no other god; for the Lord, whose name is Jealous, is a jealous — impassioned — God,

15 Lest you make a covenant with the inhabitants of the land, and when they play the harlot after their gods, and sacrifice to their gods and one invites you, you eat of his food sacrificed to idols,

16 And you take of their daughters for your sons, and their daughters play the harlot after their gods and make your sons play the harlot after their gods.

17 You shall make for yourselves no molten gods.

18 The feast of unleavened bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, in the time of the month Abib; for in the month Abib you came out of Egypt.

19 All the males that first open the womb among your livestock are Mine, whether ox or sheep.

20 But the firstling of a donkey [an unclean beast] you shall redeem with a lamb *or* kid, and if you do not redeem it, then you shall break its neck. All the first-born of your sons you shall redeem. And none of you shall appear before Me empty-handed.

21 Six days you shall work, but on the seventh day you shall rest; even in plowing time and in harvest you shall rest [on the sabbath].

22 You shall observe the feast of weeks, the first fruits of wheat harvest, and the feast of ingathering at the year's end.

23 Three times in the year shall all your males appear before the Lord God, the God of Israel.

24 For I will cast out the nations before you, and enlarge your borders; neither shall any man desire [and molest] your land, when you go up to appear before the Lord your God three times in the year.

25 You shall not offer the blood of My sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left until morning.

26 The first of the first fruits of your ground you shall bring to the house of

the Lord your God. You shall not boil a kid in his mother's milk.

27 And the Lord said to Moses, Write these words, for after the purpose *and* character of these words I have made a covenant with you and with Israel.

28 Moses was there with the Lord forty days and forty nights; he ate no bread and drank no water. And he wrote upon the tables the words of the covenant, the ten commandments.

29 When Moses came down from Mount Sinai with the two tables of testimony in his hand, he did not know that the skin of his face shone *and* sent forth beams by reason of his speaking with the Lord.

30 When Aaron and all the Israelites saw Moses, behold, the skin of his face shone, and they feared to come near him.

31 But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and *he* talked with them.

32 Afterward all the Israelites came near, and he gave them in commandment all the Lord had said to him in Mount Sinai.

33 And when Moses had done speaking with them, he put a veil on his face.

34 But when Moses went in before the Lord to speak with Him, ^{he} took the veil off, until he came out. And he came out and told the Israelites what he was commanded.

35 The Israelites saw the face of Moses, how the skin of it shone; and Moses put the veil on his face again, until he went in to speak with God.

CHAPTER 35

MOSEs gathered all the congregation of the Israelites together, and said to them, These are the things which the Lord has commanded that you do.

2 Six days shall work be done, but

the seventh day shall be to you a holy day, a sabbath of rest to the Lord; whoever works [on that day] shall be put to death.

3 You shall kindle no fire in all your dwellings on the sabbath day.

4 And Moses said to all the congregation of the Israelites, This is what the Lord commanded.

5 Take from among you an offering to the Lord: whoever is of a willing *and* generous heart, let him bring the Lord's offering: gold, silver, and bronze;

6 Blue, purple, and scarlet stuff, fine linen; goats' hair,

7 And rams' skins tanned red, and skins of dolphins *or* porpoises, and acacia wood,

8 And oil for the light, and spices for anointing oil and for fragrant incense,

9 And onyx stones and other stones to be set, for the ephod and the breastplate.

10 And let every able *and* wise-hearted man among you come and make all that the Lord has commanded:

11 The tabernacle, its tent and its covering, its hooks, its boards, its bars, its pillars, and its sockets *or* bases;

12 The ark and its poles, with the mercy seat, and the veil of the screen;

13 The table and its poles and all its utensils, and the showbread — the bread of the Presence;

14 The lampstand also for the light, and its utensils and its lamps, and the oil for the light;

15 And the incense altar and its poles, the anointing oil and the fragrant incense, the hanging *or* screen for the door at the entrance of the tabernacle;

16 The altar of burnt offering, with its bronze grating, its poles and all its utensils, the laver and its base;

17 The court's hangings, its pillars and their sockets *or* bases, and the hanging *or* screen for the gate of the court;

n) The Apostle Paul expressly refers to this incident when he says that we all may, with unveiled face, behold the glory of the Lord, and be transformed (II Cor. 3:13-18). That blessed vision, which of old was given only to the great leader of Israel, is now within reach of each individual believer. The Gospel has no fences to keep off the crowd from the mount of vision; the lowliest and most unworthy of its children may pass upward where the shining glory is to be seen. "We all . . . are changed" (F. B. Meyer, in *Moses, the Servant of God*.)

18 The pegs of the tabernacle and of the court, and their cords,

19 The finely wrought garments for ministering in the holy place, the holy garments for Aaron the [high] priest and for his sons to minister as priests.

20 Then all the congregation of the Israelites left Moses' presence.

21 And they came, each one whose heart stirred him up and whose spirit made him willing, and brought the Lord's offering to be used for the [new] tent of meeting, for all its service, and the holy garments.

22 They came, both men and women, all who were willing-hearted, and brought brooches, earrings *or* nose rings, signet rings, and armlets *or* necklaces, all jewels of gold; every one bringing an offering of gold to the Lord.

23 And every one with whom was found blue or purple or scarlet [stuff] or fine linen or goats' hair or rams' skins made red [in tanning] or dolphin *or* porpoise skins, brought them.

24 Every one who could make an offering of silver or bronze brought it as the Lord's offering, and every man with whom was found any acacia wood for any work of the service, brought it.

25 All the women who had ability *and* were wisehearted spun with their hands, and brought what they had spun of blue and purple and scarlet [stuff], and fine linen;

26 And all the women who had ability *and* whose hearts stirred them up in wisdom, spun the goats' hair.

27 The leaders brought onyx stones and stones to be set, for the ephod and for the breastplate,

28 And spice, and oil for the light and for the anointing oil, and for the fragrant incense.

29 The Israelites brought a freewill offering to the Lord, every man and woman whose heart made them willing *and* moved them to bring anything for any of the work which the Lord had commanded by Moses to be done.

30 And Moses said to the Israelites,

See, the Lord called by name Bezalel, son of Uri, son of Hur, of the tribe of Judah;

31 And He has filled him with the Spirit of God, with ability *and* wisdom, with intelligence *and* understanding, and with knowledge and all craftsmanship,

32 To devise artistic designs, to work in gold, silver, and bronze,

33 In cutting of stones for setting, and in carving of wood, for work in every skilled craft.

34 And God has put in Bezalel's heart that he may teach, both he and Aholiab son of Ahisamach of the tribe of Dan.

35 He has filled them with wisdom of heart *and* ability to do all manner of craftsmanship, of the engraver, of the skillful workman, of the embroiderer in blue, purple, and scarlet [stuff] and in fine linen, and of the weaver, even of those who do or design any skilled work.

CHAPTER 36

BEZALEL and Aholiab and every wise-hearted man in whom the Lord has put wisdom and understanding to know how to do all the work for the service of the sanctuary, shall work according to all that the Lord has commanded.

2 And Moses called Bezalel and Aholiab and every able *and* wise-hearted man in whose mind the Lord had put wisdom *and* ability, every one whose heart stirred him up to come to do the work,

3 And they received from Moses all the freewill offering which the Israelites had brought for doing the work of the sanctuary, to prepare it for service. And they continued to bring him freewill offerings every morning.

4 And all the wise *and* able men who were doing the work on the sanctuary came, every man from the work he was doing,

5 And they said to Moses, The people bring much more than enough for doing

the work which the Lord commanded to do.

6 So Moses commanded and it was proclaimed in all the camp, Let not man or woman do anything more for the sanctuary offering. So the people were restrained from bringing;

7 For the stuff they had was sufficient to do all the work, and more.

8 And all the able and wise-hearted men among them who did the work on the tabernacle made ten curtains of fine twined linen and blue, purple, and scarlet stuff, with cherubim skillfully worked on them.

9 The length of each curtain was twenty-eight cubits, and its breadth four cubits; all the curtains were one size.

10 [Bezalel] coupled five curtains one to another, and the other five curtains he coupled one to another.

11 And he made loops of blue on the outer edge of the last curtain in the first set; this he did also on the inner edge of the first curtain in the second set.

12 Fifty loops he made in the one curtain, and fifty loops in the edge of the curtain which was the second set; the loops were opposite one another.

13 And he made fifty clasps of gold, and coupled the curtains together with the clasps; so the tabernacle became one *unit*.

14 And he made eleven curtains of goats' hair for a tent over the tabernacle.

15 The length of one curtain was thirty cubits, and four cubits was the breadth; the eleven curtains were of equal size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops on the outmost edge of the curtain to be coupled, and fifty loops he made on the

inner edge of the second curtain to be coupled.

18 He made fifty clasps of bronze to couple the tent together into one whole.

19 He made a covering for the tent of rams' skins tanned red, and above it a covering of dolphin or porpoise skins.

20 He made boards of acacia wood for the upright framework of the tabernacle.

21 The length of a board was ten cubits, and the breadth one cubit and a half.

22 Each board had two tenons (projections) to fit into a mortise to form a clutch; he did this for all the boards of the tabernacle.

23 And he made thus the boards [for frames] for the tabernacle: twenty boards for the south side;

24 And he made under the twenty boards forty sockets or bases of silver, two sockets under one board for its two tenons or hands, and two sockets under another board for its two tenons.

25 For the other side of the tabernacle, the north side, he made twenty boards.

26 And their forty sockets or bases of silver, two sockets under [the end of] each board.

27 And for the rear or west side of the tabernacle he made six [frame] boards.

28 And two boards he made for each corner of the tabernacle in the rear.

29 They were separate below but linked together at the top with one ring; thus he made both of them in both corners.

30 There were eight boards, with sixteen sockets or bases of silver, under [the end of] each board two sockets.

31 He made bars of acacia wood, five for the [frame] boards of the one side of the tabernacle,

32 And five bars for the boards of its

o) These last coverings of the tabernacle tent are not to be confused with the second one of goats' hair (v. 14). There were *four distinct coverings* of the tabernacle tent. 1. A covering of fine twined linen woven with blue, purple and scarlet, with figures of cherubim upon it. It was made of two long pieces, one running from north to south, the other from east to west [and overlapping for the ceiling] (Exod. 26:1, 6). 2. Over this a covering of woven goats' hair was thrown (26:7; 36:14). 3. Outside this was another of rams' skins made red. 4. And "above it" another covering of dolphin or porpoise skins, weighting the others down and giving perfect protection from the weather (36:19).

other side, and five bars for the boards at the rear or west side.

33 And he made the middle bar pass through halfway up the boards from one end to the other.

34 He overlaid the boards and the bars with gold, and made their rings of gold for places for the bars.

35 And he made the veil of blue, purple, and scarlet stuff and fine twined linen; with cherubim, skillfully worked. [Matt. 27:50, 51; Heb. 10:19-22.]

36 For [the veil] he made four pillars of acacia [wood] and overlaid them with gold; their hooks were of gold; and he cast for them four sockets *or* bases of silver.

37 And he made a screen for the tent door of blue, purple, and scarlet stuff and fine twined linen, embroidered,

38 And he made the five pillars of it with their hooks; and overlaid their ornamental tops and joinings with gold, but their five sockets were of bronze.

CHAPTER 37

BEZALEL made the ark of acacia wood; two cubits and a half was the length of it, a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 He overlaid it with pure gold within and without, and made a molding *or* crown of gold to go around the top of it.

3 He cast four rings of gold for its four corners; two rings on either side.

4 He made poles of acacia wood, and overlaid them with gold.

5 He put the poles through the rings at the sides of the ark, to carry it.

6 [Bezalel] made the mercy seat of pure gold, two cubits and a half its length and one cubit and a half its breadth.

7 And he made two cherubim of beaten gold; on the two ends of the mercy seat he made them,

8 One cherub at one end, and one at the other end; of one piece with the mercy seat he made the cherubim at its two ends.

9 And the cherubim spread out their wings on high, covering the mercy seat with their wings, with their faces to each other, looking down to the mercy seat. [Heb. 9:23-26.]

10 Bezalel made the [showbread] table of acacia wood; it was two cubits long, a cubit wide, and a cubit and a half high.

11 He overlaid it with pure gold, and made a molding of gold around its top.

12 And he made a border around it [just under the top] a handbreadth wide, and a molding of gold around the border.

13 And he cast for it four rings of gold, and fastened the rings on the four corners that were at its four legs.

14 Close to the border were the rings, the places for the poles to pass through to carry the [showbread] table.

15 [Bezalel] made the poles of acacia wood to carry the [showbread] table, and overlaid them with gold.

16 He made of pure gold the vessels which were to be on the table, its plates, and dishes [for bread], its bowls and flacons for pouring [liquid sacrifices].

17 And he made the lampstand of pure gold; its base and shaft were made of hammered work; its cups, its knobs, and its flowers were of one piece with it.

18 There were six branches going out of the sides of the lampstand, three branches out of one side of it and three branches out of the other side of it.

19 Three cups made like almond blossoms in one branch, each with a [calyx] knob and a flower, and three cups made like almond blossoms in the [opposite] branch, each with a [calyx] knob and a flower; and so for the six branches going out of the lampstand.

20 On [the shaft of] the lampstand were four cups made like almond blossoms, with knobs and flowers [one at the top].

21 And a knob under each two branches of one piece with the lampstand, for the six branches going out of it.

22 Their knobs and their branches were of one piece with it; all of it hammered work of pure gold.

23 And he made of pure gold its seven lamps, its snuffers, and its ash-trays.

24 Of a talent of pure gold he made the lampstand and all its utensils. [John 1:4, 5, 9; II Cor. 4:6.]

25 And [Bezalel] made the incense altar of acacia wood; its top was a cubit square, and it was two cubits high; the horns were one piece with it.

26 He overlaid it with pure gold, its top, its sides round about, and its horns; also he made a rim around it of gold.

27 And he made two rings of gold for it under its rim, on its two opposite sides, as places for the poles [to pass through] to carry it.

28 And he made the poles of acacia wood, and overlaid them with gold.

29 He also made the holy anointing oil [symbol of the Holy Spirit], and the pure fragrant incense, after the perfumer's art.

CHAPTER 38

BEZALEL made the burnt offering altar of acacia wood; its top was five cubits square, and it was three cubits high.

2 He made its horns on the four corners of it; the horns were of one piece with it; and he overlaid it with bronze.

3 He made all the utensils *and* vessels of the altar, the pots, shovels, basins, forks *or* fleshhooks, and firepans; all its utensils *and* vessels he made of bronze.

4 And he made for the altar a bronze grate of network under its ledge, extending half way down it.

5 He cast four rings for the four corners of the bronze grating, to be places for the poles [with which to carry it].

6 And he made the poles of acacia wood, and overlaid them with bronze.

7 And he put the poles through the rings on the altar's sides, with which to carry it; he made it hollow with planks.

8 He made the laver and its base of

bronze, of the mirrors of the women who ministered at the door of the tent of meeting.

9 And he made the court: for the south side the hangings of the court were of fine twined linen, a hundred cubits;

10 Their pillars and their bronze sockets *or* bases were twenty; the hooks of the pillars and their joinings were silver.

11 And for the north side the hangings were *also* a hundred cubits, their pillars and their sockets *or* bases of bronze were twenty; the hooks of the pillars and their joinings were of silver.

12 But for the west side were hangings of fifty cubits, their pillars and their sockets *or* bases ten; the hooks of the pillars and their joinings of silver.

13 And for the front, the east side, fifty cubits.

14 The hangings for one side of the gate were fifteen cubits; their pillars three, and their sockets *or* bases three.

15 Also for the other side of the court gate, left and right were hangings of fifteen cubits; their pillars three and their sockets *or* bases three.

16 All the hangings around the court were of fine twined linen.

17 The sockets for the pillars were of bronze, the hooks of the pillars and their joinings of silver, the overlaying of their tops of silver, and all the pillars of the court were joined with silver.

18 The hanging *or* screen for the gate of the court was embroidered in blue, purple, and scarlet, and fine twined linen; the length was twenty cubits and the height in the breadth was five cubits, corresponding to the hangings of the court.

19 Their pillars were four, and their sockets of bronze four; their hooks of silver, and the overlaying of their tops and their joinings were of silver.

20 All the pegs for the tabernacle and around the court were of bronze.

21 This is the sum of the things for the tabernacle of the testimony, as

counted at the command of Moses, for the work of the Levites under the direction of Ithamar, son of Aaron the [high] priest.

22 Bezalel, son of Uri, son of Hur, of the tribe of Judah, made all that the Lord commanded Moses.

23 With him was Aholiab son of Ahisamach of the tribe of Dan, an engraver, a skillful craftsman, and embroiderer in blue, purple, and scarlet, and in fine linen.

24 All the gold that was used for the work in all the building *and* furnishing of the sanctuary, the gold from the offering, was 29 talents and 730 shekels by the shekel of the sanctuary.

25 And the silver from those numbered of the congregation was 100 talents and 1,775 shekels by sanctuary standards:

26 A beka for each man, that is, half a shekel, by the sanctuary shekel, for every one who was counted, from twenty years old and upward, for 603,550 men.

27 The 100 talents of silver were for casting the sockets *or* bases of the sanctuary and of the veil; 100 sockets for the 100 talents, a talent for a socket.

28 Of the 1,775 shekels he made hooks for the pillars, and overlaid their tops and made joinings for them.

29 The bronze of the offering was 70 talents and 2400 shekels.

30 With it Bezalel made the sockets for the door of the tent of meeting, and the bronze altar and the bronze grate for it, and all the utensils of the altar,

31 The sockets of the court round about and of the court gate, and all the pegs of the tabernacle and around the court.

CHAPTER 39

AND of the blue and purple and scarlet stuff they made finely wrought garments for serving in the holy place; they made the holy garments for Aaron, as the Lord had commanded Moses.

2 And Bezalel made the ephod of gold, blue, purple, and scarlet stuff, and fine twined linen.

3 And they beat the gold into thin sheets, and cut it into wires, to work into the blue, purple and scarlet stuff and the fine linen, in skilled design.

4 They made shoulder pieces for the ephod, joined to it at its two edges.

5 And the skillfully woven band on it, to gird it on, was of the same piece and workmanship with it, of gold, blue, purple, and scarlet stuff, and fine twined linen, as the Lord had commanded Moses.

6 And they prepared the onyx stones enclosed in settings of gold filigree and engraved as signets are engraved, with the names of the sons of Israel.

7 And he put them on the shoulder pieces of the ephod, to be stones of memorial *or* remembrance for the Israelites, as the Lord had commanded Moses.

8 And [Bezalel] made the breastplate skillfully, like the work of the ephod, of gold, blue, purple, and scarlet stuff, and fine twined linen.

9 The breastplate was a [hand's] span square, when doubled over.

10 And they set in it four rows of stones; a sardius, a topaz, and a carbuncle made the first row;

11 The second row, an emerald, a sapphire, and a diamond;

12 The third row, a jacinth, an agate, and an amethyst;

13 And the fourth row, a beryl, an onyx, and a jasper; they were enclosed in settings of gold filigree.

14 There were twelve stones with their names according to those of the sons of Israel, engraved like a signet, each with its name, according to the twelve tribes.

15 And they made [at the ends] of the breastplate twisted chains like cords, of pure gold.

16 And they made two settings of gold filigree, and two gold rings which

they put on the two ends of the breastplate.

17 And they put the two twisted cords *or* woven chains of gold in the two rings on the end edges of the breastplate.

18 And the other two ends of the twisted cords *or* chains of gold they put on the two settings, and put them on the shoulder pieces of the ephod, in front.

19 They made two rings of gold, and put them on the two ends of the breastplate, on the inside edge of it, next the ephod.

20 And they made two [other] gold rings, and attached them to the two shoulder pieces of the ephod underneath, in front, at its joining above the skillfully woven band of the ephod.

21 They bound the breastplate by its rings to those of the ephod with a blue lace, that it might lie upon the skillfully woven band of the ephod, and that the breastplate might not be loosed from the ephod; as the Lord commanded Moses.

22 And he made the robe of the ephod of woven work, all of blue.

23 And there was an opening [for the head] in the middle of the robe, like the hole in a coat of mail, with a binding around it, that it should not be torn.

24 On the skirts of the robe they made pomegranates of blue and purple and scarlet stuff and twined linen.

25 And they made bells of pure gold, and put [them] around between the pomegranates upon the skirts of the robe;

26 A bell and a pomegranate, a bell and a pomegranate, round about on the skirts of the robe for ministering; as the Lord commanded Moses.

27 And they made the long *and* sleeved tunics woven of fine linen, for Aaron and his sons,

28 And the turban and the ornamental caps of fine linen, and the breeches of fine twined linen,

29 The girdle *or* sash of fine twined linen, and blue, purple, and scarlet

embroidery; as the Lord commanded Moses.

30 And they made the plate of the holy crown of pure gold, and wrote upon it an inscription, like the engravings of a signet, **HOLY TO THE LORD.**

31 They tied to it a lace of blue, to fasten it on the turban above; as the Lord commanded Moses.

32 Thus all the work of the tabernacle of the tent of meeting was finished; according to all that the Lord commanded Moses, so the Israelites had done.

33 And they brought the tabernacle to Moses, the tent and all its furnishings: its clasps, its [frame] boards, its bars, its pillars, its sockets *or* bases;

34 And the covering of rams' skins made red, and the covering of dolphin *or* porpoise skins, and the veil of the screen;

35 The ark of the testimony, its poles, and the mercy seat;

36 The table and all its utensils, and the showbread [bread of the Presence];

37 The pure [gold] lampstand and its lamps, with the lamps set in order, all its utensils, and the oil for the light;

38 The golden altar, the anointing oil, the fragrant incense, and the hanging for the door of the tent;

39 The bronze altar and its grate of bronze, its poles and all its utensils; the laver and its base;

40 The hangings of the court, its pillars and sockets *or* bases, and the screen for the court gate, its cords, and pegs, and all the utensils for the service of the tabernacle, for the tent of meeting [of God with His people]; [Exod. 29:42, 43.]

41 The finely worked vestments for ministering in the holy place, the holy garments for Aaron the priest, and the garments of his sons to minister as priests.

42 According to all that the Lord had commanded Moses, so the Israelites had done all the work.

43 And Moses inspected all the work,

and behold, they had done it; as the Lord had commanded, so had they done it. And Moses blessed them.

CHAPTER 40

AND the Lord said to Moses, 2 On the first day of the first month you shall set up the tabernacle of the tent of meeting [of God with you].

3 And you shall put in it the ark of the testimony, and screen the ark [of God's presence] with the veil. [Heb. 10:19-23.]

4 You shall bring in the [showbread] table, and set in order the things that are to be upon it; and you shall bring in the lampstand, and set up *and* light its lamps. [Cp. Rev. 21:23-25.]

5 You shall set the golden altar for the incense before the ark of the testimony [outside the veil] and put the hanging *or* screen at the tabernacle door.

6 You shall set the altar of the burnt offering before the door of the tabernacle of the tent of meeting.

7 And you shall ^pset the laver between the tent of meeting and the altar, and put water in it.

8 And you shall set up the court curtains round about, and hang up the hanging *or* screen at the court gate.

9 You shall take the anointing oil and anoint the tabernacle and all that is in it, and shall consecrate it and all its furniture; and it shall be holy.

10 You shall anoint the altar of burnt offering, and all its utensils; and consecrate (set apart for God) the altar; and the altar shall be most holy.

11 And you shall anoint the laver and its base and consecrate it.

12 You shall bring Aaron and his sons to the door of the tent of meeting,

and wash them with water. [John 17:17-21.]

13 You shall put on Aaron the holy garments, and anoint and consecrate him, so he may serve Me as priest.

14 And you shall bring his sons and put long *and* sleeved tunics on them,

15 And you shall anoint them as you anointed their father, that they may minister to Me as priests; for their anointing shall be to them for an everlasting priesthood throughout their generations.

16 Thus did Moses; according to all that the Lord commanded him, so he did.

17 And on the first day of the first month in the second year, the tabernacle was erected.

18 Moses set up the tabernacle, laid its sockets, set up its boards, put in its bars, and erected its pillars.

19 *Moses* spread the tent over the tabernacle, and put the covering of the tent over it; as the Lord had commanded him.

20 He took the testimony [the ten commandments] and put it into the ark, and set the poles [in the rings] on the ark, and put the mercy seat above upon the ark;

21 *Moses* brought the ark into the tabernacle, and set up the veil of the screen and screened the ark of the testimony; as the Lord had commanded *him*.

22 *Moses* put the table [of showbread] in the tent of meeting on the north side of the tabernacle outside the veil;

23 He set the bread [of the Presence] in order on it before the Lord; as the Lord had commanded *him*. [John 6:32-35.]

24 And he put the lampstand in the

p) Why was it necessary for one exact position for the laver to be demanded of Moses by God? Those who have published charts of the tabernacle furniture arrangement, with the laver off to one side or the other of the door into the sanctuary, have missed a point here. The laver was to be placed directly "between [the doors of] the tent of meeting and the altar of burnt offering," thus completing the *Cross* made by the arrangement of the furniture, from the ark to the altar. It could have no significance to the Jews of that time, but the One Who planned it had those in mind to whom Christ would one day say, "And these [very Scriptures] testify about Me!" How fitting that at the foot of that *Cross* there should be the altar, picturing our complete surrender, and then the laver, picturing our cleansing, that we may enter in through Him Who alone is "the Door" to the eternal Holy of Holies (John 10:1-9).

tent of meeting, opposite the table, on the south side of the tabernacle.

25 Moses set up *and* lighted the lamps before the Lord; as the Lord commanded *him*.

26 He put the golden altar [of incense] in the tent of meeting before the veil;

27 He burned sweet incense [symbol of prayer] upon it; as the Lord commanded *him*. [Ps. 141:2; Rev. 8:3.]

28 And he set up the hanging *or* screen at the door of the tabernacle.

29 *Moses* put the altar of burnt offering at the door of the tabernacle of the tent of meeting, and offered on it the burnt offering and the cereal offering; as the Lord commanded *him*.

30 And Moses set the laver between the tent of meeting and the altar, and put water in it for washing.

31 And Moses and Aaron and his sons washed their hands and their feet there;

32 When they went into the tent of meeting, or came near the altar, they

washed; as the Lord commanded Moses.

33 And he erected the court round about the tabernacle and the altar, and set up the hanging *or* screen at the court gate. So Moses finished the work.

34 Then the cloud [the Shekinah, God's visible presence] covered the tent of meeting, and the glory of the Lord filled the tabernacle! [Rev. 15:8.]

35 And Moses was not able to enter the tent of meeting because the cloud remained upon it, and the glory of the Lord filled the tabernacle.

36 In all their journeys whenever the cloud was taken up from over the tabernacle, the Israelites went onward;

37 But if the cloud was not taken up, they did not journey on till the day that it was taken up.

38 For throughout all their journeys the cloud of the Lord was upon the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel.

The Third Book of Moses, Called LEVITICUS

CHAPTER 1

THE Lord ^acalled to Moses out of the tent of meeting, and said to him,

2 Say to the Israelites, When any man of you brings an offering to the Lord, you shall bring your offering of [domestic] animals from the herd or from the flock.

3 If his offering is a burnt offering from the herd, he shall offer a male without blemish; he shall offer it at the

door of the tent of meeting, that he may be accepted before the Lord. [Rom. 12:1; Phil. 1:20.]

4 And he shall lay *both* his hands upon the head of the burnt offering [transferring symbolically his guilt to the victim], and it shall be ^ban acceptable atonement for him. [I Pet. 1:2; Heb. 13:15, 16.]

5 The man shall kill the young bull

a) The first step toward understanding the message of Leviticus is to appreciate its viewpoint, indicated here — "The Lord called to Moses out of the tent of meeting," and talked to him. Before this a forbidding God has spoken from the burning mountain; but now the tabernacle is erected according to the God-given pattern, and a God Who dwells among His people in fellowship with them talks with His servant Moses "out of the tent of meeting." The people, therefore, are not treated as sinners alienated from God, "but as being already brought into a new relationship, even that of fellowship, on the ground of a blood-sealed covenant" (J. Sidlow Baxter, in *Explore the Book*).

b) To render the self-sacrifice perfect, it was necessary that the offerer should spiritually die, and that through the mediator of his salvation he should put his soul into a living fellowship with the Lord by sinking it as it were into the death of the sacrifice that had died for him, and should also bring his bodily members within the operations of the gracious Spirit of God, that thus he might be renewed and sanctified [separated for holy use] both body and soul, and enter into union with God (Keil and Delitzsch, *Biblical Commentary on the Old Testament*, Martin tr., II, 291).

before the Lord; and the priests, Aaron's sons, shall present the blood, and dash *it* round about upon the altar that is at the door of the tent of meeting.

6 And he shall skin the burnt offering and cut it into pieces.

7 And the sons of Aaron the priest shall put fire on the altar, and lay wood in order on the fire;

8 And Aaron's sons the priests shall lay the pieces, the head, and the fat, in order on the wood on the fire on the altar;

9 But its entrails and its legs he shall wash with water. And the priest shall burn the whole on the altar for a burnt offering, an offering by fire, a sweet *and* satisfying odor to the Lord. [Eph. 5:2; Phil. 4:18; I Pet. 2:5.]

10 And if the man's offering is of the flock, from the sheep or the goats, for a burnt offering, he shall offer a male without blemish.

11 And he shall kill it on the north side of the altar before the Lord, and Aaron's sons the priests shall dash its blood round about against the altar.

12 And *the man* shall cut it into pieces, with its head and its fat, and the priest shall lay them in order on the wood that is on the fire on the altar.

13 But he shall wash the entrails and legs with water. The priest shall offer the whole, and burn it on the altar; it is a burnt offering, an offering made by fire, a sweet *and* satisfying fragrance to the Lord.

14 And if the offering to the Lord is a burnt offering of birds, then [the man] shall bring turtledoves or young pigeons.

15 And the priest shall bring it to the altar and wring off its head, and burn it on the altar; and its blood shall be drained out on the side of the altar.

16 And he shall take away its crop with its feathers, and cast it beside the altar on the east side, in the place for ashes.

17 And he shall split it open [holding it] by its wings, but shall not cut it in

two. And the priest shall burn it on the altar, on the wood that is on the fire; it is a burnt offering, an offering by fire, a sweet *and* satisfying odor to the Lord.

CHAPTER 2

WHEN any one offers a cereal offering to the Lord, *it* shall be of fine flour; and he shall pour oil over it, and lay frankincense on it.

2 And he shall bring it to Aaron's sons the priests. Out of it he shall take a handful of the fine flour and oil, with all its frankincense; and the priest shall burn this on the altar as the memorial portion of it, an offering made by fire, of a sweet *and* satisfying fragrance to the Lord.

3 What is left of the cereal offering shall be Aaron's and his sons'; it is a most holy part of the offerings to the Lord made by fire.

4 When you bring as an offering cereal baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers spread with oil.

5 If your offering is cereal baked on a griddle, it shall be of fine flour unleavened, mixed with oil.

6 You shall break it in pieces and pour oil on it; it is a cereal offering.

7 And if your offering is cereal cooked in the frying pan, it shall be made of fine flour with oil.

8 And you shall bring the cereal offering that is made of these things to the Lord; it shall be presented to the priest, and he shall bring it to the [bronze] altar.

9 The priest shall take from the cereal offering its memorial portion and burn it on the altar, an offering made by fire, a sweet *and* satisfying fragrance to the Lord.

10 What is left of the cereal offering shall be Aaron's and his sons'; it is a most holy part of the offerings to the Lord made by fire.

11 No cereal offering that you bring to the Lord shall be made with leaven;

for you shall burn no leaven or honey in any offering made by fire to the Lord. [I Cor. 5:8.]

12 As an offering of first fruits you may offer leaven and honey to the Lord, but they shall not be burned on the altar for a sweet odor [to the Lord, for their aid to fermentation is symbolic of corruption in the human heart].

13 Every cereal offering you shall season with salt [symbol of preservation]; neither shall you allow the salt of the covenant of your God to be lacking from your cereal offering; with all your offerings you shall offer salt. [Mark 9:49, 50.]

14 If you offer a cereal offering of your first fruits to the Lord, you shall offer for it of your first fruits grain in the ear parched with fire, bruised and crushed grain out of the fresh and fruitful ear.

15 And you shall put oil on it, and lay frankincense on it; it is a cereal offering.

16 The priest shall burn as its memorial portion, part of the bruised and crushed grain of it and part of the oil of it, with all its frankincense; it is an offering by fire to the Lord.

CHAPTER 3

IF a man's offering is a sacrifice of peace offering, if he offers an animal from the herd, whether male or female, he shall offer it without blemish before the Lord.

2 He shall lay [both] his hands upon the head of his offering, and kill it at the door of the tent of meeting; and Aaron's sons the priests shall throw the blood against the altar round about.

3 And from the sacrifice of the peace, an offering by fire to the Lord, he shall offer the fat that covers and is upon the entrails,

4 And the two kidneys with the fat that is on them at the loins, and the

appendage of the liver which he shall take away with the kidneys.

5 Aaron's sons shall burn it all on the altar on the burnt offering, which is on the wood on the fire, an offering by fire, of a sweet and satisfying odor to the Lord.

6 If his peace offering to the Lord is an animal from the flock, male or female, he shall offer it without blemish.

7 If he offers a lamb, then he shall offer it before the Lord.

8 He shall lay [both] his hands on the head of his offering and kill it before the tent of meeting; and Aaron's sons shall throw its blood around against the altar.

9 And he shall offer from the peace offering as an offering by fire to the Lord, the fat of it, the fat tail as a whole, taking it off close to the backbone, and the fat that covers and is upon the entrails,

10 And the two kidneys, and the fat on them at the loins, and the appendage of the liver which he shall take away with the kidneys.

11 The priest shall burn it upon the altar, a food offering made by fire to the Lord.

12 If [a man's] offering is a goat, he shall offer it before the Lord,

13 And lay his hands upon its head, and kill it before the tent of meeting; and the sons of Aaron shall throw its blood against the altar round about.

14 Then he shall offer from it as his offering made by fire to the Lord, the fat that covers and is on the entrails,

15 And the two kidneys and the fat that is on them at the loins, and the appendage of the liver which he shall take away with the kidneys.

16 The priest shall burn them on the altar as food offered by fire for a sweet and satisfying fragrance. All fat is the Lord's.

17 It shall be a perpetual statute for your generations in all your dwelling places, that you eat neither fat nor blood.

c) There is to be no division between one's spiritual life and his secular life, but the whole of one's life is to be of the nature of a sacrament. See Col. 3:23, 24.

d) The Septuagint Version (Greek) so reads.

CHAPTER 4

AND the Lord said to Moses,
 2 Say to the Israelites, If any one shall sin through error *or* unwittingly in any of the things which the Lord has commanded not to do, and shall do any one of them,

3 If it is the anointed priest who sins, thus bringing guilt on the people, then let him offer for his sin which he has committed a young bull without blemish to the Lord as a sin offering. [Cp. Heb. 7:27, 28.]

4 He shall bring the bull to the door of the tent of meeting before the Lord; and shall lay [both] his hands on the bull's head, and kill *it* before the Lord.

5 And the anointed priest shall take some of the bull's blood, and bring it into the tent of meeting;

6 And the priest shall dip his finger in the blood and sprinkle some of *it* seven times before the Lord before the veil of the sanctuary.

7 And the priest shall put some of the blood on the horns of the altar of sweet incense before the Lord, which is in the tent of meeting; and all the rest of the blood of the bull shall he pour out at the base of the altar of the burnt offering, at the door of the tent of meeting.

8 And all the fat of the bull for the sin offering he shall take off of it, the fat that covers and is on the entrails,

9 And the two kidneys and the fat that is on them at the loins, and the appendage of the liver which he shall take away with the kidneys,

10 Just as these are taken off of the bull of the sacrifice of the peace offerings; and the priest shall burn them on the altar of burnt offering.

11 But the hide of the bull and all its flesh, its head, its legs, its entrails and its dung,

12 Even the whole bull shall he carry forth without the camp to a clean place, where the ashes are poured out, and burn it on a fire of wood, there where the ashes are poured out. [Heb. 13:11-13.]

13 If the whole congregation of Israel

sins unintentionally, and it be hidden from the eyes of the assembly, and they have done what the Lord has commanded not to be done and are guilty;

14 When the sin which they have committed becomes known, then the congregation shall offer a young bull for a sin offering, and bring it before the tent of meeting.

15 The elders of the congregation shall lay their hands upon the head of the bull before the Lord, and the bull shall be killed before the Lord.

16 The anointed priest shall bring some of the bull's blood to the tent of meeting,

17 And shall dip his finger in the blood, and sprinkle it seven times before the Lord, before the veil [which screens the ark of the covenant].

18 He shall put some of the blood on the horns of the altar [of incense] which is before the Lord, in the tent of meeting, and he shall pour out all the blood at the base of the altar of burnt offering, near the door of the tent of meeting.

19 And he shall take all its fat from the bull and burn it on the altar.

20 Thus shall he do with the bull; as he did with the bull for a sin offering, so shall he do with this; and the priest shall make atonement for [the people], and they shall be forgiven.

21 And he shall carry forth the bull outside the camp, and burn it as he burned the first bull; it is the sin offering for the congregation.

22 When a ruler *or* leader sins and unwittingly does any one of the things the Lord his God has forbidden, and is guilty,

23 If his sin which he has committed be known to him, he shall bring as his offering a goat, a male without blemish;

24 He shall lay his hand on the head of the goat, and kill it in the place where they kill the burnt offering before the Lord; it is a sin offering.

25 The priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of

burnt offering, and pour the rest of its blood at the base of the altar of burnt offering.

26 And he shall burn all its fat upon the altar, like the fat of the sacrifice of peace offerings; so the priest shall make atonement for him for his sin, and it shall be forgiven him.

27 If any one of the common people sins unwittingly in doing anything the Lord has commanded not to do, and is guilty,

28 When the sin which he has committed is made known to him, he shall bring for his offering a goat, a female without blemish, for his sin which he has committed.

29 The offender shall lay his hand on the head of the sin offering, and kill it at the place of the burnt offering.

30 And the priest shall take some of its blood with his finger, and put it on the horns of the altar of burnt offering, and shall pour out the rest of its blood at the base of the altar.

31 And all the fat of it he shall take away, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it on the altar for a sweet and satisfying fragrance to the Lord; and the priest shall make atonement for the man, and he shall be forgiven.

32 If he brings a lamb as his sin offering, he shall bring a female without blemish.

33 He shall lay his hand upon the head of the sin offering, and kill it in the place where they kill the burnt offering.

34 And the priest shall take some of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering, and all the rest of the blood of the lamb he shall pour out at the base of the altar.

35 And he shall take away all the fat of it, just as the fat of the lamb is removed from the sacrifice of the peace offerings; and the priest shall burn it on the altar upon the offerings by fire to the Lord; and the priest shall make atone-

ment for the sin which the man has committed, and he shall be forgiven. [Heb. 9:13, 14.]

CHAPTER 5

IF any one sins in that he is sworn to testify and has knowledge of the matter, either by seeing or hearing of it, but fails to report it, then he shall bear his iniquity and willfulness.

2 Or if any one touches an unclean thing, whether the carcass of an unclean wild beast or of an unclean domestic animal or of unclean creeping things that multiply prolifically, even if he is unaware of it, and he has become unclean, he is guilty.

3 Or if he touches human uncleanness, of whatever kind the uncleanness may be with which he becomes defiled, and he is unaware of it, when he does know it, then he shall be guilty.

4 Or if any one unthinkingly swears he will do something, whether to do evil or good, whatever it may be that a man shall pronounce rashly taking an oath, then, when he becomes aware of it, he shall be guilty in either of these. [Cp. Mark 6:23.]

5 When a man is guilty in one of these, he shall confess the sin he has committed.

6 He shall bring his guilt or trespass offering to the Lord for the sin which he has committed, a female from the flock, a lamb or a goat, for a sin offering; and the priest shall make atonement for his sin.

7 But if he cannot afford a lamb, then he shall bring for his guilt offering to the Lord, two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering.

8 He shall bring them to the priest, who shall offer the one for the sin offering first, and wring its head from its neck, but shall not sever it;

9 And he shall sprinkle some of the blood of the sin offering on the side of the altar, and the rest of the blood shall

be drained out at the base of the altar; it is a sin offering.

10 And he shall prepare the second bird for a burnt offering, according to the ordinance; and the priest shall make atonement for him for his sin which he has committed, and he shall be forgiven.

11 But if the offender cannot afford to bring two turtledoves or two young pigeons, then he shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil or frankincense on it, for it is a sin offering.

12 He shall bring it to the priest, who shall take a handful of it as a memorial portion, and burn it on the altar, on the offerings made by fire to the Lord; it is a sin offering.

13 Thus the priest shall make atonement for him for the sin that he has committed in any of these things, and he shall be forgiven; and the remainder shall be for the priest, as in the cereal offering.

14 And the Lord said to Moses,

15 If any one commits a breach of faith and sins unwittingly in the holy things of the Lord, he shall bring his trespass *or* guilt offering to the Lord, a ram without blemish out of the flock, valued by you in shekels of silver, that is, the shekel of the sanctuary, for a trespass *or* guilt offering.

16 And he shall make restitution for what he has done amiss in the holy thing, and shall add a fifth to it and give it to the priest; and the priest shall make atonement for him with the ram of the trespass *or* guilt offering, and he shall be forgiven.

17 If any one sins and does any of the things the Lord has forbidden, though he was not aware of it, yet he is guilty, and shall bear his iniquity. [Cp. Luke 12:48].

18 He shall bring [to the priest] a ram without blemish out of the flock, estimated by you to the amount [of the trespass], for a guilt *or* trespass offering; and the priest shall make atonement for

him for the error which he committed unknowingly, and he shall be forgiven.

19 It is a trespass *or* guilt offering; he is certainly guilty before the Lord.

CHAPTER 6

AND the Lord said to Moses,
2 If any one sins and commits a trespass against the Lord, and deals falsely with his neighbor in a matter of deposit given him to keep, or of bargain *or* pledge, or of robbery, or has oppressed his neighbor,

3 Or has found what was lost and lied about it, and swears falsely, in any of all the things which men do and sin in so doing,

4 Then if he has sinned and is guilty, he shall restore what he took by robbery, or what he secured by oppression *or* extortion, or what was delivered him to keep in trust, or the lost thing which he found,

5 Or anything about which he has sworn falsely; he shall not only restore it in full, but shall add to it one fifth more, and give it to him to whom it belongs, on the day of his trespass *or* guilt offering.

6 And he shall bring to the priest his trespass *or* guilt offering to the Lord, a ram without blemish out of the flock, valued by you to the amount of his trespass;

7 And the priest shall make atonement for him before the Lord, and he shall be forgiven for anything of all that he may have done by which he has become guilty.

8 And the Lord said to Moses,

9 Command Aaron and his sons, saying, This is the law of the burnt offering: The burnt offering shall remain on the altar all night until morning; the fire shall be kept burning on the altar.

10 And the priest shall put on his linen garment, and put his linen breeches on his body, and take up the ashes of what the fire has consumed with the

burnt offering on the altar, and put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry the ashes outside the camp to a clean place.

12 And the fire upon the altar shall be kept burning on it; it shall not be allowed to go out; the priest shall burn wood on it every morning, and lay the burnt offering in order upon it, and he shall burn on it the fat of the peace offerings.

13 The fire shall be burning continually upon the altar; it shall not go out.

14 And this is the law of the cereal offering. The sons of Aaron shall offer it before the Lord, in front of the altar.

15 One of them shall take his handful of the fine flour of the cereal offering, the oil of it, and all the frankincense which is upon the cereal offering, and burn it on the altar as the memorial of it, a sweet *and* satisfying fragrance to the Lord.

16 And the remainder of it shall Aaron and his sons eat, without leaven in a holy place; in the court of the tent of meeting shall they eat it. [Cp. I Cor. 9:13, 14.]

17 It shall not be baked with leaven. I have given it as their portion of My offerings made by fire; it is most holy, like the sin offering and the guilt offering.

18 Every male among the children of Aaron may eat of it, as his portion for ever throughout your generations, from the Lord's offerings made by fire; whoever touches them shall [first] be holy — consecrated and ceremonially clean.

19 And the Lord said to Moses,

20 This is the offering which Aaron and his sons shall offer to the Lord on the day when one is anointed (and consecrated): the tenth of an ephah of fine flour for a regular cereal offering, half of it in the morning and half of it at night.

21 On a griddle *or* baking pan it shall be made with oil; and when it is fried you shall bring it in; in broken *and* fried

pieces shall you offer the cereal offering as a sweet *and* satisfying odor to the Lord.

22 And the priest among Aaron's sons who is consecrated *and* anointed in his stead shall offer it; by a statute forever it shall be entirely burned to the Lord.

23 For every cereal offering of the priest shall be wholly burned, and not be eaten.

24 And the Lord said to Moses,

25 Say to Aaron and his sons, This is the law of the sin offering. In the place where the burnt offering is killed shall the sin offering be killed before the Lord; it is most holy.

26 The priest who offers it for sin shall eat it; in a sacred place shall it be eaten, in the court of the tent of meeting.

27 Whoever *or* whatever touches its flesh shall [first] be dedicated and made clean; and when any of its blood is sprinkled on a garment, you shall wash that garment in a place set apart to God's worship.

28 But the earthen vessel in which it is boiled shall be broken, and if it is boiled in a bronze vessel, that shall be scoured and rinsed in water.

29 Every male among the priests may eat of this offering; it is most holy.

30 But no sin offering shall be eaten of which any of the blood is brought into the tent of meeting to make atonement in the holy place; it shall be [wholly] burned with fire. [Heb. 13:11-13.]

CHAPTER 7

THIS is the law of the guilt *or* trespass offering; it is most holy *or* sacred.

2 In the place where they kill the burnt offering shall they kill the guilt *or* trespass offering; the blood of it shall the priest dash against the altar round about.

3 And he shall offer all its fat, the fat tail and the fat that covers the entrails,

4 And the two kidneys and the fat that is on them at the loins, and the lobe

or appendage of the liver, which he shall take away with the kidneys.

5 And the priest shall burn them on the altar for an offering made by fire to the Lord; it is a guilt or trespass offering.

6 Every male among the priests may eat of it; it shall be eaten in a sacred place; it is most holy.

7 As is the sin offering, so is the guilt or trespass offering; there is one law for them: the priest who makes atonement with it shall have it.

8 And the priest who offers any man's burnt offering, that priest shall have for himself the hide of the burnt offering which he has offered.

9 And every cereal offering that is baked in the oven and all that is prepared in a pan or on a griddle shall belong to the priest who offered it.

10 And every cereal offering, mixed with oil or dry, all the sons of Aaron may have, one as well as another.

11 And this is the law of the sacrifice of peace offerings, which shall be offered to the Lord.

12 If one offers it for a thanksgiving, then he shall offer with the thank offering unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes of fine flour mixed with oil.

13 With cakes of leavened bread he shall offer his sacrifice of thanksgiving with the sacrifice of his peace offerings.

14 And of it he shall offer one cake from each offering as an offering to the Lord; it shall belong to the priest who dashes the blood of the peace offerings.

15 The flesh of the sacrifice of thanksgiving presented as a peace offering, shall be eaten on the day that it is offered; none of it shall be left until morning.

16 But if the sacrifice of the worshiper's offering be a vow, or a freewill offering, it shall be eaten the same day that he offers his sacrifice, and on the morrow that which remains of it shall be eaten;

17 But the remainder of the flesh of

the sacrifice on the third day shall be [wholly] burned with fire.

18 If any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, then the one who brought it shall not be credited with it; it shall not be accepted. It shall be an abomination and an abhorred thing; the one who eats of it shall bear his iniquity and answer for it.

19 The flesh that comes in contact with anything that is not clean shall not be eaten; it shall be burned with fire. As for the meat, every one who is clean [ceremonially] may eat of it.

20 But the one who eats of the flesh of the sacrifice of peace offerings, that belong to the Lord, when he is [ceremonially] unclean, that person shall be cut off from his people [that is, deprived of the privileges of association with them].

21 And if any one touches any unclean thing, the uncleanness of man or an unclean beast or any unclean abomination, and then eats of the flesh of the sacrifice of the Lord's peace offerings, that person shall be cut off from his people.

22 And the Lord said to Moses,

23 Say to the Israelites, You shall eat no kind of fat, of ox, or sheep, or goat.

24 The fat of the beast that dies of itself, and the fat of one that is torn with beasts, may be put to any other use, but under no circumstances are you to eat of it.

25 For whoever eats the fat of the beast of which men offer an offering made by fire to the Lord, that person shall be cut off from his people.

26 Moreover you shall eat no blood of any kind, whether of bird or of beast, in any of your dwellings.

27 Whoever eats any kind of blood, that person shall be cut off from his people.

28 And the Lord said to Moses,

29 Tell the Israelites, He who offers the sacrifice of his peace offerings to the Lord shall bring his offering to the Lord;

from the sacrifice of his peace offerings

30 He shall bring with his own hands the offerings made by fire to the Lord; he shall bring the fat with the breast, that the breast may be waved as a wave offering before the Lord.

31 The priest shall burn the fat on the altar, but the breast shall be for Aaron and his sons.

32 And the right thigh you shall give to the priest for an offering from the sacrifices of your peace offerings.

33 The son of Aaron who offers the blood of the peace offerings, and the fat, shall have the right thigh for his portion.

34 For I have taken the breast that was waved and the thigh that was offered, from the Israelites, out of the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons, as their perpetual due from the Israelites.

35 This is the anointing portion of Aaron and his sons out of the offerings to the Lord made by fire, on the day when they were presented to minister to the Lord in the priest's office.

36 The Lord commanded this to be given them of the Israelites, on the day when they were anointed. It is their portion perpetually throughout their generations.

37 This is the law of the burnt offering, the cereal offering, the sin offering, the guilt *or* trespass offering, the consecration, and the peace offerings,

38 Which the Lord ordered Moses on Mount Sinai, on the day He commanded the Israelites to offer their sacrifices to the Lord, in the wilderness of Sinai.

CHAPTER 8

AND the Lord said to Moses,

2 Take Aaron and his sons with him, and the garments [symbols of their office], and the anointing oil, and the bull of the sin offering, and the two rams, and the basket of unleavened bread;

3 And assemble all the congregation at the door of the tent of meeting.

4 Moses did as the Lord commanded him; and the congregation was assembled at the door of the tent of meeting.

5 Moses told the congregation, This is what the Lord has commanded to be done.

6 Moses brought Aaron and his sons, and washed them with water.

7 He put on Aaron the long undertunic, girded him with the long sash, clothed him with the robe, put the ephod [an upper vestment] upon him, and girded him with the skillfully woven cords attached to the ephod, binding it to him.

8 And Moses put upon Aaron the breastplate; also he put in the breastplate the Urim and the Thummim [articles upon which the high priest put his hand when seeking the divine will concerning the nation].

9 And he put the turban *or* mitre on his head; on it, in front, Moses put the shining gold plate, the holy diadem, as the Lord commanded him.

10 And Moses took the anointing oil, and anointed the tabernacle and all that was in it, and consecrated them.

11 And he sprinkled some of the oil on the altar seven times, and anointed the altar and all its utensils, and the laver and its base, to consecrate them.

12 And he poured some of the anointing oil upon Aaron's head, and anointed him, to consecrate him.

13 And Moses brought Aaron's sons, and put undertunics on them, and girded them with sashes, and wound turbans on them, as the Lord commanded Moses.

14 Then he brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering.

15 Moses killed it, and took the blood, and put it on the horns of the altar round about with his finger, and poured the blood at the base of the altar, and purified and consecrated the altar, to make atonement for it.

16 He took all the fat that was on the

entrails, and the lobe of the liver, and the two kidneys with their fat, and Moses burned them on the altar.

17 But the bull [the sin offering], and its hide, its flesh, and its dung, he burned with fire outside the camp, as the Lord commanded Moses.

18 He brought the ram for the burnt offering, and Aaron and his sons laid their hands on the head of the ram.

19 And Moses killed it, and dashed the blood upon the altar round about.

20 He cut the ram into pieces, and Moses burned the head, the pieces, and the fat.

21 And he washed the entrails and the legs in water; then Moses burned the whole ram on the altar; it was a burnt sacrifice for a sweet *and* satisfying fragrance, an offering made by fire to the Lord, as the Lord commanded Moses.

22 And he brought the other ram, the ram of consecration *and* ordination, and Aaron and his sons laid their hands upon the head of the ram.

23 And Moses killed it, and took some of its blood and put it on the tip of Aaron's right ear and on the thumb of his right hand and on the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put some of the blood on the tip of their right ears, and the thumbs of their right hands, and the great toes of their right feet; and Moses dashed the blood upon the altar round about.

25 And he took the fat, the fat tail, all the fat that was on the entrails, the lobe of the liver, and the two kidneys and their fat, and the right thigh;

26 And out of the basket of unleavened bread that was before the Lord, he took one unleavened cake, a cake of oiled bread, and one wafer, and put them on the fat and on the right thigh;

27 And he put all these in Aaron's

hands and his sons' hands, and waved them for a wave offering before the Lord.

28 Then Moses took these things from their hands, and burned them on the altar with the burnt offering, as an ordination offering for a sweet *and* satisfying fragrance, an offering made by fire to the Lord.

29 And Moses took the breast, and waved it for a wave offering before the Lord; for of the ram of consecration *and* ordination it was Moses' portion, as the Lord commanded *him*.

30 And Moses took some of the anointing oil, and of the blood which was on the altar, and sprinkled it on Aaron and his garments, and upon his sons, and their garments also; so Moses consecrated Aaron and his garments, and his sons and his sons' garments.

31 And Moses said to Aaron and his sons, Boil the flesh at the door of the tent of meeting, and there eat it with the bread that is in the basket of consecration *and* ordination, as I commanded, saying, Aaron and his sons shall eat it.

32 And what remains of the flesh and of the bread you shall burn with fire.

33 And you shall not go out of the door of the tent of meeting for seven days, until the days of your consecration *and* ordination are ended; for it will take seven days to consecrate *and* ordain you.

34 As has been done this day, so the Lord has commanded to do, for your atonement.

35 At the door of the tent of meeting you shall remain day and night for seven days, 'doing what the Lord has charged you to do, that you die not; for so I am commanded.

36 So Aaron and his sons did all the things which the Lord commanded by Moses.

e) We have every one of us a charge to keep, an eternal God to glorify, an immortal soul to provide for, needful duty to be done, our generation to serve; and it must be our daily care to keep this charge, for it is the charge of the Lord our Master (Matthew Henry's *Commentary*). The laws contained in this book, for the most part ceremonial, had an important spiritual bearing, the study of which is highly instructive (Jamieson, Fausset & Brown's *Bible Commentary*). The Scripture references recorded with the text are intended to be a guide to its spiritual implications.

CHAPTER 9

ON the eighth day Moses called Aaron and his sons and the elders of Israel;

2 And he said to Aaron, Take a young calf for a sin offering, and a ram for a burnt offering, [each] without blemish, and offer them before the Lord. [Heb. 10:10-12.]

3 And say to the Israelites, Take a male goat for a sin offering, and a calf and a lamb, both a year old, without blemish, for a burnt offering;

4 Also a bull and a ram for peace offerings, to sacrifice before the Lord, and a cereal offering mixed with oil, for today the Lord will appear to you.

5 They brought before the tent of meeting what Moses [had] commanded; all the congregation drew near and stood before the Lord.

6 And Moses said, This is the thing which the Lord commanded you to do, and the glory of the Lord will appear to you.

7 And Moses said to Aaron, Draw near the altar, and offer your sin offering and your burnt offering, and make atonement for yourself and for the people; and offer the offering of the people, and make atonement for them, as the Lord commanded. [Heb. 5:1-5; 7:27.]

8 So Aaron drew near the altar, and killed the calf of the sin offering, which was designated for himself.

9 The sons of Aaron presented the blood to him; he dipped his finger in the blood and put it on the horns of the altar, and poured out the blood at the altar's base;

10 But the fat, the kidneys, and the lobe of the liver from the sin offering he burned on the altar, as the Lord had commanded Moses.

11 And the flesh and the hide Aaron burned with fire outside the camp.

12 He killed the burnt offering, and Aaron's sons delivered to him the blood, which he dashed round about upon the altar.

13 And they brought the burnt offering to him, piece by piece, and the head, and Aaron burned them upon the altar.

14 And he washed the entrails and the legs, and burned them with the burnt offering on the altar.

15 Then Aaron presented the people's offering, and took the goat of the sin offering which was for the people, and killed it, and offered it for sin, as he did the first sin offering. [Heb. 2:16, 17.]

16 And he presented the burnt offering, and offered it according to the ordinance.

17 And Aaron presented the cereal offering and took a handful of it and burned it on the altar, in addition to the burnt offering of the morning.

18 He also killed the bull and the ram, the sacrifice of peace offerings, for the people; and Aaron's sons presented to him the blood, which he dashed upon the altar round about,

19 And the fat of the bull and of the ram, the fat tail and that which covers the entrails, and the kidneys, and the lobe of the liver.

20 And they put the fat upon the breasts, and Aaron burned the fat upon the altar;

21 But the breasts and the right thigh Aaron waved for a wave offering before the Lord, as Moses commanded.

22 Then Aaron lifted his hands toward the people and blessed them, and came down [from the altar] after offering the sin offering, the burnt offering, and the peace offerings.

23 Moses and Aaron went into the tent of meeting, and when they came out they blessed the people, and the glory of the Lord [the Shekinah cloud] appeared to all the people [as promised]. [Verse 6.]

24 Then there came a fire out from before the Lord, and consumed the burnt offering and the fat on the altar; and when all the people saw it, they shouted, and fell on their faces.

CHAPTER 10

AND Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, and put incense on it, and offered strange *and* unholy fire before the Lord, as He had not commanded them.

2 And there came forth fire from before the Lord and killed them, and they died before the Lord.

3 Then Moses said to Aaron, This is what the Lord meant when He said, I [and My will, not their own] will be acknowledged as hallowed by those who come near Me, and before all the people I will be honored. And Aaron said nothing.

4 Moses called Mishael and Elzaphan, sons of Uzziel uncle of Aaron, and said to them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they drew near, and carried them in their undertunics [stripped of their priestly vestments] out of the camp, as Moses had said.

6 And Moses said to Aaron, and Eleazar and Ithamar, his sons [the father and brothers of the two priests whom God had slain for offering false fire], Do not uncover your heads *or* let your hair go loose, or tear your clothes, lest you die [also], and lest God's wrath should come upon all the congregation; but let your brethren, the whole house of Israel, bewail the burning which the Lord has kindled.

7 And you shall not go out from the door of the tent of meeting, lest you die; for the Lord's anointing oil is upon you. And they did according to Moses' word.

8 And the Lord said to Aaron,

9 Do not drink wine or strong drink, you or your sons, when you go into the tent of meeting, lest you die; it shall be a statute for ever in all your generations.

10 You shall make a distinction *and* recognize a difference between the holy and the common *or* unholy, and between the unclean and the clean;

11 And you are to teach the Israelites all the statutes which the Lord has spoken to them by Moses.

12 And Moses said to Aaron, and to Eleazar and Ithamar, his sons who were left, Take the cereal offering that remains of the offerings of the Lord made by fire, and eat it without leaven beside the altar, for it is most holy.

13 You shall eat it in a sacred place, because it is your due and your sons' due, from the offerings made by fire to the Lord; for so I am commanded.

14 But the breast that is waved and the thigh that is offered you shall eat in a clean place, you and your sons and daughters with you; for they are your due and your sons' due, given out of the sacrifices of the peace offerings of the Israelites.

15 The thigh that is offered and the breast that is waved they shall bring with the offerings made by fire of the fat, to wave for a wave offering before the Lord; and it shall be yours and your sons' with you, as a portion *or* due, perpetually, as the Lord has commanded.

16 And Moses diligently tried to find [what had become] of the goat [that had been offered] for the sin offering, and behold, it was burned up [as waste]! And he was angry with Eleazar and Ithamar

f) Perhaps few believers have ever identified themselves with Nadab and Abihu, and yet few, if any, of us have not done exactly what they did in principle. Their sin, which God took so seriously, and which proved fatal to them, was not a mere matter of failing to obey the letter of God's law for priests. Their inexcusable folly was in trying to please the Lord *their way* instead of *His way*. Who of us cannot recognize himself as the offerer of this prayer, with only the details lacking: "O Lord, make me rich! Then I will make large donations to Your interests!" Yet our very poverty may be the means to the end which He has in love and wisdom planned for us, the ultimate purpose of our creation, perhaps, which substitution of our will for His will would utterly defeat. No wonder God removed Nadab and Abihu from the earth! They, like ourselves, had acted like the child of a great painter who attempted to work on his father's priceless canvas, instead of on the tablet assigned to him. They, like the child, were banished from the father's presence. And every believer does well to recognize the importance of being entirely surrendered to "God's will: nothing more; nothing less; nothing else; at any cost." And that does not mean first making an unholy alliance in marriage, or in business, or in thought, and then adjusting it to God's will. Remember Nadab and Abihu, who "offered strange and unholy fire before the Lord." It does not pay.

the sons of Aaron who were left alive, and said,

17 Why have you not eaten the sin offering in the holy place, seeing it is most holy, and God has given it to you to bear *and* take away the iniquity of the congregation, to make atonement for them before the Lord?

18 Behold, the blood of it was not brought within the holy place; you should indeed have eaten [the flesh of it] in the holy place, as I commanded.

19 But Aaron said to Moses, Behold, this very day in which they have [obediently] offered their sin offering and their burnt offering before the Lord, such [terrible calamities] have befallen me [and them]! If I [and they] had eaten the most holy sin offering today [humbled as we have been by the sin of our kinsmen and God's judgment upon them], would it have been acceptable in the sight of the Lord? [Hos. 9:4.]

20 And when Moses heard that, he was pacified.

CHAPTER 11

AND the Lord said to Moses and Aaron,

2 Say to the Israelites, These are the animals *which* you may eat among all the beasts that are on the earth. [Mark 7:15-19.]

3 Whatever parts the hoof and is cloven-footed and chews the cud, among the animals, that you may eat.

4 Nevertheless these you shall not eat of those that chew the cud or divide the hoof: the camel, because it chews the cud, but does not divide the hoof; it is unclean to you.

5 And the coney *or* rock badger, because it chews the cud, but does not divide the hoof; it is unclean to you.

6 And the hare, because it chews the cud, but does not divide the hoof; it is unclean to you.

7 And the swine, because it divides the hoof, and is cloven-footed, but does not chew the cud; it is unclean to you.

8 Of their flesh you shall not eat, and their carcasses you shall not touch; they are unclean to you.

9 These you may eat of all that are in the waters: whatever has fins and scales in the waters, in the seas, and in the rivers, that you may eat;

10 But all that have not fins and scales in the seas and in the rivers, of all the creeping things in the waters, and of all the living creatures which are in the waters, they are [to be considered] an abomination and abhorrent to you. [I Cor. 8:8-13.]

11 They shall continue to be an abomination to you; you shall not eat of their flesh, but you shall detest their carcasses.

12 Everything in the waters that has not fins or scales shall be abhorrent *and* detestable to you.

13 These you shall have in abomination among the birds; they shall not be eaten, they are detestable: the eagle, the ossifrage, the osprey,

14 The kite, the whole species of falcon;

15 Every kind of raven;

16 The ostrich, the nighthawk, the sea gull, every species of hawk,

17 The owl, the cormorant, the ibis,

18 The swan, the pelican, the vulture,

19 The stork, all kinds of heron, the hoopoe, and the bat.

20 All winged insects that go upon all fours are to be an abomination to you;

21 Yet of all winged insects that go upon all fours you may eat those which

g) At first thought the laws given here seem only made obsolete by Jesus. He taught that it is not what goes into the mouth, but what comes out of it that defiles a man (Matt. 15:17-20), and Paul said that when the complete and perfect came the incomplete and imperfect would become void and superseded (I Cor. 13:9, 10), for "there is nothing unclean of itself" (Rom. 14:14). But while all these specific laws have become void, we must not lose sight of the fact that they are "superseded" by the underlying spiritual principle, which is just as binding. Christ's teaching relates to the whole area of our living, including our eating and drinking, and is dominated by the principle, "Whatever you may do, do all for the honor *and* glory of God" (I Cor. 10:31). We do well to remember that it was Jesus Christ Himself who said, "Do not think that I have come to do away with or undo the Law . . . : I have come not to do away with or undo, but to complete and fulfill" it (Matt. 5:17).

have legs above their feet, with which to leap on the ground.

22 Of these you may eat: the whole species of locust, of bald locust, of cricket, and of grasshopper. [Cp. Matt. 3:4.]

23 But all other winged insects which have four feet shall be detestable to you.

24 And by [contact with] these you shall become unclean; whoever touches the carcass of them shall be unclean until the evening,

25 And whoever carries any part of their carcass shall wash his clothes and be unclean until the evening:

26 Every beast which parts the hoof but is not cloven-footed or does not chew the cud is unclean to you; every one who touches them shall be unclean.

27 And all that go on their paws, among all kinds of four-footed beasts, are unclean to you; whoever touches their carcass shall be unclean until the evening,

28 And he who carries their carcass shall wash his clothes and be unclean until the evening; they are unclean to you.

29 These also are unclean to you among the creeping things [that multiply greatly] and creep upon the ground: the weasel, the mouse, the kinds of great lizard,

30 The gecko, the land crocodile, the lizard, the sand lizard, and the chameleon.

31 These are unclean to you among all that creep; whoever touches them when they are dead shall be unclean until the evening.

32 And upon whatever they may fall when they are dead, it shall be unclean, whether it is an article of wood or clothing or skin [bottle] or sack, any vessel in which work is done; it must be put in water, and it shall be unclean until the evening; so it shall be cleansed.

33 And every earthen vessel into which any of these [creeping things] falls, whatever may be in it shall be unclean, and you shall break it.

34 Of all food [in one of these unclean vessels] which may be eaten, that on which such water comes shall be unclean; and all drink that may be drunk from every such vessel shall be unclean.

35 And everything upon which any part of their carcass falls shall be unclean; whether an oven, or pan with a lid, or hearth for pots, it shall be broken in pieces; they are unclean, and shall be unclean to you.

36 Yet a spring or a cistern or reservoir of water shall be clean; but whatever touches a carcass in them shall be unclean.

37 If a part of their carcass falls on seed which is to be sown, it shall be clean;

38 But if any water be put on the seed, and any part of their carcass falls on it, it shall be unclean to you.

39 If any animal of which you may eat dies [unslaughtered], he who touches its carcass shall be unclean until the evening.

40 And he who eats of its carcass [ignorantly] shall wash his clothes, and be unclean until the evening; he also who carries its carcass shall wash his clothes, and be unclean until the evening.

41 And everything that creeps on the ground and [multiplies in] swarms shall be an abomination; it shall not be eaten.

42 Whatever goes on its belly, and whatever goes on all fours, or whatever has more [than four] feet among all things that creep on the ground and swarm you shall not eat; for they are detestable.

43 You shall not make yourselves loathsome and abominable [by eating] any swarming thing that [multiplies by] swarms, neither shall you make yourselves unclean with them, that you should be defiled by them.

44 For I am the Lord your God; so consecrate yourselves and be holy, for I am holy; neither defile yourselves with any manner of thing that multiplies in large numbers or swarms. [I Thess. 4:7, 8.]

45 For I am the Lord Who brought you up out of the land of Egypt, to be your God; therefore you shall be holy, for I am holy. [I Pet. 1:14-16.]

46 This is the law of the beast, and of the bird and of every living creature that moves in the waters, or creeps on the earth *and* multiplies in large numbers,

47 To make a difference [a distinction] between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.

CHAPTER 12

AND the Lord said to Moses,
2 Say to the Israelites, If a woman conceives, and bears a male child, she shall be unclean seven days, unclean as during her monthly discomfort.

3 And on the eighth day the child shall be circumcised.

4 Then she shall remain [separated] thirty-three days to be purified [from her loss] of blood; she shall touch no hallowed thing, nor come into the [court of the] sanctuary until the days of her purifying are over.

5 But if the child she bears is a girl, then she shall be unclean two weeks, as in her periodic impurity, and she shall remain separated sixty-six days to be purified [from her loss] of blood.

6 When the days of her purifying are completed, whether for a son or for a daughter, she shall bring a lamb a year old for a burnt offering, and a young pigeon or a turtledove for a sin offering, to the door of the tent of meeting, to the priest;

7 And he shall offer it before the Lord, and make atonement for her; and she shall be cleansed from the flow of her blood. This is the law for her who has borne a male or a female child.

b) Authorities are generally agreed that there was certainly true leprosy as it is known today in the Near East in New Testament times. But from the details of the disease in Lev. 13, it is believed that other very serious skin disorders were also included under the heading of *leprosy* in earlier times. *Leprosy* in the Old Testament, therefore, is not to be considered as confined to the traits by which it is known today, but rather defined by the symptoms, the treatment, and the history of individual cases as recorded in *Leviticus* and elsewhere. That it was worse than death is implied by the words of Aaron when his sister Miriam was stricken with it, "Oh, my lord [Moses], . . . let her not be as one dead, of whom the flesh is half consumed when he is born!" (Num. 12:12).

8 If she is unable to bring a lamb [for lack of means] then she shall bring two turtledoves or young pigeons, one for a burnt offering, the other for a sin offering; the priest shall make atonement for her, and she shall be clean. [Luke 2:22, 24.]

CHAPTER 13

AND the Lord said to Moses and Aaron,

2 When a man has a swelling on his skin, a scab or a bright spot, and it becomes the disease of ^hleprosy in his skin, then he shall be brought to the priest, to Aaron or one of his sons.

3 The priest shall look at the diseased spot on his skin, and if the hair in it has turned white, and the disease appears depressed *and* deeper than his skin, it is a leprosy disease; and the priest shall examine him, and pronounce him unclean.

4 If the bright spot is white on his skin, not depressed, and the hair on it not turned white, the priest shall quarantine the person *or* bind up the spot for seven days.

5 And the priest shall examine him on the seventh day, and if the disease in his estimation is at a standstill *and* has not spread in the skin, then the priest shall quarantine the person *or* bind up the spot seven more days.

6 And the priest shall examine him again the seventh day, and if the diseased part has a more normal color, and the disease has not spread in the skin, the priest shall pronounce him clean; it is only an eruption *or* a scab; and he shall wash his clothes and be clean.

7 But if the eruption *or* scab spreads farther in the skin after he has shown himself to the priest for his cleansing, he shall be seen by the priest again.

8 If the priest sees the eruption or scab is spreading in the skin, then he shall pronounce him unclean; it is leprosy.

9 When the disease of leprosy is in a man, he shall be brought to the priest;

10 And the priest shall examine him, and if there is a white swelling in the skin, and the hair on it has turned white, and there is quick raw flesh in the swelling,

11 It is a chronic leprosy in the skin of his body, and the priest shall pronounce him unclean; he shall not bind the spot up, for he is unclean.

12 But if [supposed] leprosy breaks out in the skin, and it covers all the skin of him who has the disease from head to foot, wherever the priest looks,

13 The priest shall examine him; if the [supposed] leprosy covers all his body, he shall pronounce him clean of the disease; it is all turned white; he is clean.

14 But when the raw flesh appears on him, he shall be unclean.

15 And the priest shall examine the raw flesh, and pronounce him unclean; for the raw flesh is unclean; it is leprosy.

16 But if the raw flesh turns again, and becomes white, he shall come to the priest,

17 And the priest shall examine him, and if the diseased part is turned to white again, then the priest shall pronounce him clean that had the disease; he is clean.

18 And when there is in the skin of the body [the scar of] a boil that is healed,

19 And in the place of the boil there is a white swelling or a bright spot, reddish white, and it is shown to the priest,

20 And if when the priest examines it it looks lower than the skin, and the hair on it is turned white, the priest shall pronounce him unclean; it is the disease of leprosy; it has broken out in the boil.

21 But if the priest examines it and finds no white hair in it, and it is not lower than the skin, but appears darker,

then the priest shall bind it up for seven days.

22 If it spreads in the skin, [he] shall pronounce him unclean; it is diseased.

23 But if the bright spot does not spread, it is the scar of the boil, and the priest shall pronounce him clean.

24 Or if there is any flesh in the skin of which there is a burn by fire, and the quick flesh of the burn becomes a bright spot, reddish white or white,

25 Then the priest shall examine it, and if the hair in the bright spot is turned white, and it appears deeper than the skin, it is leprosy broken out in the burn. Therefore the priest shall pronounce him unclean; it is the disease of leprosy.

26 But if the priest examines it, and there is no white hair in the bright spot, and it is not lower than the rest of the skin, but is darker, then the priest shall bind it up for seven days.

27 And the priest shall examine him the seventh day; if it is spreading in the skin, then the priest shall pronounce him unclean; it is leprosy.

28 But if the bright spot has not spread, but is darker, it is a swelling from the burn, and the priest shall pronounce him clean; for it is the scar of the burn.

29 When a man or woman has a disease upon the head or in the beard,

30 The priest shall examine the diseased place; if it appears to be deeper than the skin, with yellow thin hair in it, the priest shall pronounce him unclean; it is a mange-like leprosy of the head or beard.

31 If the priest examines the spot infected by the mange-like disease, and it does not appear deeper than the skin, and there is no black hair in it, the priest shall bind up the spot for seven days.

32 The seventh day the priest shall examine the diseased spot; if the mange has not spread, and has no yellow hair in it, and does not look deeper than the skin,

33 Then the patient shall be shaved,

except the mange-like spot; and the priest shall bind up the spot seven days more.

34 The seventh day the priest shall look at the mange-like spot; if the mange has not spread and looks no deeper than the skin, he shall pronounce the patient clean; he shall wash his clothes, and be clean.

35 But if the mange-like spot spreads in the skin after his cleansing,

36 Then the priest shall examine him, and if the mange-like spot is spread in the skin, the priest need not look for the yellow hair; the patient is unclean.

37 But if in his estimation the mange is at a standstill, and has black hair in it, the mange-like disease is healed; he is clean; the priest shall pronounce him clean.

38 When a man or a woman has on the skin bright spots, even white bright spots,

39 Then the priest shall look, and if the bright spots in the skin are a dull white, it is a harmless eruption; he is clean.

40 If a man's hair has fallen from his head, he is bald, but he is clean.

41 And if his hair has fallen out from the front of his head, he has baldness of the forehead, but he is clean.

42 But if there is on the bald head or forehead a reddish-white diseased spot, it is leprosy breaking out on his baldness.

43 Then the priest shall examine him, and if the diseased swelling is reddish-white on his bald head or forehead, like the appearance of leprosy in the skin of the body,

44 He is a leprous man; he is unclean; the priest shall surely pronounce him unclean; his disease is on his head.

45 And the leper's clothes shall be rent, and the hair of his head shall hang loose, and he shall cover his upper lip and cry, Unclean, unclean!

46 He shall remain unclean as long as the disease is in him; he is unclean; he shall live alone, his dwelling outside the camp.

47 The garment also that the disease of leprosy [symbolic of sin] is in, whether a wool or a linen garment, [Cp. Jude 23; Rev. 3:4.]

48 Whether it be in woven or knitted stuff *or* in the warp or woof of linen or of wool, or in a skin or anything made of skin,

49 If the disease is greenish or reddish in the garment, or in the skin or in the warp or woof or in anything of skin, it is the plague of leprosy; show it to the priest.

50 The priest shall examine the diseased article, and shut it up for seven days.

51 He shall examine the disease on the seventh day; if [it] is spread in the garment, or in the article, whatever service it may be used for, the disease is a rotting *or* corroding leprosy; it is unclean.

52 He shall burn the garment, whether diseased in warp or woof, in wool or linen, or anything of skin; for it is a rotting *or* corroding leprosy, to be burned in the fire.

53 But if the priest finds the disease has not spread in the garment, in the warp or the woof, or in anything of skin,

54 Then the priest shall command that they wash the thing in which the plague is, and he shall shut it up seven days more.

55 And the priest shall examine the diseased article after it has been washed, and if the diseased portion has not changed color, though the disease has not spread, it is unclean; you shall burn it in the fire; it is a rotting *or* corroding, whether the leprous spot be inside or outside.

56 If the priest looks and the diseased portion is less noticeable after it is washed, he shall tear it out of the garment or the skin, or out of the warp or woof;

57 If it appears still in the garment, either in the warp, or in the woof, or in anything of skin, it is spreading: you shall burn the diseased part with fire.

58 But the garment, woven or knitted stuff *or* warp or woof or anything of skin from which the disease departs when you have washed it, shall then be washed a second time, and be clean.

59 This is the law for a leprous disease in a garment of wool or linen, either in the warp or woof, or in anything of skin, to pronounce it clean or unclean.

CHAPTER 14

AND the Lord said to Moses,
2 This shall be the law of the leper on the day when he is to be pronounced clean: he shall be brought to the priest [at a meeting place outside the camp];

3 The priest shall go out of the camp [to meet him]; and [he] shall examine him, and if the disease is healed in the leper,

4 Then the priest shall command to take for him who is to be cleansed two living clean birds and cedar wood and scarlet [material] and hyssop. [Heb. 9:19-22.]

5 And the priest shall command to kill one of the birds in an earthen vessel over fresh, running water.

6 As for the living bird, he shall take it, the cedar wood, and the scarlet [material] and the hyssop, and shall dip them and the living bird in the blood of the bird killed over the running water;

7 And he shall sprinkle [the blood] on him who is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let go the living bird into the open field. [Heb. 9:13-15.]

8 He who is to be cleansed shall wash his clothes, shave off all his hair, and bathe himself in water; and he shall be clean. After that he shall come into the camp, but stay outside his tent seven days.

9 But the seventh day he shall shave all his hair off his head, his beard, his eyebrows, and his [body]; and he shall wash his clothes, also bathe his body in water, and be clean.

10 The eighth day he shall take two

he-lambs without blemish, and one ewe lamb a year old without blemish, and three-tenths of an ephah of fine flour for a cereal offering, mixed with oil, and one log of oil.

11 And the priest who cleanses him shall set the man who is to be cleansed and these things before the Lord, at the door of the tent of meeting;

12 The priest shall take one of the male lambs and offer it for a guilt *or* trespass offering, and the log of oil, and wave them for a wave offering before the Lord;

13 He shall kill the lamb in the place where they kill the sin offering and the burnt offering, in the sacred place [the court of the tabernacle]; for as the sin offering is the priest's, so is the guilt *or* trespass offering; it is most holy;

14 And the priest shall take some of the blood of the guilt *or* trespass offering, and put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot.

15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand,

16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord;

17 And of the rest of the oil that is in his hand shall the priest put some on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot, on the blood of the guilt *or* trespass offering [which he has previously placed in each of these places].

18 And the rest of the oil that is in the priest's hand he shall pour upon the head of him who is to be cleansed, and make atonement for him before the Lord.

19 And the priest shall offer the sin offering, and make atonement for him who is to be cleansed from his uncleanness, and afterward kill the burnt offering [victim].

20 And the priest shall offer the burnt offering and the cereal offering on the altar; and *he* shall make atonement for him, and he shall be clean.

21 If the cleansed leper is poor and cannot afford so much, he shall take one lamb for a guilt *or* trespass offering to be waved, to make atonement for him, and one tenth of an ephah of fine flour mixed with oil for a cereal offering, and a log of oil,

22 And two turtledoves or two young pigeons, such as he can afford, one for a sin offering, the other for a burnt offering.

23 He shall bring them on the eighth day for his cleansing to the priest, at the door of the tent of meeting, before the Lord.

24 And the priest shall take the lamb of the guilt *or* trespass offering, and the log of oil, and shall wave them for a wave offering before the Lord.

25 And he shall kill the lamb of the guilt *or* trespass offering, and the priest shall take some of the blood of the offering, and put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand,

27 And shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord;

28 The priest shall put of the oil in his hand on the tip of the right ear of the one to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot, on the places where he has put the blood of the guilt offering.

29 The rest of the oil that is in the priest's hand he shall put on the head of the one to be cleansed, to make atonement for him before the Lord.

30 And he shall offer one of the turtledoves or of the young pigeons, such as he is able to get,

31 As he can afford, one for a sin offering and the other for a burnt offering, with the cereal offering; and the

priest shall make atonement for him who is to be cleansed before the Lord.

32 This is the law of him in whom is the plague of leprosy, who is not able to get what is required for his cleansing.

33 And the Lord said to Moses and Aaron,

34 When you have come into the land of Canaan, which I give to you for a possession, and I put the disease of leprosy in a house of the land of your possession,

35 Then he who owns the house shall come and tell the priest, It seems to me there is some sort of disease in my house.

36 Then the priest shall command that they empty the house before [he] goes in to examine the disease, so that all that is in the house may not be declared unclean; afterward [he] shall go in to see the house.

37 He shall examine the disease, and if it is in the walls of the house with depressed spots of dark green or dark red appearing beneath [the surface of] the wall,

38 Then the priest shall go out of the door, and shut up the house seven days.

39 The priest shall come again the seventh day, and shall look; and if the disease has spread in the walls of the house,

40 He shall command that they take out the diseased stones and cast them into an unclean place outside the city.

41 He shall cause the house to be scraped within round about, and the plaster *or* mortar that is scraped off to be emptied out in an unclean place outside the city.

42 And they shall put other stones in the place of those stones, and he shall plaster the house with fresh mortar.

43 If the disease returns, breaking out in the house after he has removed the stones and has scraped and plastered the house,

44 Then the priest shall come and look, and if the disease is spreading in

the house, it is a rotting *or* corroding leprosy in the house; it is unclean.

45 He shall tear down the house, its stones and its timber and all the plaster *or* mortar of the house, and shall carry them forth out of the city to an unclean place.

46 Moreover he who enters the house during the whole time that it is shut up shall be unclean until the evening.

47 And he who lies down or eats in the house shall wash his clothes.

48 But if the priest inspects it, and the disease has not spread after the house was plastered, he shall pronounce the house clean, because the disease is healed.

49 He shall take to cleanse the house two birds, cedar wood, scarlet [stuff], and hyssop;

50 And he shall kill one of the birds in an earthen vessel over running water,

51 And he shall take the cedar wood, and the hyssop and the scarlet [material] and the living bird, and dip them in the blood of the slain bird and in the running water, and sprinkle the house seven times.

52 And he shall cleanse the house with the blood of the bird, the running water, the living bird, the cedar wood, the hyssop and the scarlet [material].

53 But he shall let go the living bird out of the city into the open field; so he shall make atonement for the house, and it shall be clean.

54 This is the law for all kinds of leprous disease, and mange-like condition,

55 Of a garment or of a house,

56 And for a swelling or an eruption *or* a scab or a bright spot,

57 To teach when it is unclean and when it is clean. This is the law of leprosy.

CHAPTER 15

AND the Lord said to Moses and Aaron,

2 Say to the Israelites, When any man has a running discharge from his

body, because of his discharge he is unclean.

3 This shall be [the law concerning] his uncleanness in his discharge: whether his body runs with his discharge, or has stopped [running], it is uncleanness in him.

4 Every bed on which the one who has the discharge lies is unclean, and everything on which he sits shall be unclean.

5 Whoever touches that person's bed shall wash his clothes, and bathe himself in water, and be unclean until the evening.

6 And whoever sits on anything on which he who has the discharge has sat shall wash his clothes, and bathe himself in water, and be unclean until the evening.

7 And he who touches the flesh of him who has the discharge shall wash his clothes, and bathe himself in water, and be unclean until the evening.

8 And if he who has the discharge spits on him who is clean, then he shall wash his clothes, and bathe himself in water, and be unclean until the evening.

9 And any saddle on which he who has the discharge rides shall be unclean.

10 Whoever touches anything that has been under him shall be unclean until evening; and he who carries those things shall wash his clothes, and bathe himself in water, and be unclean until evening.

11 Whomever he who has the discharge touches, without rinsing his hands in water, shall wash his clothes, and bathe himself in water, and be unclean until evening.

12 The earthen vessel that he with the discharge touches shall be broken, and every vessel of wood shall be rinsed in water.

13 When he who has a discharge is cleansed of it, he shall count seven days for his purification, then wash his clothes, bathe in running water, and be clean.

14 On the eighth day he shall take

two turtledoves or two young pigeons, and come before the Lord to the door of the tent of meeting, and give them to the priest;

15 And the priest shall offer them, one for a sin offering and the other for a burnt offering; and [he] shall make atonement for the man before the Lord for his discharge.

16 And if any man has a discharge of semen, he shall wash all his body in water, and be unclean until evening.

17 And every garment and every skin on which the sperm comes shall be washed with water, and be unclean until evening.

18 The woman also with whom a man with emission of semen shall lie, they shall both bathe themselves in water, and be unclean until evening.

19 And if a woman has a discharge, her [regular] discharge of blood of her body, she shall be in her impurity *or* separation for seven days, and whoever touches her shall be unclean until evening.

20 And everything that she lies on in her separation shall be unclean; everything also that she sits on shall be unclean.

21 And whoever touches her bed shall wash his clothes, and bathe himself in water, and be unclean until evening.

22 Whoever touches anything she sat on shall wash his clothes, and bathe himself in water, and be unclean until evening.

23 And if her flow has stained her bed or anything on which she sat, when he touches it, he shall be unclean until evening.

24 And if any man lie with her, and her impurity be upon him, he shall be unclean seven days; and every bed on which he lies shall be unclean.

25 And if a woman has an issue of blood many days not in the time of her separation, or if she has a discharge beyond the time of her [regular] impurity, all the days of the issue of her uncleanness she shall be as in the days of her impurity; she shall be unclean. [Matt. 9:20.]

26 Every bed on which she lies all the days of her discharge shall be as the bed of her impurity, and whatever she sits on shall be unclean, as in her impurity.

27 And whoever touches those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until evening.

28 But if she is cleansed of her discharge, then she shall wait seven days, and after that she shall be clean.

29 And on the eighth day she shall take two turtledoves or two young pigeons, and bring them to the priest, to the door of the tent of meeting;

30 He shall offer one for a sin offering and the other for a burnt offering; and he shall make atonement for her before the Lord for her unclean discharge.

31 Thus you shall separate the Israelites from their uncleanness, lest they die in their uncleanness by defiling My tabernacle that is in the midst of them.

32 This is the law for him who has a discharge and for him who has emissions of sperm, being made unclean by it;

33 And for her who is sick with her impurity, and for any person who has a discharge, whether man or woman, and for him who lies with her who is unclean.

CHAPTER 16

AFTER the death of Aaron's two sons, when they drew near before the Lord [offered false fire] and died, [Lev. 10:1, 2.]

2 The Lord said to Moses, Tell

Aaron your brother he must not come at all times into the holy of holies within the veil, before the mercy seat upon the ark, lest he die; for I will appear in the cloud on the mercy seat. [Heb. 9:7-15, 25-28.]

3 But Aaron shall come into the holy enclosure in this way; with a young bull for a sin offering and a ram for a burnt offering.

4 He shall put on the holy linen undergarment, and he shall have the linen breeches upon his body, and be girded with the linen girde *or* sash, and with the linen miter *or* turban shall he be attired; these are the holy garments; he shall bathe his body in water and then put them on.

5 He shall take [at the expense] of the congregation of the Israelites, two male goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall present the bull as the sin offering for himself, and make atonement for himself and for his house [the other priests].

7 He shall take the two goats, and present them before the Lord at the door of the tent of meeting.

8 Aaron shall cast lots on the two goats; one lot for the Lord, the other lot for Azazel *or* removal.

9 And Aaron shall bring the goat on which the Lord's lot fell, and offer him as a sin offering.

10 But the goat on which the lot fell for Azazel, *or* removal, shall be presented alive before the Lord to make atonement over him, that he may be let go into the wilderness for Azazel (for dismissal).

11 Aaron shall present the bull as the sin offering for his own sins, and shall make atonement for himself and for his house [the other priests]; and shall kill

the bull as the sin offering for himself.

12 He shall take a censer full of burning coals of fire from off the [bronze] altar before the Lord, and his two hands full of sweet incense beaten small, and bring it within the veil [into the holy of holies],

13 And put the incense on the fire [in the censer] before the Lord, that the cloud of the incense may cover the mercy seat that is upon [the ark of] the testimony, lest he die.

14 He shall take of the bull's blood, and sprinkle it with his finger on the front [the east side] of the mercy seat, and before the mercy seat he shall sprinkle of the blood with his finger seven times.

15 Then shall he kill the goat of the sin offering, that is for [the sins of] the people, and bring its blood within the veil [into the holy of holies], and do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat. [Heb. 2:17.]

16 Thus he shall make atonement for the holy place, because of the uncleanness of the Israelites, and because of their transgressions, even all their sins; and so shall he do for the tent of meeting, that remains among them in the midst of their uncleanness. [Heb. 9:22-24.]

17 There shall be no man in the tent of meeting when the high priest goes in to make atonement in the holy of holies [within the veil] until he comes out and has made atonement for his own sins and those of his house [the other priests] and of all the congregation of Israel.

18 And he shall go out to the altar [of burnt offering in the court] which is before the Lord, and make atonement for it, and shall take some of the blood

i) The priests being warned by the death of Nadab and Abihu to approach to God with reverence and godly fear, directions are here given how the nearest approach might be made . . . Within the veil none must ever come but the high priest only, and he but one day in the year. But see what a blessed change is made by the gospel of Christ; all good Christians have now *boldness to enter into the holiest*, through the veil, every day (Heb. 10:19, 20); and we come *boldly* (not as Aaron must, with fear and trembling) to the *throne of grace*, or mercy seat (Heb. 4:16) . . . Now therefore we are welcome to come at all times into the *holy place not made with hands*. Then Aaron must not come near at all times, *lest he die*; we now must come near at all times that we may live: it is [keeping our] distance only that is our death (Matthew Henry's *Commentary*).

of the bull and of the goat and put it on the horns of the altar round about.

19 And he shall sprinkle some of the blood on it with his fingers seven times, and cleanse it and hallow it from the uncleanness of the Israelites.

20 And when he has finished atoning for the holy of holies and the tent of meeting and the altar [of burnt offering], he shall present the live goat;

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the Israelites, and all their transgressions, all their sins; and he shall put them upon the head of the goat [the sin-bearer], and send him away into the wilderness by the hand of a man ^{who} is timely (ready, fit).

22 The goat shall bear upon himself all their iniquities, carrying them to a land cut off (a land of forgetfulness *and* separation, not inhabited)! And the man leading it shall let the goat go in the wilderness. [John 1:29; Isa. 53:11, 12; Ps. 103:12.]

23 Aaron shall come into the tent of meeting and put off the linen garments which he put on when he went into the holy of holies, and leave them there;

24 And he shall bathe his body with water in a sacred place, and put on his garments, and come forth, and offer his burnt offering and that of the people, and make atonement for himself and for them.

25 And the fat of the sin offering he shall burn upon the altar.

26 The man who led the sin-bearing goat out and let him go for Azazel *or* removal shall wash his clothes and bathe his body, and afterward he may come into the camp.

27 The bull and the goat for the sin offering, whose blood was brought in to make atonement in the holy of holies, shall be carried forth without

the camp; their skins, their flesh, and their dung shall be burned with fire. [Heb. 13:11-13.]

28 And he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

29 It shall be a statute to you for ever that in the seventh month [nearly October], on the tenth day of the month, you shall afflict yourselves [by fasting with penitence and humiliation], and do no work at all, either the native-born or the stranger who dwells temporarily among you.

30 For on this day atonement shall be made for you, to cleanse you; from all your sins you shall be clean before the Lord. [Heb. 10:1, 2; I John 1:7, 9.]

31 It is a sabbath of (solemn) rest to you, and you shall afflict yourselves [by fasting with penitence and humiliation]; it is a statute for ever.

32 And the priest who shall be anointed and consecrated to minister in the priest's office in his father's stead shall make atonement, wearing the holy linen garments;

33 He shall make atonement for the holy sanctuary, for the tent of meeting, and for the altar [of burnt offering in the court], and shall make atonement for the priests and for all the people of the assembly.

34 This shall be an everlasting statute for you, that atonement may be made for the Israelites for all their sins, once a year. And Moses did as the Lord commanded him.

CHAPTER 17

AND the Lord said to Moses,
2 Tell Aaron, his sons, and all the Israelites, This is what the Lord has commanded:

3 If any man of the house of Israel

D) This is suggestive of the part the personal worker has to play in showing the sinner that Christ the great Sin-bearer has made full substitution for him, if he will accept it. Notice the qualifications of this man, sent along to complete the picture of the transaction between the sinner and his only sin-bearer. He is to be a man, says the Hebrew, "timely, ready *and* fit" to do such a task. The expression is not found in the original in any other passage.

kills an ox or lamb or goat in the camp, or kills it outside the camp,

4 And does not bring it to the door of the tent of meeting, to offer it as an offering to the Lord before the Lord's tabernacle, [guilt for shedding] *blood shall be imputed to that man; he has shed blood and shall be cut off from among his people;

5 This is that the Israelites rather than offer their sacrifices [to idols] in the open field [where they slew them] may bring them to the Lord, to the door of the tent of meeting, to the priest, to offer them for peace offerings to the Lord.

6 And the priest shall dash the blood on the altar of the Lord at the door of the tent of meeting, and burn the fat for a sweet and satisfying fragrance to the Lord.

7 So they shall no more offer their sacrifices to goatlike gods or demons or field spirits, after which they have played the harlot. This shall be a statute for ever to them throughout their generations.

8 And you shall say to them, Whoever of the house of Israel or of the strangers who dwell among you temporarily, who offers a burnt offering or sacrifice,

9 And does not bring it to the door of the tent of meeting to offer it to the Lord, shall be cut off from among his people.

10 Any one of the house of Israel or of the strangers who dwell among them temporarily who eats any kind of blood, against that person I will set My face, and I will cut him off from among his people [that he may not be included in the atonement made for them]. [Cp. Ezek. 33:25.]

11 For the life (the animal soul) is in the blood, and I have given it for you upon the altar to make atonement for your souls; for it is the blood that makes

atonement, by reason of the life [which it represents]. [Rom. 3:24-26.]

12 Therefore I have said to the Israelites, No person among you shall eat blood, neither shall any stranger who dwells temporarily among you eat blood.

13 And any of the Israelites, or of the strangers who sojourn among them, who takes in hunting any clean beast or bird, shall pour out its blood and cover it with dust.

14 As for the life of all flesh, the blood of it represents the life of it; therefore I said to the Israelites, You shall partake of the blood of no kind of flesh, for the life of all flesh is its blood. Whoever eats of it shall be cut off.

15 And every person who eats what dies of itself, or was torn by beasts, whether he is native-born or a temporary resident, shall wash his clothes and bathe himself in water, and be unclean until evening; then shall he be clean. [Acts 15:20.]

16 But if he does not wash his clothes or bathe his body, he shall bear his own iniquity [for it shall not be borne by the sacrifice of atonement].

CHAPTER 18

AND the Lord said to Moses,
2 Say to the Israelites, I am the Lord your God.

3 You shall not do as was done in the land of Egypt in which you dwelt, nor shall you do as is done in the land of Canaan to which I am bringing you; neither shall you walk in their statutes.

4 You shall do My ordinances and keep My statutes and walk in them. I am the Lord your God.

5 You shall therefore keep My statutes and My ordinances, which if a man does, he shall live by them. I am the Lord. [Rom. 10:4, 5; Gal. 3:12; Luke 10:25-28.]

6 None of you shall approach any one close of kin to him, to have sexual relations. I am the Lord.

k) This requirement, that an animal to be killed was to be brought as an offering to the Lord, was no privation for the owner, for after offering it on the altar of burnt offering he received most of it back as a gift from God.

7 The nakedness of your father, which is the nakedness of your mother, you shall not uncover; she is your mother; you shall not have intercourse with her.

8 The nakedness of your father's wife you shall not uncover; it is your father's nakedness.

9 You shall not have intercourse with or uncover the nakedness of your sister, the daughter of your father or of your mother, whether born at home or born abroad.

10 You must not have sexual relations with your son's daughter or your daughter's daughter; their nakedness you shall not uncover, for they are your own flesh.

11 You must not have intercourse with your father's wife's daughter; begotten by your father, she is your sister; you shall not uncover her nakedness.

12 You shall not have intercourse with your father's sister; she is your father's near kinswoman.

13 You shall not have sexual relations with your mother's sister, for she is your mother's near kinswoman.

14 You shall not have intercourse with your father's brother's wife; you shall not approach his wife; she is your aunt.

15 You shall not uncover the nakedness of your daughter-in-law; she is your son's wife; you shall not have intercourse with her.

16 You shall not have intercourse with your brother's wife; she belongs to your brother.

17 You shall not marry a woman and her daughter, nor shall you take her son's daughter or her daughter's daughter to have intercourse; they are *her* near kinswomen; it is wickedness *and* an outrageous offense.

18 You must not marry a woman in addition to her sister, to be a rival to her, having sexual relations with the second sister when the first one is alive.

19 Also you shall not have inter-

course with a woman during her [menstrual period or similar] uncleanness.

20 Moreover you shall not lie carnally with your neighbor's wife, to defile yourself with her.

21 You shall not give any of your children to pass through the fire *and* sacrifice them to Molech [the fire god], nor shall you profane the name of your God [by giving it to false gods]. I am the Lord.

22 You shall not lie with a man as with a woman; it is an abomination. [I Cor. 6:9, 10.]

23 Neither shall you lie with any beast and defile yourself with it; neither shall any woman yield herself to a beast to lie with it; it is confusion, perversion *and* degradedly carnal.

24 Do not defile yourselves in any of these ways, for in all these things the nations are defiled which I am casting out before you,

25 And the land is defiled; therefore I visit the iniquity of it upon it, and the land itself vomits out her inhabitants.

26 So you shall keep My statutes and My ordinances and shall not commit any of these abominations; neither the native born nor any stranger who sojourns among you;

27 For all these abominations have the men of the land done, who were before you, and the land is defiled.

28 [Do none of these things] lest the land spew you out when you defile it, as it spewed out of the nation that was before you.

29 Whoever commits any of these abominations shall be cut off from among [his] people.

30 So keep My charge; do not practice any of these abominable customs which were practiced before you, and defile yourselves by them. I am the Lord your God.

CHAPTER 19

AND the Lord said to Moses,

2 Say to all the assembly of the Israelites, You shall be holy, for I the

Lord your God am holy. [I Pet. 1:15.]

3 Each of you shall give due respect to his mother and his father, and keep My sabbaths holy. I the Lord am your God.

4 Do not turn to idols *and* things of nought or make for yourselves molten gods. I the Lord am your God.

5 And when you offer a sacrifice of peace offerings to the Lord, you shall offer it so that you may be accepted.

6 It shall be eaten the same day you offer it and on the day following; and if anything remains until the third day, it shall be burned in the fire.

7 If it is eaten at all the third day, it is loathsome; it will not be accepted.

8 But every one who eats it shall bear his iniquity, for he has profaned a holy thing of the Lord; and that soul shall be cut off from his people [and not be included in the atonement made for them].

9 And when you reap the harvest of your land, you shall not reap your field to its very corners, neither shall you gather the fallen ears *or* gleanings of your harvest.

10 And you shall not glean your vineyard bare, neither shall you gather its fallen grapes; you shall leave them for the poor and the stranger. I am the Lord your God.

11 You shall not steal, or deal falsely, or lie one to another. [Col. 3:9, 10.]

12 And you shall not swear by My name falsely, neither shall you profane the name of your God. I am the Lord.

13 You shall not defraud *or* oppress your neighbor or rob him; the wages of a hired servant shall not remain with you all night until morning.

14 You shall not curse the deaf, or put a stumbling block before the blind, but you shall (reverently) fear your God. I am the Lord.

15 You shall do no injustice in judging a case; you shall not be partial to the poor or show a preference for the mighty, but in righteousness *and* according to the merits of the case judge your neighbor.

16 You shall not go up and down as a dispenser of gossip *and* scandal among your people, nor shall you [secure yourself by false testimony or by silence and] endanger the life of your neighbor. I am the Lord.

17 You shall not hate your brother in your heart; but you shall surely rebuke your neighbor, lest you incur sin because of him. [Gal. 6:1; I John 2:9, 11; 3:15.]

18 You shall not take revenge or bear any grudge against the sons of your people, but you shall love your neighbor as yourself. I am the Lord. [Rom. 12:17, 19; Matt. 5:43-46.]

19 You shall keep My statutes. You shall not let your domestic animals breed with a different kind [of animal]; you shall not sow your field with mixed seed, neither wear a garment of linen mixed with wool.

20 And if a man lies carnally with a woman who is a slave, betrothed to a husband, and not yet ransomed or given her freedom, they shall be punished [after investigation]; they shall not be put to death, because she was not free;

21 But he shall bring his guilt *or* trespass offering to the Lord, to the door of the tent of meeting, a ram for a guilt *or* trespass offering.

22 The priest shall make atonement for him with the ram of the guilt *or* trespass offering before the Lord for his sin, and he shall be forgiven for committing the sin.

23 And when you come into the land, and have planted all kinds of trees for food, then you shall count the fruit of them as inedible *and* forbidden to you for three years; it shall not be eaten.

24 In the fourth year all their fruit shall be holy for giving praise to the Lord.

25 But in the fifth year you may eat of the fruit [of the trees], that their produce may enrich you; I am the Lord your God.

26 You shall not eat anything with the blood; neither shall you use magic,

omens or witchcraft, [or predict events by horoscope or signs and lucky days].

27 You shall not round the corners of the hair of your heads, nor trim the corners of your beard [as some idolaters do].

28 You shall not make any cuttings in your flesh for the dead, nor print or tattoo any marks upon you; I am the Lord.

29 Do not profane your daughter by causing her to be a harlot, lest the land fall into harlotry and become full of wickedness.

30 You shall keep My sabbaths, and reverence My sanctuary. I am the Lord.

31 Turn not to those [mediums] who have familiar spirits, or to wizards; do not seek them out to be defiled by them. I am the Lord your God.

32 You shall rise up before the hoary head, and honor the face of the old man, and (reverently) fear your God. I am the Lord.

33 And if a stranger dwells temporarily with you in your land, you shall not suppress and mistreat him.

34 But the stranger who dwells with you shall be to you as one born among you; and you shall love him as yourself, for you were strangers in the land of Egypt. I am the Lord your God.

35 You shall do no unrighteousness in judgment, in measures of length or weight or quantity.

36 You shall have accurate and just balances, just weights, just ephah and hin measures. I am the Lord your God, Who brought you out of the land of Egypt.

37 You shall observe all My statutes and ordinances, and do them. I am the Lord.

CHAPTER 20

AND the Lord said to Moses,
2 Moreover, you shall say to the Israelites, Any one of the Israelites, or of the strangers that sojourn in Israel, who gives any of his children to Molech [the fire god, worshiped with human

sacrifices] shall surely be put to death; the people of the land shall stone him with stones.

3 I also will set My face against that man [opposing him, withdrawing My protection from him and excluding him from My covenant], and will cut him off from among his people; because he has given of his children to Molech, defiling My sanctuary and profaning My holy name.

4 And if the people of the land do at all hide their eyes from the man, when he gives one of his children [as a burnt offering] to Molech [the fire god], and they overlook it or neglect to take legal action to punish him, winking at his sin, and do not kill him [as this My law requires],

5 Then I will set My face against that man and against his family, and will cut him off from among their people, him and all who follow him to [unfaithfulness to Me, and thus] play the harlot after Molech.

6 The person who turns to those who have familiar spirits and to wizards, [being unfaithful to Israel's Maker Who is her Husband, and thus] playing the harlot after them, I will set My face against that person and will cut him off from among his people [that he may not be included in the atonement made for them]. [Isa. 54:5.]

7 Consecrate yourselves therefore, and be holy; for I am the Lord your God.

8 And you shall keep My statutes, and do them. I am the Lord Who sanctifies you.

9 Every one who curses his father or mother shall surely be put to death; he has cursed his father or mother; his bloodguilt is upon him.

10 The man who commits adultery with another's wife, even his neighbor's wife, the adulterer and the adulteress shall surely be put to death. [John 8:4-11.]

11 And the man who lies carnally with his father's wife has uncovered his

father's nakedness; both of the guilty ones shall surely be put to death; their blood shall be upon their own heads.

12 And if a man lies carnally with his daughter-in-law, both of them shall surely be put to death; they have wrought confusion, perversion *and* defilement; their blood shall be upon their own heads.

13 If a man lies with a male as if he were a woman, both men have committed an offense — perverse, unnatural, abhorrent *and* detestable; they shall surely be put to death; their blood shall be upon them.

14 And if a man takes a wife and her mother, it is wickedness *and* an outrageous offense; they shall all three be burned with fire, both he and they [after being stoned to death], that there be no wickedness among you. [Josh. 7:15, 25.]

15 And if a man lies carnally with a beast, he shall surely be [stoned] to death; and you shall slay the beast.

16 If a woman approaches any beast, and lies carnally with it, you shall [stone] the woman and the beast; they shall surely be put to death, their blood is upon them.

17 If a man takes his sister, his father's or his mother's daughter, and sees her nakedness and she sees his nakedness, it is a wicked *and* shameful thing; and they shall be cut off in the sight of their people; he has had sexual relations with his sister; he shall bear his iniquity.

18 And if a man shall lie with a woman having her menstrual pains, and shall uncover her nakedness, he has made naked her fountain, and she has uncovered the fountain of her blood; and both of them shall be cut off from among their people.

19 You shall not uncover the nakedness of your mother's sister or of your father's sister; for that is to make naked his close kin; they shall bear their iniquity.

20 And if a man shall lie carnally

with his uncle's wife, he has uncovered his uncle's nakedness; they shall bear their sin; they shall die childless [not literally, but in a legal sense].

21 And if a man shall take his brother's wife, it is impurity; he has uncovered his brother's nakedness; they shall be childless [not literally, but in a legal sense].

22 You shall therefore keep all My statutes and all My ordinances, and do them; that the land where I am bringing you to dwell may not vomit you out [as it did those before you]. [Lev. 18:28.]

23 You shall not walk in the customs of the nation which I am casting out before you; for they did all these things, and therefore I was wearied *and* grieved by them.

24 But I have said to you, You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey. I am the Lord your God, Who has separated you from the peoples.

25 You shall therefore make a distinction between the clean beast and the unclean, and between the unclean fowl and the clean; and you shall not make yourselves detestable with beast or with bird or with anything with which the ground teems *or* that creeps, which I have set apart from you as unclean.

26 And you shall be holy to Me; for I the Lord am holy, and have separated you from the peoples, that you should be Mine.

27 A man or woman who is a medium *and* has a familiar spirit or is a wizard, shall surely be put to death, be stoned with stones; their blood shall be upon them.

CHAPTER 21

THE Lord said to Moses, Speak to the priests [exclusive of the high priest], the sons of Aaron, and say to them that none of them shall defile himself for the dead among his people [by touching a corpse or assisting in preparing it for burial],

2 Except for his near [blood] kin, for his mother, father, son, daughter, brother,

3 And for his sister a virgin, near to him because she has had no husband; for her he may be defiled.

4 He shall not even defile himself being a [bereaved] husband [his wife not being his blood kin] *or* being a chief man among his people, and so profane himself.

5 The priests [like the other Israelite men] shall not shave the crown of their heads, or clip off the corners of their beard, or make any cuttings in their flesh.

6 They shall be holy to their God, and not profane the name of their God; for they offer the offerings made by fire to the Lord, the bread of their God; therefore they shall be holy.

7 They shall not take a wife who is a harlot or polluted *or* profane or divorced; for [the priest] is holy to his God.

8 You shall consecrate him therefore, for he offers the bread of your God; he shall be holy to you, for I, the Lord Who sanctifies you, am holy.

9 The daughter of any priest who profanes herself by playing the harlot profanes her father; she shall be burned with fire [after being stoned]. [Josh. 7:15, 25.]

10 But he who is the high priest among his brethren, upon whose head the anointing oil was poured, and who is consecrated to put on the [sacred] garments, shall not let the hair of his head hang loose, or rend his clothes [in mourning],

11 Neither shall he go in where any dead body lies, nor defile himself [by doing so, even] for his father or for his mother;

12 Neither shall he go out of the sanctuary, nor desecrate *or* make ceremonially unclean the sanctuary of his God; for the crown *or* consecration of the anointing oil of his God is upon him. I am the Lord.

13 He shall take a wife in her virginity.

14 A widow, or a divorced woman, or a woman who is polluted *or* profane, or a harlot, these he shall not marry; but he shall take as his wife a virgin of his own people, [Cp. I Tim. 3:2-7; Titus 1:7-9.]

15 That he may not profane *or* dishonor his children among his people; for I the Lord do sanctify the high priest.

16 And the Lord said to Moses,

17 Say to Aaron, Any one of your sons in their successive generations who has any blemish, let him not come near to offer the bread of his God.

18 For no man who has a blemish shall approach [God's altar to serve as priest], a man blind or lame, or he who has a disfigured face or a limb too long,

19 Or who has a fractured foot or hand,

20 Or is a hunchback, or a dwarf, or has a defect in his eye, or has scurvy *or* itch, or scabs *or* skin trouble, or has damaged testicles;

21 No man of the offspring of Aaron the priest who has a blemish *and* is disfigured *or* deformed shall come near [the altar] to offer the offerings of the Lord by fire; he has a blemish; he shall not come near to offer the bread of his God.

22 He may eat the bread of his God, both of the most holy and of the holy things,

23 But he shall not come within the veil, or come near the altar [of incense], because he has a blemish; that he may not desecrate *and* make unclean My sanctuaries *and* hallowed things; for I the Lord do sanctify them. [Heb. 7:28.]

24 And Moses told it to Aaron and to his sons and to all the Israelites.

CHAPTER 22

AND the Lord said to Moses,
2 Say to Aaron and his sons that they shall stay away from the holy things which the Israelites dedicate to

Me, that they may not profane My holy name; I am the Lord.

3 Tell them, any one of your offspring throughout your generations who goes to the holy things, which the Israelites dedicate to the Lord, when he is unclean, that [priest] shall be cut off from My presence *and* excluded from the sanctuary; I am the Lord.

4 No man of the offspring of Aaron who is a leper or has a discharge shall eat of the holy things [the offerings and the showbread] until he is clean. And whoever touches any person *or* thing made unclean by contact with a corpse or a man who has had a discharge of semen,

5 Or whoever touches any dead creeping thing by which he may be made unclean or a man from whom he may acquire uncleanness, whatever it may be, [Lev. 11:24-28.]

6 The priest who has touched any such thing shall be unclean until evening and shall not eat of the holy things unless he has bathed with water. [Cp. Heb. 10:22.]

7 When the sun is down, he shall be clean, and afterward may eat of the holy things, for they are his food.

8 That which dies of itself or is torn by beasts he shall not eat, defiling himself with it. I am the Lord.

9 The priests therefore shall observe My ordinance, lest they bear sin for it and die thereby if they profane it. I am the Lord Who sanctifies them.

10 No outsider [not of the family of Aaron] shall eat of the holy thing [which has been offered to God]; a sojourner with the priest, or a hired servant shall not eat of the holy thing.

11 But if a priest buys a slave with his money, the slave may eat of the holy thing, and he also who is born in the priest's house; they may eat of his food.

12 If a priest's daughter is married to an outsider [not of the priestly tribe] she shall not eat of the offering of the holy things.

13 But if a priest's daughter is a wid-

ow or divorced, and has no child, and returns to her father's house, as in her youth, she shall eat of her father's food; but no stranger shall eat of it.

14 And if a man eats unknowingly of the holy thing [which has been offered to God] then he shall add one fifth of its value to it, and repay that amount to the priest for the holy thing.

15 The priests shall not profane the holy things the Israelites offer to the Lord,

16 And so cause them [by neglect of any essential observance] to bear the iniquity when they eat their holy things; for I the Lord sanctify them.

17 And the Lord said to Moses,

18 Say to Aaron and his sons and to all the Israelites, Whoever of the house of Israel and of the foreigners in Israel brings his offering, whether to pay a vow or as a free-will offering which is offered to the Lord for a burnt offering,

19 That you may be accepted you shall offer a male without blemish of the young bulls, the sheep, or the goats.

20 But you shall not offer anything which has a blemish, for it will not be acceptable for you. [I Pet. 1:19.]

21 And whoever offers a sacrifice of peace offerings to the Lord to make a special vow to the Lord or for a free-will offering from the herd or from the flock, must bring what is perfect to be accepted; there shall be no blemish in it.

22 Animals blind or made infirm *and* weak or maimed or having sores *or* a wen or an itch or scabs, you shall not offer to the Lord or make an offering of them by fire upon the altar to the Lord.

23 For a freewill offering you may offer either a bull or a lamb which has some part too long or too short, but for [the payment of] a vow it shall not be accepted.

24 You shall not offer to the Lord any animal which has its testicles bruised or crushed or broken or cut, neither sacrifice it in your land.

25 Neither shall you offer as the bread of your God any such animals obtained

from a foreigner [who may wish to pay respect to the true God], because their defects render them unfit, there is a blemish in them; they will not be accepted for you.

26 And the Lord said to Moses,

27 When a bull or a sheep or a goat is born, it shall remain seven days with its mother; and from the eighth day on it shall be accepted for an offering made by fire to the Lord.

28 And whether [the mother] is a cow or a ewe, you shall not kill her and her young both in one day.

29 And when you sacrifice an offering of thanksgiving to the Lord, sacrifice it so that you may be accepted.

30 It shall be eaten on the same day; you shall leave none of it until the next day; I am the Lord.

31 So shall you heartily accept My commandments *and* conform your life and conduct to them. I am the Lord.

32 Neither shall you profane My holy name [applying it to an idol, or treating it with irreverence or contempt or as a byword]; but I will be hallowed among the Israelites. I am the Lord Who consecrates *and* makes you holy,

33 Who brought you out of the land of Egypt to be your God. I am the Lord.

CHAPTER 23

THE Lord said to Moses,

2 Say to the Israelites, The set feasts *or* appointed seasons of the Lord which you shall proclaim as holy convocations, even My set feasts, are these:

3 Six days shall work be done; but the seventh day is the sabbath of rest, a holy convocation *or* assembly by summons; you shall do no work on that day; it is the sabbath of the Lord in all your dwellings.

4 These are the set feasts *or* appointed seasons of the Lord, holy convocations you shall proclaim at their stated times.

5 On the fourteenth day of the first month between evenings is the Lord's passover.

6 On the fifteenth day of the same

month is the feast of unleavened bread to the Lord; seven days you shall eat unleavened bread. [1 Cor. 5:7, 8.]

7 On the first day you shall have a holy cailing together; you shall do no servile *or* laborious work on that day.

8 But you shall offer an offering made by fire to the Lord seven days; on the seventh day is a holy convocation; you shall do no servile *or* laborious work on that day.

9 And the Lord said to Moses,

10 Tell the Israelites, When you have come into the land I give you and reap its harvest, you shall bring the sheaf of the first fruits of your harvest to the priest;

11 And he shall wave the sheaf before the Lord, that you may be accepted; on the next day after the sabbath the priest shall wave it [before the Lord].

12 You shall offer on the day when you wave the sheaf a male lamb a year old without blemish for a burnt offering to the Lord.

13 Its cereal offering shall be two tenths of an ephah of fine flour mixed with oil, an offering made by fire to the Lord for a sweet, pleasing *and* satisfying fragrance; and the drink offering of it [to be poured out] shall be of wine, the fourth of a hin.

14 And you shall eat neither bread nor parched grain nor green ears, until this same day, when you have brought the offering of your God; it is a statute for ever throughout your generations in all your houses.

15 And you shall count from the day after the sabbath, from the day that you brought the sheaf of the wave offering, seven sabbaths; (seven full weeks) shall they be;

16 Counting fifty days to the day after the seventh sabbath; then you shall present a cereal offering of new grain to the Lord.

17 You shall bring from your dwellings two loaves of bread to be waved, made from two-tenths of an ephah of

fine flour; they shall be baked with leaven, for first fruits to the Lord.

18 And you shall offer with the bread seven lambs a year old without blemish, and one young bull and two rams; they shall be a burnt offering to the Lord, with their cereal offering and their drink offerings, an offering made by fire of a sweet and satisfying fragrance to the Lord.

19 Then you shall sacrifice one he-goat for a sin offering, and two he-lambs a year old for a sacrifice of peace offerings.

20 The priest shall wave them with the bread of the first fruits for a wave offering before the Lord, with the two lambs; they shall be holy to the Lord for the priest.

21 You shall make proclamation the same day, summoning a holy assembly; you shall do no servile work that day; it shall be a statute for ever in all your dwellings throughout your generations.

22 And when you reap the harvest of your land, you shall not wholly reap the corners of your field, neither shall you gather the gleanings of your harvest; you shall leave them for the poor and the stranger. I am the Lord your God.

23 And the Lord said to Moses,

24 Say to the Israelites, On the first day of the seventh month [almost October], you shall observe a day of solemn [sabbatical] rest, a memorial day announced by blowing of trumpets, a holy called assembly.

25 You shall do no servile work on it, but you shall present an offering made by fire to the Lord.

26 And the Lord said to Moses,

27 Also the tenth day of this seventh month is the day of atonement; it shall be a holy called assembly, and you shall afflict yourselves [by fasting in penitence and humility], and present an offering made by fire to the Lord.

28 And you shall do no work on this day, for it is a day of atonement, to make atonement for you before the Lord your God.

29 For whoever is not afflicted [by fasting in penitence and humility] on this day shall be cut off from among his people [that he may not be included in the atonement made for them].

30 And whoever does any work on that same day I will destroy from among his people.

31 You shall do no kind of work [on that day]; it is a statute for ever throughout your generations in all your dwellings.

32 It shall be to you a sabbath of rest, and you shall afflict yourselves [by fasting in penitence and humility]; on the ninth day of the month from evening to evening, you shall keep your sabbath.

33 And the Lord said to Moses,

34 Say to the Israelites, The fifteenth day of this seventh month and for seven days is the feast of tabernacles or booths to the Lord.

35 On the first day shall be a holy convocation; you shall do no servile work on that day.

36 Seven days you shall offer an offering made by fire to the Lord; on the eighth day shall be a holy convocation and you shall present an offering made by fire to the Lord; it is a solemn assembly; you shall do no laborious work on that day.

37 These are the set feasts or appointed seasons of the Lord, which you shall proclaim to be holy convocations, to present an offering made by fire to the Lord, a burnt offering, and a cereal offering, a sacrifice, and drink offerings, each on its own day.

38 This is in addition to the sabbaths of the Lord, and besides your gifts and all your vowed offerings and all your freewill offerings, which you give to the Lord.

39 Also the fifteenth day of the seventh month [nearly October], when you have gathered in the fruit of the land, you shall keep the feast of the Lord seven days, the first day and the eighth day each a sabbath.

40 And the first day you shall take

the fruit of pleasing trees [and make booths of them], branches of palm trees, and boughs of thick (leafy) trees, and willows of the brook; and you shall rejoice before the Lord your God seven days.

41 You shall keep it a feast to the Lord seven days in the year, a statute for ever throughout your generations; you shall keep it in the seventh month.

42 You shall dwell in booths (shelters) seven days; all native Israelites shall dwell in booths,

43 That your generations may know that I made the Israelites dwell in booths when I brought them out of the land of Egypt. I am the Lord your God.

44 Thus Moses declared to the Israelites the set *or* appointed feasts of the Lord.

CHAPTER 24

AND the Lord said to Moses,
2 Command the Israelites that they bring to you pure oil from beaten olives for the light [of the golden lampstand], to cause a lamp to burn continually.

3 Outside the veil of the testimony [between the holy and the most holy places] in the tent of meeting shall Aaron keep it in order from evening to morning before the Lord continually; it shall be a statute for ever throughout your generations.

4 He shall keep the lamps in order upon the lampstand of pure gold before the Lord continually. [Cp. Rev. 1: 12-18.]

5 And you shall take fine flour, and bake twelve cakes with it; two tenths of an ephah shall be in each cake [of the showbread *or* bread of the Presence].

6 And you shall set them in two rows, six in a row, upon the table of pure gold before the Lord.

7 You shall put pure frankincense [in a bowl or spoon] beside each row, that it may be with the bread as a memorial portion, an offering to be made by fire to the Lord.

8 Every sabbath day, Aaron shall set the showbread in order before the Lord continually; it is on behalf of the Israelites an everlasting covenant.

9 And the bread shall be for Aaron and his sons, and they shall eat it in a sacred place, for it is for [Aaron] a most holy portion of the offerings to the Lord made by fire, a perpetual due [to the high priest].

10 Now the son of an Israelite woman, whose father was an Egyptian, went out among the Israelites; and he and a man of Israel quarreled *and* strove together in the camp.

11 The Israelite woman's son blasphemed the name of the Lord, and cursed. They brought him to Moses. His mother was Shelomith, daughter of Dibri, of the tribe of Dan.

12 And they put him in custody until the will of the Lord might be declared to them.

13 And the Lord said to Moses,

14 Bring him who has cursed out of the camp, and let all who heard him lay their hands upon his head; then let all the congregation stone him.

15 And you shall say to the Israelites, Whoever curses his God shall bear his sin.

16 And he who blasphemes the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him; the stranger as well as he who was born in the land shall be put to death when he blasphemes the name of the Lord.

17 And he who kills any man shall surely be put to death.

18 And he who kills a beast shall make it good, beast for beast.

19 And if a man causes a blemish *or* disfigurement on his neighbor, it shall be done to him as he has done,

20 Fracture for fracture, eye for eye, tooth for tooth; as he has caused a blemish *or* disfigurement on a man, so shall it be done to him. [Cp. Matt. 5:38-42; 7:2.]

21 He who kills a beast shall replace

it; he who kills a man shall be put to death.

22 You shall have the same law for the sojourner among you as for one of your own nationality; for I am the Lord your God.

23 Moses spoke to the Israelites and they brought him who had cursed out of the camp, and stoned him with stones. Thus the Israelites did as the Lord commanded Moses.

CHAPTER 25

THE Lord said to Moses on Mount Sinai,

2 Say to the Israelites, When you come into the land which I give you, then shall the land keep a sabbath to the Lord.

3 Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruits;

4 But in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the Lord; you shall neither sow your field, nor prune your vineyard.

5 What grows of itself in your harvest you shall not reap, and the grapes on your uncultivated vine you shall not gather, for it is a year of rest to the land.

6 And the sabbath rest of the [untilled] land shall [in its increase] furnish food for you, for your male and female slaves, your hired servant and the temporary resident who lives with you.

7 For your domestic animals also and for the [wild] beasts in your land; all its yield shall be for food.

8 And you shall number seven sabbaths or weeks of years for you, seven times seven years, so the total time of the seven weeks of years shall be forty-nine years.

9 Then you shall sound abroad the loud trumpet on the tenth day of the seventh month [almost October]; on the day of atonement blow the trumpet in all your land.

10 And you shall hallow the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants; it shall

be a jubilee to you; and each of you shall return to his ancestral possession [which through poverty he was compelled to sell], and each of you shall return to his family [from whom he was separated in bondservice].

11 That fiftieth year shall be a jubilee to you; in it you shall not sow, or reap and store what grows of itself, or gather the grapes of the uncultivated vines.

12 For it is a jubilee; it shall be holy to you; you shall eat the [sufficient] increase of it out of the field.

13 In this year of jubilee each of you shall return to his ancestral property.

14 And if you sell anything to your neighbor or buy from your neighbor, you shall not wrong one another.

15 According to the number of years after the jubilee, you shall buy from your neighbor; and he shall sell to you according to the number of years [remaining in which you may gather] the crops [before you must restore the property to him].

16 If the years [to the next jubilee] are many you may increase the price, and if the years remaining are few you shall diminish the price, for the number of the crops is what he is selling to you.

17 You shall not oppress and wrong one another, but you shall (reverently) fear your God; for I am the Lord your God.

18 Therefore you shall do and give effect to My statutes, and keep My ordinances and perform them; and you will dwell in the land in safety.

19 The land shall yield its fruit; you shall eat your fill, and dwell there in safety.

20 And if you say, What shall we eat the seventh year, if we are not to sow or gather in our increase?

21 Then [this is My answer:] I will command My [special] blessings on you in the sixth year, so that it shall bring forth [sufficient] fruit for three years.

22 And you shall sow in the eighth year, but eat of the old store of produce;

until the crops of the ninth year come in, you shall eat of the old supply.

23 The land shall not be sold into perpetual ownership, for the land is Mine; you are [only] strangers and temporary residents with Me. [Cp. Heb. 11:13; I Pet. 2:11-17.]

24 And in all the country you possess you shall grant a redemption for the land [in the year of jubilee].

25 If your brother has become poor and has sold some of his property, if any of his kin comes to redeem it, he shall [be allowed to] redeem what his brother has sold.

26 And if the man has no one to redeem his property, and he himself has become more prosperous *and* has enough to redeem it,

27 Then let him count the years since he sold it and restore the over-payment to the man to whom he sold it, and return to his ancestral possession. [I Kings 21:2, 3.]

28 But if he is unable to redeem it, it shall remain in the buyer's possession until the year of jubilee, when it shall be set free and he may return to it.

29 If a man sells a dwelling house in a fortified city, he may redeem it within a whole year after it is sold; for a full year he may have the right of redemption.

30 And if it is not redeemed within a full year, then the house that is in the fortified city shall be made sure, permanently *and* without limitations, for him who bought it, throughout his generations; it shall not go free in the year of jubilee.

31 But the houses of the unwalled villages shall be counted with the fields of the country; they may be redeemed, and they shall go free in the year of jubilee.

32 Nevertheless the cities of the Levites, the houses in the cities of their possession, the Levites may redeem at any time.

33 But if a house is not redeemed by a Levite, the sold house in the city they

possess shall go free in the year of jubilee; for the houses in the Levite cities are their ancestral possession among the Israelites.

34 But the field of unenclosed *or* pasture lands of their cities may not be sold; for it is their perpetual possession.

35 And if your [Israelite] brother has become poor, and his hand wavers [from poverty, sickness or age, and he is unable to support himself], then you shall uphold (strengthen, relieve) him, [treating him with the courtesy and consideration that you would] a stranger or a temporary resident with you [without property], so that he may live [along] with you. [I John 3:17.]

36 Charge him no interest or [portion of] increase, but fear your God, so your brother may [continue to] live along with you.

37 You shall not give him your money on interest nor lend him food at a profit.

38 I am the Lord your God, Who brought you forth out of the land of Egypt to give you the land of Canaan and to be your God.

39 And if your brother becomes poor beside you, and sells himself to you, you shall not compel him to serve as a bond-servant [a slave, not eligible for redemption],

40 But as a hired servant and as a temporary resident he shall be with you; he shall serve you till the year of jubilee,

41 And then he shall depart from you, he and his children with him, and shall go back to his own family, and return to the possession of his fathers.

42 For the Israelites are My servants; I brought them out of the land of Egypt; they shall not be sold as bondmen. [I Cor. 7:23.]

43 You shall not rule over him with harshness (severity, oppression), but you shall (reverently) fear your God. [Cp. Eph. 6:9; Col. 4:1.]

44 As for your bondmen and your bondmaids whom you may have, they shall be from the nations round about

you, of whom you may buy bondmen and bondmaids.

45 Moreover of the children of the strangers who sojourn among you, of them you may buy, and of their families that are with you, which they have begotten in your land; and they shall be your possession.

46 And you shall make them an inheritance for your children after you, to hold for a possession; of them shall you take your bondmen always; but over your brethren the Israelites you shall not rule one over another with harshness (severity, oppression).

47 And if a sojourner or stranger with you becomes rich, and your [Israelite] brother becomes poor beside him and sells himself to the stranger or sojourner with you, or to a member of the stranger's family,

48 After he is sold he may be redeemed; one of his brethren may redeem him,

49 Either his uncle, or his uncle's son may redeem him, or a near kinsman may redeem him; or if he has enough *and* is able, he may redeem himself.

50 And [the bondservant] shall reckon with him who bought him from the year that he was sold to him to the year of jubilee, and the price of his release shall be according to the number of years; the time he was with his owner shall be counted as that of a hired servant [not as a slave].

51 If there remain many years [before the year of jubilee], in proportion to them the owner shall refund, out of the money paid for the servant, the price of his redemption.

52 And if there remain but few years until the year of jubilee, then he shall count it over with him; according to his [remaining] years shall he give back [to the servant] the price of his redemption.

53 And as a servant hired year by year shall he deal with him; he shall not rule over him with harshness (severity, oppression) in your sight [make sure of that].

54 And if he is not redeemed during these years *and* by these means, then he shall go free in the year of jubilee, he and his children with him.

55 For to Me the Israelites are servants, My servants whom I brought forth out of the land of Egypt. I am the Lord your God.

CHAPTER 26

YOU shall make for yourselves no idols, nor shall you erect a graven image, pillar *or* obelisk, nor shall you place any figured stone in your land to which *or* on which to bow down; for I am the Lord your God.

2 You shall keep My sabbaths and reverence My sanctuary. I am the Lord.

3 If you walk in My statutes and keep My commandments and do them,

4 I will give you rain in due season, and the land shall yield her increase, and the trees of the field yield their fruit.

5 And your threshing [time] shall reach to the vintage, and the vintage [time] shall reach to the sowing time; and you shall eat your bread to the full, and dwell in your land securely.

6 I will give peace in the land; you shall lie down, and none shall fill you with dread *or* make you afraid; and I will clear ferocious (wild) beasts out of the land, nor shall the sword go through your land.

7 And you shall chase your enemies, and they shall fall before you by the sword.

8 Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; your enemies shall fall before you by the sword.

9 For I will be leaning toward you with favor *and* regard for you, rendering you fruitful, multiplying you, and establishing *and* ratifying My covenant with you. [II Kings 13:23.]

10 And you shall eat the [abundant] old store of produce long kept, and clear out the old [to make room] for the new.

11 I will set My dwelling in *and* among you, and My soul shall not

despise or reject or separate itself from you.

12 And I will walk in *and* with *and* among you, and will be your God, and you shall be My people.

13 I am the Lord your God, Who brought you forth out of the land of Egypt, that you should no more be slaves; and I have broken the bars of your yoke and made you walk erect [as free men].

14 But if you will not hearken to Me, and will not do all these commandments,

15 And if you spurn *and* despise My statutes, and if your soul despises *and* rejects My ordinances, so that you will not do all My commandments, but break My covenant,

16 I will do this: I will appoint over you (sudden) terror (trembling, trouble), even consumption and fever that consume *and* waste the eyes and make the (physical) life pine away; you shall sow your seed in vain, for your enemies shall eat it.

17 I [the Lord] will set My face against you, and you shall be defeated *and* slain before your enemies; they who hate you shall rule over you; you shall flee when no one pursues you. [I Sam. 4:10; 31:1.]

18 And if in spite of all this you still will not listen *and* be obedient to Me, then I will chastise *and* discipline you sevenfold more for your sins.

19 And I will break *and* humble your pride in your power; and I will make your heavens as iron [yielding no answer, no blessing, no rain], and your earth [as sterile] as brass; [I Kings 17:1.]

20 And your strength shall be spent in vain, for your land shall not yield its increase, neither shall the trees of the land yield their fruit.

21 If you walk contrary to Me and will not heed Me, I will bring seven

times more plagues upon you according to your sins.

22 I will loose the wild beasts of the field among you, which shall rob you of your children, destroy your livestock, and make you few, so that your roads shall be deserted *and* desolate. [II Kings 17:25, 26.]

23 If by these means you are not turned to Me, but determine to walk contrary to Me,

24 I also will walk contrary to you, and I will smite you sevenfold for your sins.

25 And I will bring a sword upon you, that shall execute the vengeance [for the breaking] of My covenant; and you shall be gathered together within your cities, and I will send the pestilence among you; and you shall be delivered into the hand of the enemy. [Num. 16:49; II Sam. 24:15.]

26 When I break your staff of bread *and* cut off your supply of food, ten women shall bake your bread in one oven, and they shall ration your bread *and* deliver it again by weight; and you shall eat, and not be satisfied. [Hag. 1:6.]

27 And if in spite of all this you will not listen *and* give heed to Me, but walk contrary to Me,

28 Then I will walk contrary to you in wrath, and I also will chastise you sevenfold for your sins.

29 You shall eat the flesh of your sons *and* of your daughters. [II Kings 6:28, 29.]

30 And I will destroy your high places [devoted to idolatrous worship], and cut down your sun images, and throw your dead bodies upon the [wrecked] bodies of your idols, and My soul shall abhor you [with deep and unutterable loathing]. [II Kings 23:8, 20.]

31 I will lay your cities waste, bring your sanctuaries to desolation, and I

1) This chapter abounds in prophecies of what God would do for, or against, His people if they did, or did not, meet His conditions; each of which prophecies were literally fulfilled in the following centuries. The Scripture references indicate where these fulfillments are recorded; there are at least a dozen of them. Yet some people do not seem to have awakened to the fact that God *keeps His word*, whether for us or against us. It all depends on us.

will not smell the fragrance of your sweet *and* soothing odors [of offerings by fire]. [II Kings 25:4-10; II Chron. 36:19.]

32 And I will bring the land into desolation; and your enemies who dwell in it shall be astonished at it.

33 I will scatter you among the nations, and draw out your enemies' sword after you; and your land shall be desolate and your cities a waste. [Ps. 44:11-14.]

34 Then shall the land [of Israel have the opportunity to] enjoy its sabbaths as long as it lies desolate, and you are in your enemies' land; then shall the land rest, to enjoy *and* receive payments for its sabbaths [divinely ordained for it].

35 As long as it lies desolate *and* waste it shall have rest, the rest it did not have in your sabbaths when you dwelt upon it. [II Chron. 36:21.]

36 As for those who are left of you, I will send dejection (lack of courage, a faintness) into their hearts in the lands of their enemies; the sound of a driven leaf shall put them to hasty *and* tumultuous flight, and they shall flee as if from the sword, and fall when no one pursues them.

37 They shall stumble over one another as if to escape a sword, when no one pursues them; and you shall have no power to stand before your enemies.

38 You shall perish among the nations; the land of your enemies shall eat you up.

39 And those of you who are left shall pine away in their iniquity in your enemies' lands; also in the iniquities of their fathers shall they pine away like them.

40 But if they confess their own and their fathers' iniquity in their treachery which they committed against Me, and

also that because they walked contrary to Me,

41 I also walked contrary to them and brought them into the land of their enemies; if then their uncircumcised heart is humbled, and they then accept the punishment for their iniquity, [II Kings 24:10-14; Dan. 9:11-14.]

42 Then will I [earnestly] remember My covenant with Jacob, My covenant with Isaac, and My covenant with Abraham, and [earnestly] remember the land. [Ps. 106:44-46.]

43 But the land shall be left behind them, and shall enjoy its sabbaths, while it lies desolate without them; and they shall accept the punishment for their sins *and* make amends, because they despised *and* rejected My ordinances and their soul scorned *and* rejected My statutes.

44 And *yet* for all that, when they are in the land of their enemies, I will not spurn *and* cast them away, neither will I despise *and* abhor them, to destroy them utterly and to break My covenant with them, for I am the Lord their God. [Jer. 33:4, 5, 23-26; Deut. 4:31-35; Rom. 11:2-5.]

45 But I will for their sake [earnestly] remember the covenant with their forefathers, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God. I am the Lord.

46 These are the statutes, ordinances, and laws which the Lord made between Him and the Israelites on Mount Sinai by Moses.

CHAPTER 27

AND the Lord said to Moses,
2 Say to the Israelites, When a man shall make a special vow of persons to the Lord at your valuation,

3 Then your valuation of a male from twenty years old to sixty years old shall

m) No greater evidence that God keeps His Word is available than the fact of the existence today of the Jews as a nation. Scattered for twenty-five centuries throughout the world with powerful forces determined to wipe them out, yet they are restored to their homeland, because, in spite of all their sins against Him, God refuses to break His covenant with their forefathers and with them. The presence of even a small number of Jews in the world, after all the centuries of diabolical effort to exterminate them, would alone be sufficient assurance that God will keep His promises whether good or bad, to individuals or to nations.

be fifty shekels of silver, according to the shekel of the sanctuary.

4 And if the person is a female, your valuation shall be thirty shekels.

5 And if the person is from five years old up to twenty years old, then your valuation shall be of the male twenty shekels, and for the female ten shekels.

6 And if a child is from a month up to five years old, then your valuation shall be of the male five shekels of silver, and for the female three shekels.

7 And if the person is from sixty years old and above, if it be a male, then your valuation shall be fifteen shekels, and for the female ten shekels.

8 But if the man is too poor to pay your valuation, then he shall be set before the priest, and the priest shall value him; according to the ability of him who vowed shall the priest value him.

9 If it is a beast of which men offer an offering to the Lord, all that any man gives of such to the Lord shall be holy.

10 He shall not replace it or exchange it, a good for a bad, or a bad for a good; and if he makes any exchange beast for beast, then both the original offering and that exchanged for it shall be holy.

11 If it is an unclean animal, such as is not offered as an offering to the Lord, he shall bring the animal before the priest,

12 And the priest shall value it, whether it be good or bad; as you, the priest, value it, so shall it be.

13 But if he wishes to redeem it, he shall add a fifth to your valuation.

14 If a man dedicates his house to be sacred to the Lord, the priest shall appraise it, whether it be good or bad; as the priest appraises it, so shall it stand.

15 If he who dedicates his house wants to redeem it, he shall add the fifth of your valuation to it, and it shall be his.

16 And if a man shall dedicate to the Lord some part of a field of his possession, then your valuation shall be according to the seed [required] for it;

[a sowing of] a homer of barley shall be valued at fifty shekels of silver.

17 If he dedicates his field from the year of jubilee, it shall stand according to your full valuation.

18 But if he dedicates his field after the jubilee, then the priest shall count the money value in proportion to the years that remain until the year of jubilee, and it shall be deducted from your valuation.

19 If he who dedicates the field wishes to redeem it, then he shall add the fifth of the money of your appraisal to it, and it shall remain his.

20 But if he does not want to redeem the field, or if he has sold it to another man, it shall not be redeemed any more.

21 But the field, when it is released in the jubilee, shall be holy to the Lord, as a field devoted [to God or destruction]; the priest shall have possession of it.

22 And if a man dedicates to the Lord a field he has bought, which is not of the fields of his [ancestral] possession,

23 The priest shall compute the amount of your valuation for it up to the year of jubilee; the man shall give that amount on that day as a holy thing to the Lord.

24 In the year of jubilee the field shall return to him of whom it was bought, to him to whom the land belonged [as his ancestral inheritance].

25 And all your valuations shall be according to the sanctuary shekel, twenty gerahs shall make a shekel.

26 But the firstling of the animals, since a firstling belongs to the Lord, no man may dedicate, whether it be ox or sheep. It is the Lord's [already].

27 If it be of an unclean animal, the owner may redeem it according to your valuation, and shall add a fifth to it; or if it is not redeemed, then it shall be sold according to your valuation.

28 But no thing that a man shall devote to the Lord of all that he has, whether of man or beast or of the field

of his possession, shall be sold or redeemed; every devoted thing is most holy to the Lord.

29 No one doomed to death [under the claim of divine justice], who is to be completely destroyed from among men, shall be ransomed [from suffering the death penalty]; he shall surely be put to death.

30 And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is holy to the Lord. [I Cor. 9:11; Gal. 6:6.]

31 And if a man wants to redeem any of his tithe, he shall add a fifth to it.

32 And all the tithe of the herd or of

the flock, whatever passes under the herdsman's staff [by means of which each tenth animal as it passes through a small door is selected and marked], the tenth shall be holy to the Lord. [Cp. II Cor. 9:7-9.]

33 The man shall not examine whether the animal is good or bad, nor shall he exchange it; if he does exchange it, then both it and the animal substituted for it shall be holy; it shall not be redeemed.

34 These are the commandments, which the Lord commanded Moses on Mount Sinai for the Israelites. [Rom. 10:4; Heb. 4:2; 12:18-29.]

The Fourth Book of Moses, Called NUMBERS

CHAPTER 1

THE Lord spoke to Moses in the wilderness of Sinai, in the tent of meeting on the first day of the second month in the second year after they came out of the land of Egypt, saying,

2 Take a census of all the males of the congregation of the Israelites, by families, by their fathers' houses, according to the number of names, head by head;

3 From twenty years old and upward, all in Israel who are able to go forth to war you and Aaron shall number, company by company.

4 And with you there shall be a man [to assist you] from each tribe, each being the head of his father's house.

5 And these are the names of the men who shall attend you. Of Reuben, Elizur son of Shedeur;

6 Of Simeon, Shelumiel son of Zurishaddai;

7 Of Judah, Nahshon son of Aminadab;

8 Of Issachar, Nethanel son of Zuar;

9 Of Zebulun, Eliab son of Helon;

10 Of the sons of Joseph: of Ephraim, Elishama son of Ammihud; of Manasseh, Gamaliel son of Pedahzur;

11 Of Benjamin, Abidan son of Gideoni;

12 Of Dan, Ahiezer son of Ammishaddai;

13 Of Asher, Pagiel son of Ochran;

14 Of Gad, Eliasaph son of Deuel;

15 Of Naphtali, Ahira son of Enan.

16 These were those chosen from the congregation, the leaders of their ancestral tribes, heads of thousands [the highest class of officers] in Israel.

17 And Moses and Aaron took these men who have been named,

18 And assembled all the congregation on the first day of the second month, and they declared their ancestry after their families, by their fathers' houses, according to the number of names from twenty years old and upward, head by head,

19 As the Lord commanded Moses. So he numbered them in the wilderness of Sinai.

20 The sons of Reuben, Israel's first-born, their generations, by their families, by their fathers' houses, according to the number of names, head by head, every male from twenty years old and upward, all who were able to go to war:

21 Those of the tribe of Reuben numbered 46,500.

22 Of the sons of Simeon, their generations, by their families, by their fathers' houses, those numbered of them, according to the number of names, head by head, every male from twenty years old and upward, all who were able to go to war:

23 Those of the tribe of Simeon numbered 59,300.

24 Of the sons of Gad, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all who were able to go to war:

25 Those of the tribe of Gad numbered 45,650.

26 Of the sons of Judah, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all able to go to war:

27 Those of the tribe of Judah numbered 74,600.

28 Of the sons of Issachar, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all able to go to war:

29 Those of the tribe of Issachar numbered 54,400.

30 Of the sons of Zebulun, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all able to go to war:

31 Those of the tribe of Zebulun numbered 57,400.

32 Of the sons of Joseph: the sons of Ephraim, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all able to go to war:

33 Those of the tribe of Ephraim numbered 40,500.

34 Of the sons of Manasseh, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all able to go to war:

35 Those of the tribe of Manasseh numbered 32,200.

36 Of the sons of Benjamin, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all able to go to war:

37 Those of the tribe of Benjamin numbered 35,400.

38 Of the sons of Dan, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all able to go to war:

39 Those of the tribe of Dan numbered 62,700.

40 Of the sons of Asher, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all able to go to war:

41 Those of the tribe of Asher numbered 41,500.

42 Of the sons of Naphtali, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all able to go to war:

43 Those of the tribe of Naphtali numbered 53,400.

44 These were numbered by Moses and Aaron, and the leaders of Israel, twelve men, each representing his father's house.

45 So all those numbered of the Israelites, by their fathers' houses, from twenty years old and upward, able to go to war in Israel,

46 All who were numbered were 603,550.

47 But the Levites by their fathers' tribe were not numbered with them,

48 For the Lord had said to Moses,

49 Only the tribe of Levi you shall

not number in the census of the Israelites;

50 But appoint the Levites over the tabernacle of the testimony, and over all its vessels and furnishings, and all things that belong to it. They shall carry the tabernacle [when journeying] and all its furnishings, and they shall minister to it and encamp around it.

51 When the tabernacle is to go forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up. And the excluded [any not of the tribe of Levi] who approach the tabernacle shall be put to death.

52 The Israelites shall pitch their tents by their companies, every man by his own camp, and every man by his own [tribal] standard;

53 But the Levites shall encamp around the tabernacle of the testimony, that there may be no wrath upon the congregation of the Israelites; and the Levites shall keep charge of the tabernacle of the testimony.

54 Thus did the Israelites; according to all that the Lord commanded Moses, so they did.

CHAPTER 2

THE Lord said to Moses and Aaron,

2 The Israelites shall encamp each by his own [tribal] standard *or* banner, with the ensign of their fathers' houses, opposite the tent of meeting *and* facing it on every side.

3 On the east side toward the sunrise shall they of the standard of the camp of Judah encamp by their companies; Nahshon son of Amminadab being the leader of the sons of Judah.

4 Judah's host as numbered totaled 74,600.

5 Next to Judah the tribe of Issachar shall encamp, Nethanel son of Zuar being the leader of the sons of Issachar.

6 Issachar's host as numbered totaled 54,400.

7 Then the tribe of Zebulun, Eliab son

of Helon being the leader of the sons of Zebulun.

8 Zebulun's host as numbered totaled 57,400.

9 All these [three tribes] numbered in the camp of Judah totaled 186,400. They shall set forth first [on the march].

10 On the south side shall be the standard of the camp of Reuben by their companies, the leader of the sons of Reuben being Elizur son of Shedeur.

11 Reuben's host as numbered totaled 46,500.

12 Those who encamp next to Reuben shall be the tribe of Simeon, the leader of the sons of Simeon being Shelumiel son of Zurishaddai.

13 Simeon's host as numbered totaled 59,300.

14 Then the tribe of Gad, the leader of the sons of Gad being Eliasaph son of Reuel [Deuel].

15 Gad's host as numbered totaled 45,650.

16 The whole number in [the three tribes of] the camp of Reuben was 151,450. They shall take second place [on the march].

17 Then the tent of meeting shall set out, with the camp of the Levites in the midst of the camps; as they encamp, so shall they set forward, every man in his place, standard after standard.

18 On the west side shall be the standard of the camp of Ephraim by their companies, the leader of the sons of Ephraim being Elishama son of Ammihud.

19 Ephraim's host as numbered totaled 40,500.

20 Beside Ephraim shall be the tribe of Manasseh, the leader of the sons of Manasseh being Gamaliel son of Pedahzur.

21 Manasseh's host as numbered totaled 32,200.

22 Then the tribe of Benjamin, the leader of the sons of Benjamin being Abidan son of Gideoni.

23 Benjamin's host as numbered totaled 35,400.

24 The whole number [of the three tribes] in the camp of Ephraim totaled 108,100. They shall go forward in third place.

25 The standard of the camp of Dan shall be on the north side [of the tabernacle] by their companies, the leader of the sons of Dan being Ahiezer son of Ammishaddai.

26 Dan's host as numbered totaled 62,700.

27 Encamped next to Dan shall be the tribe of Asher, the leader of the sons of Asher being Pagiel son of Ocran.

28 Asher's host as numbered totaled 41,500.

29 Then the tribe of Naphtali, the leader of the sons of Naphtali being Ahira son of Enan.

30 Naphtali's host as numbered totaled 53,400.

31 The whole number [of the three tribes] in the camp of Dan totaled 157,600. They shall set out last, standard after standard.

32 These are the Israelites as numbered by their fathers' houses; all in the camps who were numbered by their companies were 603,550.

33 But the Levites were not numbered with the Israelites, for so the Lord commanded Moses.

34 Thus the Israelites did according to all the Lord commanded Moses; so they encamped by their standards, and so they set forward, every one with his [tribal] families, according to their fathers' houses.

CHAPTER 3

NOW these are the generations of Aaron and Moses when the Lord spoke with Moses on Mount Sinai.

2 These are the names of the sons of Aaron: Nadab the first-born, Abihu, Eleazar, and Ithamar.

3 These are the names of the sons of Aaron, the priests who were anointed, whom Aaron consecrated *and* ordained to minister in the priest's office.

4 But Nadab and Abihu died before

the Lord when they offered strange fire before the Lord in the wilderness of Sinai; and they had no children. So Eleazar and Ithamar ministered in the priest's office in the presence *and* under the supervision of Aaron their father. [Lev. 10:1-4.]

5 And the Lord said to Moses,

6 Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister to him.

7 And they shall carry out his instructions and the duties connected with the whole assembly before the tent of meeting, doing the service of the tabernacle.

8 And they shall keep all the instruments *and* furnishings of the tent of meeting and take charge of [attending] the Israelites, to serve in the tabernacle.

9 And you shall give the Levites [as servants and helpers] to Aaron and his sons; they are wholly given to him from among the Israelites.

10 And you shall appoint Aaron and his sons, and they shall observe *and* attend to their priest's office; but the excluded [any one daring to assume priestly duties or privileges who is not of the house of Aaron and called of God] who comes near [the holy things] shall be put to death.

11 And the Lord said to Moses,

12 Behold, I have taken the Levites from among the Israelites instead of every first-born who opens the womb among the Israelites, and the Levites shall be Mine;

13 For all the first-born are Mine: on the day that I slew all the first-born in the land of Egypt, I consecrated for Myself all the first-born in Israel, both man and beast; Mine they shall be; I am the Lord.

14 And the Lord said to Moses in the wilderness of Sinai,

15 Number the sons of Levi by their fathers' houses and by families; every male from a month old and upward you shall number.

16 So Moses numbered them as he

was commanded by the word of the Lord.

17 These were the sons of Levi by their names: Gershon, Kohath, and Merari.

18 And these are the names of the sons of Gershon by their families: Libni and Shimei.

19 The sons of Kohath by their families: Amram, Izhar, Hebron, and Uzziel.

20 The sons of Merari by their families: Mahli and Mushi. These are the families of the Levites by their fathers' houses.

21 Of Gershon was the family of the Libnites, and of the Shimeites. These are the families of the Gershonites.

22 The males who were numbered of them, from a month old and upward, totaled 7,500.

23 The families of the Gershonites were to encamp behind the tabernacle on the west,

24 The leader of the fathers' house of the Gershonites being Eliasaph son of Lael.

25 And the responsibility of the sons of Gershon in the tent of meeting was to be the tabernacle, the tent, its covering, and the hangings for the door of the tent of meeting,

26 And the hangings of the court, the curtain for the door of the court which is around the tabernacle and the altar, its cords, and all the service pertaining to them.

27 Of Kohath were the families of the Amramites, the Izharites, the Hebronites, and the Uzzielites; these are the families of the Kohathites.

28 The number of all the males, from a month old and upward, totaled 8,600 attending to the duties of the sanctuary.

29 The families of the sons of Kohath were to encamp on the south side of the tabernacle,

30 The chief of the fathers' house of the families of the Kohathites, being Elizaphan son of Uzziel.

31 Their charge was to be the ark, the table, the lampstand, the altars, and the utensils of the sanctuary with which the priests minister, and the screen, and all the service having to do with these.

32 Eleazar son of Aaron the priest was to be chief over the leaders of the Levites, and have the oversight of those who had charge of the sanctuary.

33 Of Merari were the families of the Mahlites and the Mushites; these are the families of Merari.

34 Their number, of all the males from a month old and upward, totaled 6,200.

35 And the head of the fathers' house of the families of Merari was Zuriel son of Abihail; the Merarites were to encamp on the north side of the tabernacle.

36 And the appointed charge of the sons of Merari was the boards or frames of the tabernacle, and its bars, pillars, sockets or bases, and all the accessories or instruments of it, and all the work connected with them,

37 And the pillars of the surrounding court and their sockets or bases, with their pegs and their cords.

38 But those to encamp before the tabernacle toward the east, before the tent of meeting toward the sunrise, were to be Moses and Aaron and his sons, keeping the full charge of the rites of the sanctuary in whatever was required for the Israelites; and the "excluded [one not a descendant of Aaron and called of God] who came near [the sanctuary] was to be put to death.

a) This ban against "the excluded" from coming near the sanctuary (the sacred tent, the tabernacle proper) is not to be construed as discrimination against people who were not Israelites. It included every one except the ordained descendants of Levi of the house of Aaron. The tabernacle proper was made up of two small rooms, which no one, except the priest or priests whose assignment it was, was ever to enter. The congregation entered the outside enclosure only. This was true also of the later temples. Neither Jesus nor any of his disciples or Paul ever entered the sanctuary. When Jesus "taught in the temple," or "entered into the temple," the Greek word invariably indicates that He was in the temple enclosure, "hieron," and not in the sanctuary, "naos." (See Trench's *Synonyms of The New Testament*.) For a violation of this ban see II Chron. 26:16-21, which tells of King Uziah, who attempted to enter the sanctuary to burn incense, and while being forcibly put out by eighty priests became a leper — for the rest of his life.

39 All the Levites whom Moses and Aaron numbered at the command of the Lord, by their families, all the males from a month old and upward, were 22,000.

40 And the Lord said to Moses, Number all the first-born of the males of the Israelites from a month old and upward, and take the number of their names.

41 You shall take the Levites for Me instead of all the first-born among the Israelites; I am the Lord; and you shall take the cattle of the Levites for Me instead of all the firstlings among the cattle of the Israelites.

42 So Moses numbered, as the Lord commanded him, all the first-born Israelites.

43 But all the first-born males from a month old and upward as numbered were 22,273 [273 more than the Levites].

44 And the Lord said to Moses,

45 Take the Levites [for Me] instead of all the first-born Israelites, and the Levites' cattle instead of their cattle; and the Levites shall be Mine; I am the Lord.

46 And for those 273 who are to be redeemed of the first-born of the Israelites who outnumber the Levites,

47 You shall take five shekels apiece, reckoning by the sanctuary shekel of twenty gerahs; you shall collect them,

48 And you shall give the ransom silver, from the excess number [over the Levites] to be redeemed, to Aaron and his sons.

49 So Moses took the redemption money from those who were left over from the number who were redeemed by the Levites.

50 Of the first-born of the Israelites, he took the money, 1,365 shekels, after the shekel of the sanctuary.

51 And Moses gave the money from those who were ransomed to Aaron and his sons, as the Lord commanded Moses.

CHAPTER 4

AND the Lord said to Moses and Aaron,

2 Take a census of the Kohathite division among the sons of Levi, by their families, by their fathers' house,

3 From thirty years old and up to fifty years old, all who can enter the service to do the work in the tent of meeting.

4 This shall be the responsibility of the sons of Kohath in the tent of meeting: the most holy things.

5 When the camp prepares to set forward, Aaron and his sons shall take down the veil [screening the holy of holies] and cover the ark of the testimony with it;

6 And shall put on it the covering of dolphin *or* porpoise skin, and shall spread over that a cloth wholly of blue, and shall put in place the poles of the ark.

7 And upon the table of showbread they shall spread a cloth of blue, and put on it the plates, the dishes for incense, the bowls, the flagons for the drink offering, and also the continual showbread.

8 And they shall spread over them a cloth of scarlet, and put over that a covering of dolphin *or* porpoise skin, and put in place the poles [for carrying].

9 And they shall take a cloth of blue, and cover the lampstand for the light, and its lamps, its snuffers, its ashtrays, and all the oil vessels from which it is supplied.

10 And they shall put the lampstand and all its utensils within a covering of dolphin *or* porpoise skin, and shall put it upon the frame [for carrying].

11 And upon the golden [incense] altar they shall spread a cloth of blue, and cover it with a covering of dolphin *or* porpoise skin, and shall put in place its poles [for carrying].

12 And they shall take all the utensils of the service with which they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of dolphin *or* porpoise skin, and shall put them on the frame [for carrying].

13 And they shall take away the ashes

from the altar [of burnt offering], and spread a purple cloth over it.

14 And they shall put upon it all its vessels *and* utensils with which they minister there, the firepans, the flesh-hooks *or* forks, the shovels, the basins, and all the vessels *and* utensils of the altar, and they shall spread over it all a covering of dolphin *or* porpoise skin, and shall put in its poles [for carrying].

15 When Aaron and his sons have finished covering the sanctuary and all its furniture, as the camp sets out, after all that [is done but not before] the sons of Kohath shall come to carry them; but they shall not touch the holy things, lest they die. These are the things of the tent of meeting which the sons of Kohath are to carry.

16 And Eleazar son of Aaron the priest shall have charge of the oil for the light, the fragrant incense, the continual cereal offering, and the anointing oil, with the oversight of all the tabernacle and of all that is in it, of the sanctuary and its utensils.

17 And the Lord said to Moses and Aaron,

18 *Since* the tribe of the families of the Kohathites [are only Levites and not priests], do not [by exposing them to the sin of touching the most holy things] cut them off from among the Levites;

19 But deal thus with them, that they may live and not die when they approach the most holy things: Aaron and his sons shall go in and appoint them each to his work and to his burden [to be carried on the march];

20 But [the Kohathites] shall not go in to see the sanctuary [the holy place and the holy of holies] *or* its holy things even for an instant, lest they die.

21 And the Lord said to Moses,

22 Take a census of the sons of Gershon, by their fathers' house, by their families;

23 From thirty years old and up to fifty years old you shall number them, all who enter for service, to do the work in the tent of meeting.

24 This is the service of the families of the Gershonites, in serving and in bearing burdens [when on the march]:

25 And they shall carry the curtains of the tabernacle, and the tent of meeting, its covering, and the covering of dolphin *or* porpoise skin that is on top of it, and the hanging *or* screen for the door of the tent of meeting,

26 And the hangings of the court, and the hanging *or* screen for the entrance of the gate of the court which is around the tabernacle and the altar [of burnt offering], and their cords, and all the equipment for their service; whatever needs to be done with them, that they shall do.

27 Under the direction of Aaron and his sons shall be all the service of the sons of the Gershonites, in all they have to carry and in all they have to do; and you shall assign to their charge all that they are to carry [on the march].

28 This is the service of the families of the sons of Gershon in the tent of meeting; and their work shall be under the direction of Ithamar son of Aaron [high] priest.

29 As for the sons of Merari, you shall number them by their families and their fathers' house;

30 From thirty years old up to fifty years old you shall number them, every one who enters the service, to do the work of the tent of meeting.

31 And this is what they are assigned to carry *and* to guard [on the march], according to all their service in the tent of meeting: the boards *or* frames of the tabernacle and its bars, and its pillars, and its sockets *or* bases,

32 And the pillars of the court round about with their sockets *or* bases, and pegs, and cords, with all their equipment and all their accessories for service; and you shall assign to them by name the articles which they are to carry [on the march].

33 This is the work of the families of the sons of Merari, according to all their tasks in the tent of meeting, under the

direction of Ithamar son of Aaron the [high] priest.

34 And Moses and Aaron and the leaders of the congregation numbered the sons of the Kohathites by their families and their fathers' house,

35 From thirty years old up to fifty years old, every one who enters the service to do the work of the tent of meeting;

36 And those who were numbered of them by their families were 2,750.

37 These were numbered of the families of the Kohathites, all who did service in the tent of meeting, whom Moses and Aaron numbered according to the command of the Lord by Moses.

38 And those that were numbered of the sons of Gershon, by their families, and by their fathers' houses,

39 From thirty years old up to fifty years old, every one who entered the service to do the work of the tent of meeting,

40 Those who were enrolled of them, by their families, by their fathers' houses, were 2,630.

41 These were numbered of the families of the sons of Gershon, all who served in the tent of meeting, whom Moses and Aaron numbered as the Lord commanded.

42 And those numbered of the families of the sons of Merari, by their families, by their fathers' house,

43 From thirty years old up to fifty years old, every one who entered into the service for work in the tent of meeting,

44 Even those who were numbered of them by their families, were 3,200.

45 These are those who were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the command of the Lord by Moses.

46 All those who were numbered of the Levites, whom Moses and Aaron and the leaders of Israel counted by their families, and by their fathers' houses,

47 From thirty years old up to fifty years old, every one who could enter to do the work of service and of burden bearing in the tent of meeting,

48 Those that were numbered of them were 8,580.

49 According to the command of the Lord through Moses they were assigned each to his work of serving and carrying. Thus they were numbered by him, as the Lord had commanded Moses.

CHAPTER 5

THE Lord said to Moses,
2 Command the Israelites that they put outside the camp every leper, and every one who has a discharge, and whoever is defiled by [coming in contact with] the dead.

3 Both male and female you shall put out, without the camp you shall put them, that they may not defile their camp, in the midst of which I dwell.

4 The Israelites did so, and put them outside the camp; as the Lord said to Moses, so the Israelites did.

5 And the Lord said to Moses,

6 Say to the Israelites, When a man or woman commits any sin that men commit by breaking faith with the Lord, and that person is guilty,

7 Then he shall confess the sin which he has committed, and he shall make restitution for his wrong in full and add a fifth to it, and give it to him whom he has wronged.

8 But if the man [wronged] has no kinsman to whom the restitution may be made, let it be given to the Lord for the priest, besides the ram of atonement with which atonement shall be made for the offender.

9 And every offering of all the holy things of the Israelites which they bring to the priest shall be his.

10 And every man's hallowed things shall be the priest's; whatever any man gives the priest shall be his.

11 And the Lord said to Moses,

12 Say to the Israelites, If any man's

wife goes astray and commits an offense of guilt against him,

13 And a man lies with her carnally, and it is hidden from the eyes of her husband, and it is kept secret though she is defiled, and there is no witness against her, nor was she taken in the act;

14 And if the spirit of jealousy comes upon him, and he is jealous *and* suspicious of his wife who has defiled herself; or if the spirit of jealousy comes upon him, and he is jealous *and* suspicious of his wife though she has not defiled herself;

15 Then shall the man bring his wife to the priest, and he shall bring the offering required of her, the tenth of an ephah of barley meal; but he shall pour no oil upon it, nor put frankincense on it [symbols of favor and joy], for it is a cereal offering of jealousy *and* suspicion, a memorial offering, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the Lord;

17 And the priest shall take holy water [probably from the sacred laver] in an earthen vessel, and take some of the dust that is on the floor of the tabernacle and put it in the water.

18 And the priest shall set the woman before the Lord, and let the hair of the woman's head hang loose, and put the meal offering of remembrance in her hands, which is the jealousy *and* suspicion offering. And the priest shall have in his hand the water of bitterness that brings the curse.

19 Then the priest shall make her take an oath, and say to the woman, If no man has lain with you, and if you have not gone astray to uncleanness with another instead of your husband, then be free from any effect of this water of bitterness which brings the curse.

20 But if you have gone astray, and you are defiled, some man having lain with you beside your husband,

21 Then the priests shall make the woman take the oath of the curse, and say to the woman, The Lord make you a

curse and an oath among your people, when the Lord makes your thigh fall away and your body swell;

22 May this water that brings the curse go into your bowels and make your body swell and your thigh fall away. And the woman shall say, So let it be, so let it be.

23 The priest shall then write these curses in a book, and shall wash them off into the water of bitterness;

24 And he shall cause the woman to drink the water of bitterness that brings the curse, and the water that brings the curse shall enter into her [to try her] bitterly.

25 Then the priest shall take the cereal offering of jealousy *and* suspicion out of the woman's hand and shall wave the offering before the Lord and offer it upon the altar.

26 And the priest shall take a handful of the cereal offering, as the memorial portion of it, and burn it on the altar and afterward shall cause the woman to drink the water.

27 And when he has made her drink the water, then if she is defiled and has committed a trespass against her husband, the curse water which she drank shall be bitterness and cause her body to swell and her thigh to fall away, and the woman shall be a curse among her people.

28 But if the woman is not defiled, and is clean, then she shall be free [from the curse] and be able to have children.

29 This is the law of jealousy *and* suspicion when a wife goes aside to another instead of her husband and is defiled;

30 Or when the spirit of jealousy *and* suspicion comes upon a man and he is jealous *and* suspicious of his wife; then shall he set the woman before the Lord, and the priest shall execute on her all this law.

31 The [husband] shall be free from iniquity *and* guilt, and that woman [if guilty] shall bear her iniquity.

CHAPTER 6

AND the Lord said to Moses,
 2 Say to the Israelites, When either man or woman shall make a special vow, the vow of a Nazirite, that is, one separated *and* consecrated to the Lord,

3 He shall separate himself from wine and strong drink, he shall drink no vinegar of wine or of strong drink, and shall drink no grape juice, or eat grapes, fresh or dried. [Luke 1:15.]

4 All the days of his separation he shall eat nothing produced from the grapevine, not even the seeds or the skins.

5 All the days of the vow of his separation *and* abstinence there shall no razor come upon his head. Until the time is completed for which he separates himself to the Lord, he shall be holy, and shall let the locks of the hair of his head grow long.

6 All the days that he separates himself to the Lord he shall not go near a dead body.

7 He shall not make himself unclean for his father, mother, brother, or sister, when they die; because his separation *and* abstinence to his God is upon his head.

8 All the days of his separation *and* abstinence he is holy to the Lord.

9 And if any man die very suddenly beside him and he has defiled his consecrated head, then he shall shave his head on the day of his cleansing; on the seventh day shall he shave it.

10 On the eighth day he shall bring two turtledoves or two young pigeons to the priest to the door of the tent of meeting,

11 And the priest shall offer the one for a sin offering and the other for a burnt offering, and make atonement for him, because he sinned by reason of the dead body. He shall consecrate his head that same day,

12 And he shall consecrate *and* separate himself to the Lord for the days of his separation, and shall bring a male

lamb a year old for a trespass *or* guilt offering; but the previous days shall be void *and* lost, because his separation was defiled.

13 And this is the law of the Nazirite, when the days of his separation *and* abstinence are fulfilled: he shall be brought to the door of the tent of meeting,

14 And he shall offer his gift to the Lord, one he-lamb a year old without blemish for a burnt offering, and one ewe lamb a year old without blemish for a sin offering, and one ram without blemish for a peace offering,

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread spread with oil, and their cereal offering, and their drink offerings.

16 And the priest shall present them before the Lord, and shall offer the person's sin offering and his burnt offering.

17 And he shall offer the ram for a sacrifice of peace offerings to the Lord, with the basket of unleavened bread: the priest shall offer also its cereal offering, and its drink offering.

18 And the Nazirite shall shave his consecrated head at the door of the tent of meeting, and shall take the hair and put it on the fire which is under the sacrifice of the peace offerings.

19 And the priest shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazirite, after he has shaven the hair of his separation *and* abstinence.

20 And the priest shall wave them for a wave offering before the Lord; they are a holy portion for the priest, with the breast that is waved and the thigh *or* shoulder that is offered; and after that the Nazirite may drink wine.

21 This is the law for the Nazirite who has made a vow. His offering to the Lord, besides what else he is able to afford, shall be according to the vow which he has vowed, so shall he do ac-

ording to the law for his separation *and* abstinence [as a Nazirite]. [Acts 21: 24, 26.]

22 And the Lord said to Moses,

23 Say to Aaron and his sons, This is the way you shall bless the Israelites. Say to them,

24 The Lord bless you, and watch, guard *and* keep you;

25 The Lord make His face to shine upon *and* enlighten you and be gracious (kind, merciful, and giving favor) to you.

26 The Lord lift up His [approving] countenance upon you, and give you peace [tranquility of heart *and* life continually].

27 And they shall put My name upon the Israelites, and I will bless them.

CHAPTER 7

ON the day that Moses had fully completed setting up the tabernacle, and had anointed and consecrated it and all its furniture, and the altar and all its utensils, and had anointed and set them apart for holy use,

2 The princes *or* leaders of Israel, heads of their fathers' houses, made offerings. These were the leaders of the tribes and were over those who were numbered.

3 And they brought their offering before the Lord, six covered wagons and twelve oxen; a wagon for each two of the princes *or* leaders, and an ox for each one; and they brought them before the tabernacle.

4 Then the Lord said to Moses,

5 Accept the things from them, that they may be used in doing the service of the tent of meeting, and give them to the

Levites, to each man according to his service.

6 So Moses took the wagons and the oxen, and gave them to the Levites.

7 Two wagons and four oxen he gave to the sons of Gershon, according to their service;

8 And four wagons and eight oxen he gave to the sons of Merari, according to their service, under the supervision of Ithamar the son of Aaron the [high] priest.

9 But to the sons of Kohath he gave none; because they were assigned the care of the sanctuary *and* the holy things which had to be carried on their shoulders.

10 And the princes *or* leaders offered sacrifices for the dedication of the altar [of burnt offering] on the day that it was anointed; and they offered their sacrifice before the altar.

11 And the Lord said to Moses, They shall offer their offerings, each prince *or* leader on his day, for the dedication of the altar.

12 He who offered his offering the first day was Nahshon son of Amminadab, of the tribe of Judah.

13 And his offering was one silver platter, the weight of which was 130 shekels, one silver basin of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a cereal offering;

14 One golden bowl of ten shekels, full of incense;

15 One young bull, one ram, one male lamb a year old, for a burnt offering;

16 One male goat for a sin offering;

17 And ^bfor the sacrifice of peace

b) Verses 12 to 17 give the detailed description of one tribe leader's offering. Then, instead of saying that all the gifts of the other tribe leaders were exactly like this one and naming the leaders, the record goes on for *seventy* verses repeating what has already been said, *eleven* more times! Why? These things "were written for our learning" (Rom. 15:4). Let us seek the answer. Other commentators give *Matthew Henry* credit for giving the correct view. He says that, both by appointing that each tribal leader was to have a separate day for his gift, and in giving the reports equal space, regardless of the contrast in the tribe's strength and rank in the camp, God had a definite purpose. It was "that an equal honor might thereby be put on each several tribe. . . Thus it was intimated that all the tribes of Israel had an equal share in the altar, and an equal share in the sacrifices that were offered upon it. Though one tribe was posted more honorably in the camp than another, yet they and their services were all alike acceptable to God. . . Rich and poor meet together before God. . . He was letting us know that what is given is lent to the Lord, and He carefully records it, with every one's name prefixed to his gift, because what is so given (as a labor of love, Heb. 6:10) He will repay. Christ took particular notice of what was cast into the treasury (Mark 12:41)."

offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Nahshon son of Amminadab.

18 The second day Nethanel son of Zuar, leader [of the tribe] of Issachar, offered.

19 He gave for his offering one silver platter, the weight of which was 130 shekels, one silver basin of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mixed with oil for a cereal offering;

20 One golden bowl of ten shekels, full of incense;

21 One young bull, one ram, one male lamb a year old, for a burnt offering;

22 One male goat for a sin offering;

23 And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Nethanel son of Zuar.

24 The third day Eliab son of Helon, leader of the sons of Zebulun, offered.

25 His offering was one silver platter, the weight of which was 130 shekels, one silver basin of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mixed with oil for a cereal offering;

26 One golden bowl of ten shekels, full of incense;

27 One young bull, one ram, one male lamb a year old, for a burnt offering;

28 One male goat for a sin offering;

29 And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Eliab son of Helon.

30 The fourth day Elizur son of Shedeur, leader of the sons of Reuben, offered.

31 His offering was one silver platter of the weight of 130 shekels, one silver basin of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mixed with oil for a cereal offering;

32 One golden bowl of ten shekels, full of incense;

33 One young bull, one ram, one male lamb a year old, for a burnt offering;

34 One male goat for a sin offering;

35 And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Elizur son of Shedeur.

36 The fifth day Shelumiel son of Zurishaddai, leader of the sons of Simeon, offered.

37 His offering was one silver platter, the weight of which was 130 shekels, one silver basin of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mixed with oil for a cereal offering;

38 One golden bowl of ten shekels, full of incense;

39 One young bull, one ram, one male lamb a year old, for a burnt offering;

40 One male goat for a sin offering;

41 And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Shelumiel son of Zurishaddai.

42 The sixth day Eliasaph son of Deuel, leader of the sons of Gad, offered.

43 His offering was one silver platter of the weight of 130 shekels, a silver basin of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mixed with oil for a cereal offering;

44 One golden bowl of ten shekels, full of incense;

45 One young bull, one ram, one male lamb a year old, for a burnt offering;

46 One male goat for a sin offering;

47 And for the sacrifice of peace offerings, two oxen, five rams, five male goats and five male lambs a year old. This was the offering of Eliasaph son of Deuel.

48 The seventh day Elishama son of Ammihud, leader of the sons of Ephraim, offered.

49 His offering was one silver platter,

the weight of which was 130 shekels, one silver basin of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mixed with oil for a cereal offering;

50 One golden bowl of ten shekels, full of incense;

51 One young bull, one ram, one male lamb a year old, for a burnt offering;

52 One male goat for a sin offering;

53 And for the sacrifice of peace offerings, two oxen, five rams, five male goats and five male lambs a year old. This was the offering of Elishama son of Amihud.

54 The eighth day Gamaliel son of Pedahzur, leader of the sons of Manasseh, offered.

55 His offering was one silver platter the weight of 130 shekels, one silver basin of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mixed with oil for a cereal offering;

56 One golden bowl of ten shekels, full of incense;

57 One young bull, one ram, one male lamb a year old, for a burnt offering;

58 One male goat for a sin offering;

59 And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Gamaliel son of Pedahzur.

60 The ninth day Abidan the son of Gideoni, prince or leader of the sons of Benjamin, offered.

61 His offering was one silver platter, the weight of which was 130 shekels, one silver basin of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mixed with oil for a cereal offering;

62 One golden bowl of ten shekels, full of incense;

63 One young bull, one ram, one male lamb a year old, for a burnt offering;

64 One male goat for a sin offering;

65 And for the sacrifice of peace offer-

ings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Abidan son of Gideoni.

66 The tenth day Ahiezer son of Ammishaddai, leader of the sons of Dan, offered.

67 His offering was one silver platter, the weight of which was 130 shekels, one silver basin of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mixed with oil for a cereal offering;

68 One golden bowl of ten shekels, full of incense;

69 One young bull, one ram, one male lamb a year old, for a burnt offering;

70 One male goat for a sin offering;

71 And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Ahiezer son of Ammishaddai.

72 The eleventh day Pagiel son of Ochran, leader of the sons of Asher, offered.

73 His offering was one silver platter, the weight of which was 130 shekels, one silver basin of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mixed with oil for a cereal offering;

74 One golden bowl of ten shekels, full of incense;

75 One young bull, one ram, one male lamb a year old, for a burnt offering;

76 One male goat for a sin offering;

77 And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Pagiel son of Ochran.

78 The twelfth day Ahira son of Enan, leader of the sons of Naphtali, offered.

79 His offering was one silver platter, the weight of which was 130 shekels, one silver basin of seventy shekels, after the shekel of the sanctuary, both of them

full of fine flour mixed with oil for a cereal offering;

80 One golden bowl of ten shekels, full of incense;

81 One young bull, one ram, one male lamb a year old, for a burnt offering;

82 One male goat for a sin offering;

83 And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Ahira son of Enan.

84 This was the dedication offering for the altar [of burnt offering], on the day when it was anointed, from the leaders of Israel: twelve platters of silver, twelve silver basins, twelve golden bowls;

85 Each platter of silver weighing 130 shekels, each basin seventy; all the silver vessels weighed 2,400 shekels after the shekel of the sanctuary,

86 The twelve golden bowls full of incense, weighing ten shekels apiece, after the shekel of the sanctuary, all the gold of the bowls being 120 shekels;

87 All the oxen for the burnt offering were twelve bulls, the rams twelve, the male lambs a year old twelve, with their cereal offering; and the male goats for a sin offering twelve;

88 And all the oxen for the sacrifice of the peace offerings were twenty-four bulls, the rams sixty, the male goats sixty, the male lambs a year old sixty. This was the dedication of the altar [of burnt offering] after it was anointed.

89 And when Moses went into the tent of meeting to speak with the Lord, he heard the Voice speaking to him from above the mercy seat that was upon the ark of the testimony, from between the two cherubim; and He spoke to [Moses].

CHAPTER 8

AND the Lord said to Moses,
2 Say to Aaron, When you set up *and* light the lamps, the seven lamps shall be made to give light in front of the lampstand.

3 And Aaron did so; he lighted the lamps of the lampstand to give light in front of it, as the Lord commanded Moses.

4 And this was the workmanship of the candlestick, beaten *or* turned gold, being beaten work from its base to its flowers; according to the pattern which the Lord had shown Moses, so he made the lampstand.

5 And the Lord said to Moses,

6 Take the Levites from among the Israelites and cleanse them.

7 And thus you shall do to them to cleanse them: sprinkle the water of purification [water to be used in case of sin] upon them, and let them pass a razor over all their flesh, and wash their clothes and cleanse themselves. [Num. 19:17, 18.]

8 Then let them take a young bull and its cereal offering of fine flour mixed with oil, and another young bull you shall take for a sin offering.

9 You shall present the Levites before the tent of meeting, and you shall assemble the whole Israelite congregation.

10 And you shall present the Levites before the Lord, and the Israelites shall put their hands upon the Levites.

11 And Aaron shall offer the Levites before the Lord as a wave offering from the Israelites *and* on their behalf, that they may do the service of the Lord.

12 Then the Levites shall lay their hands upon the heads of the bulls; and you shall offer the one for a sin offering and the other for a burnt offering to the Lord, to make atonement for the Levites.

c) There are many lessons for the Christian in this section (verses 5-22). He sees here the importance of each member of God's family having his own particular task. Cp. I Cor. 12. It is necessary that special men be designated for particular duties in order that the work of God's kingdom shall be done in orderly fashion. Those who do the work of God must be cleansed from all defilement of flesh and spirit. No one is fit in himself to serve God. It is only as we see ourselves as guilty sinners saved through the sacrifice of the Lord Jesus Christ at Calvary that we can do anything that is worth while in God's sight. All our righteousnesses apart from Him are but "filthy rags" (Isa. 64:6). (*The New Bible Commentary*).

13 And you shall present the Levites before Aaron and his sons, and offer them as a wave offering to the Lord.

14 Thus you shall separate the Levites from among the Israelites, and the Levites shall be Mine [in a very special sense].

15 And after that the Levites shall go in to do service at the tent of meeting, when you have cleansed them and offered them as a wave offering.

16 For they are wholly given to Me from among the Israelites; instead of all who open the womb, the first-born of all the Israelites, I have taken the Levites for Myself.

17 For all the first-born of the Israelites are Mine, both of man and beast; on the day that I smote every first-born in the land of Egypt [not of Israel], I consecrated them *and* set them apart for Myself.

18 And I have taken the Levites instead of all the first-born of the Israelites.

19 And I have given the Levites as a gift to Aaron and to his sons from among the Israelites, to do the service of the Israelites at the tent of meeting, and to make atonement for them, that there may be no plague among the Israelites if they should come near the sanctuary.

20 So Moses and Aaron and all the congregation of the Israelites did thus to the Levites; according to all that the Lord commanded Moses concerning [them], so did the Israelites to them.

21 The Levites cleansed *and* purified themselves and they washed their clothes; and Aaron offered them as a wave offering before the Lord, and Aaron made atonement for them to cleanse them.

22 And after that the Levites went in to do their service in the tent of meeting in attendance upon Aaron and his sons; as the Lord had commanded Moses concerning the Levites, so did they to them.

23 And the Lord said to Moses,

24 This is what applies to the Levites:

from twenty-five years old and upward they shall go in to perform the work of the service of the tent of meeting,

25 And from the age of fifty years they shall retire from the warfare of the service and serve no more,

26 But shall help their brethren in the tent of meeting, [to attend to protecting the sacred things from being profaned], but shall do no regular *or* heavy service. Thus shall you direct the Levites in regard to their duties.

CHAPTER 9

THE Lord said to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt,

2 Let the Israelites keep the passover at its appointed time.

3 On the fourteenth day of this month, in the evening, you shall keep it at its appointed time; according to all its statutes and ordinances you shall keep it.

4 So Moses told the Israelites they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month in the evening in the wilderness of Sinai; according to all that the Lord commanded Moses, so the Israelites did.

6 And there were certain men who were defiled by touching the dead body of a man, so they could not keep the passover on that day; and they came before Moses and Aaron on that day;

7 Those men said to [Moses], We are defiled by touching the dead body. Why are we prevented from offering the Lord's offering at its appointed time among the Israelites?

8 And Moses said to them, Stand still, and I will hear what the Lord will command concerning you.

9 And the Lord said to Moses,

10 Say to the Israelites, If any man of you or of your posterity shall be unclean by reason of touching a dead body, or is far off on a journey, still he shall keep the passover to the Lord.

11 The fourteenth day of the second month in the evening they shall keep it, and eat it with unleavened bread and bitter herbs.

12 They shall leave none of it until the morning, nor break any bone of it; according to all the statute for the passover they shall keep it. [John 19:36.]

13 But the man who is clean, and is not on a journey, yet does not keep the passover, that person shall be cut off from among his people; because he did not bring the Lord's offering at its appointed time, that man shall bear [the penalty of] his sin.

14 And if a stranger sojourns among you, and will keep the passover to the Lord, according to [its] statute and its ordinance, so shall he do; you shall have one statute both for the temporary resident and for him who was born in the land.

15 And on the day that the tabernacle was erected the cloud [of God's presence] covered the tabernacle, that is, the tent of the testimony; and at evening it was over the tabernacle, having the appearance of [a pillar of] fire until the morning. [Exod. 13:21.]

16 So it was constantly; the cloud covered it by day, and the appearance of fire by night.

17 Whenever the cloud was taken up from over the tent, then after that the Israelites journeyed; and in the place where the cloud rested, there the Israelites encamped.

18 At the Lord's command the Israelites journeyed, and at [His] command they encamped; as long as the cloud rested upon the tabernacle they remained encamped.

19 Even when the cloud tarried upon the tabernacle many days, the Israelites kept the Lord's charge, and did not set out.

20 And sometimes the cloud was only a few days upon the tabernacle, but according to the command of the Lord they remained encamped, or they journeyed.

21 And sometimes the cloud remained [over the tabernacle] from evening only until morning, but when the cloud was taken up they journeyed; whether it was taken up by day or by night, they journeyed.

22 Whether it was two days, or a month, or a longer time, that the cloud tarried upon the tabernacle, dwelling on it, the Israelites remained encamped; but when it was taken up, they journeyed.

23 At the command of the Lord they remained encamped, and at [His] command they journeyed; they kept the charge of the Lord, at the command of the Lord by Moses.

CHAPTER 10

AND the Lord said to Moses,
2 Make two trumpets of silver; of hammered or turned work you shall make them, that you may use them to call the congregation, and for breaking camp.

3 When they both are blown, all the congregation shall assemble before you at the door of the tent of meeting.

4 And if one blast on a single trumpet is blown, then the princes or leaders, heads of the tribes of Israel, shall gather themselves to you.

5 When you blow an alarm, the camps on the east side [of the tabernacle] shall set out.

6 When you blow an alarm the second time, then the camps on the south side shall set out. An alarm shall be blown whenever they are to set out on their journeys.

7 When the congregation is to be assembled, you shall blow [the trumpets in short, sharp tones], but not blast an alarm.

8 And the sons of Aaron, the priests, shall blow the trumpets, and the trumpets shall be to you for a perpetual statute throughout your generations.

9 When you go to war in your land against the enemy that oppresses you, then blow an alarm with the trumpets, that you may be remembered before the

Lord your God, and you shall be saved from your enemies.

10 Also in the day of rejoicing, and in your set feasts and at the beginnings of months, you shall blow the trumpets over your burnt offerings and your peace offerings; thus they may be a remembrance before your God; I am the Lord your God.

11 On the twentieth day of the second month, in the second year [since leaving Egypt], the cloud [of the Lord's presence] was taken up from over the tabernacle of the testimony,

12 And the Israelites took their journey by stages out of the wilderness of Sinai, and the [guiding] cloud rested in the wilderness of Paran.

13 When the journey was to begin, at the command of the Lord by Moses,

14 In the first place went the standard of the camp of the sons of Judah by their companies; and over their host was Nahshon son of Amminadab.

15 And over the host of the tribe of the sons of Issachar was Nethanel son of Zuar.

16 And over the host of the tribe of the sons of Zebulun was Eliab son of Helon.

17 When the tabernacle was taken down, the sons of Gershon and Merari, bearing [it] on their shoulders, set out.

18 The standard of the camp of Reuben set forward by their companies; and over Reuben's host was Elizur son of Shedeur.

19 And over the host of the tribe of the sons of Simeon was Shelumiel son of Zurishaddai.

20 And over the host of the tribe of the sons of Gad was Eliasaph son of Deuel.

21 Then the Kohathites set forward, bearing the holy things, and the tabernacle was set up before they arrived.

22 And the standard of the camp of the sons of Ephraim set forward according to their companies; and over

Ephraim's host was Elishama son of Ammihud.

23 Over the host of the tribe of the sons of Manasseh was Gamaliel son of Pedahzur.

24 And over the host of the tribe of the sons of Benjamin was Abidan son of Gideon.

25 Then the standard of the camp of the sons of Dan, which was the rear guard of all the camps, set forward according to their companies; and over Dan's host was Ahiezer son of Ammishaddai.

26 And over the host of the tribe of the sons of Asher was Pagiel son of Ochran.

27 And over the host of the tribe of the sons of Naphtali was Ahira son of Enan.

28 This was the Israelites' order of march by their hosts, when they set out.

29 And Moses said to Hobab, son of Raguél the Midianite, Moses' father-in-law, We are journeying to the place of which the Lord said, I will give it to you; come with us, and we will do you good; for the Lord has promised good concerning Israel.

30 And Hobab said to him, I will not go; I will depart to my own land and to my family.

31 And Moses said, ^dDo not leave us, I pray you; for you know how we are to encamp in the wilderness and you will serve as eyes for us.

32 And if you will go with us, it shall be that whatever good the Lord does to us, the same we will do to you.

33 They departed from the mountain of the Lord [Mount Sinai] three days' journey; and the ark of the covenant of the Lord went before them in the three days' journey to seek out a resting place for them.

34 The cloud of the Lord was over them by day, when they went forward from the camp.

35 Whenever the ark set out, Moses

d) The record does not say so, but Hobab seems to have remained with the Israelites, for later history shows that his descendants lived in Canaan (Judg. 1:16; 1 Sam. 15:6).

said, Rise up, Lord; let Your enemies be scattered, and let those who hate You flee before You. [Ps. 68:1, 2.]

36 And when it rested, he said, Return O Lord, to the ten thousand thousands in Israel.

CHAPTER 11

AND the people grumbled *and* deplored their hardships, which was evil in the ears of the Lord; and when the Lord heard it, His anger was kindled; and the fire of the Lord burned among them, and devoured those in the outlying parts of the camp.

2 The people cried to Moses; and when Moses prayed to the Lord the fire subsided.

3 He called the name of the place Taberah [burning] because the fire of the Lord burned among them.

4 And the mixed multitude among them [the rabble who followed Israel from Egypt] began to lust greatly [for familiar *and* dainty food]; and the Israelites wept again, and said, Who will give us meat to eat?

5 We remember the fish we ate freely in Egypt *and* without cost, the cucumbers, melons, leeks, onions, and garlic.

6 But now our soul [our strength] is dried up; there is nothing at all [in the way of food] to be seen but this manna.

7 The manna was like coriander seed, and its appearance was like that of bdellium [perhaps a precious stone].

8 The people went about and gathered it, and ground it in mills or beat it in mortars and boiled it in pots, and made cakes of it; and it tasted like cakes baked with fresh oil.

9 And when the dew fell on the camp in the night, the manna fell with it.

10 And Moses heard the people weeping throughout their families, every man at the door of his tent; and the anger of the Lord blazed hotly, and in the eyes of Moses it was evil.

11 And Moses said to the Lord, Why

have You dealt ill with Your servants? And why have I not found favor in Your sight, that You lay the burden of all this people on me?

12 Have I conceived all this people? Have I brought them forth, that You should say to me, Carry them in your bosom, as a nursing father carries the sucking child, to the land which You swore to their fathers [to give them]?

13 Where should I get meat to give to all these people? For they weep before me and say, Give us meat, that we may eat.

14 I am not able to carry all these people alone, because the burden is too heavy for me.

15 And if this is the way You deal with me, kill me, I pray You, at once and be granting me a favor, and let me not see my wretchedness [in the failure of all my efforts].

16 And the Lord said to Moses, Gather for Me ^eseventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; and bring them to the tent of meeting, and let them stand there with you.

17 And I will come down and talk with you there; and I will take of the spirit which is upon you, and will put it upon them; and they shall bear the burden of the people with you, so that you may not have to bear it yourself alone.

18 And say to the people, Consecrate yourselves for tomorrow, and you shall eat meat; for you have wept in the hearing of the Lord, saying, Who will give us meat to eat? For it was well with us in Egypt. Therefore the Lord will give you meat, and you shall eat.

19 You shall not eat one day, or two, or five, or ten, or twenty days;

20 But a whole month, until [you are satiated and vomit it up violently, and it] comes out at your nostrils, and is disgusting to you; because you have rejected *and* despised the Lord Who is

e) A council of seventy elders had existed the year before this (Exod. 24:9), the origin of the Sanhedrin, the highest Jewish assembly for government in the time of our Lord; usually translated "council."

among you, and have wept before Him, saying, Why did we come out of Egypt? [Ps. 106:13-15.]

21 But Moses said, The people, among whom I am, are 600,000 footmen [besides all the women and children], and you have said, I will give them meat that they may eat a whole month!

22 Shall flocks and herds be killed to suffice them? Or shall all the fish of the sea be collected to satisfy them?

23 The Lord said to Moses, Has the Lord's hand [His ability and power] become short [thwarted and inadequate]? You shall see now whether My word shall come to pass for you or not. [Isa. 50:2.]

24 So Moses went out and told the people the words of the Lord, and he gathered seventy men of the elders of the people, and set them round about the tent.

25 And the Lord came down in the cloud, and spoke to him, and took of the Spirit that was upon him, and put it upon the seventy elders; and when the Spirit rested upon them, they prophesied [sounding forth the praises of God and declaring His will]. Then they did so no more. [Cp. v. 29.]

26 But there remained two men in the camp, named Eldad and Medad; the Spirit rested upon them, and they were of those who were selected *and* listed, yet they did not go out to the tent [as told to do]; but they prophesied in the camp.

27 And a young man ran to Moses and said, Eldad and Medad are prophesying [sounding forth the praises of God and declaring His will] in the camp.

28 Joshua son of Nun, the minister of Moses, one of his chosen men, said, My lord Moses, forbid them!

29 But Moses said to him, Are you *envious or* jealous for my sake? Would

that all the Lord's people were prophets, and that the Lord would put His Spirit upon them! [Luke 9:49, 50.]

30 And Moses went back into the camp, he and the elders of Israel.

31 And there went forth a wind from the Lord and brought quails from the sea, and let them fall [so they flew low] beside the camp, about a day's journey on this side and on the other side, around the camp, about two cubits above the ground.

32 And the people rose all that day, and all night, and all the next day, and caught *and* gathered the quails; he who gathered least gathered ten homers; and they spread them out for themselves round about the camp [to cure them by drying].

33 While the meat was yet between their teeth, before it was consumed, the anger of the Lord was kindled against the people, and the Lord smote them with a very great plague.

34 That place was called Kibroth-hattaavah [the graves of sensuous desire], because there they buried the people who lusted, whose physical appetite caused them to sin. [I Cor. 10:1-13.]

35 The Israelites journeyed from Kibroth-hattaavah to Hazeroth, where they remained.

CHAPTER 12

NOW Miriam and Aaron talked against Moses [their brother] because of his *Cushite* wife, for he had married a Cushite woman.

2 And they said, Has the Lord indeed spoken only by Moses? Has He not spoken also by us? And the Lord heard it.

3 Now the man Moses was very meek [gentle, kind and humble] *or* above all the men on the face of the earth.

f) "Moses, the minister of God, rebukes our partial love, Who envy at the gifts bestow'd on those we disapprove. We do not our own spirit know, who wish to see suppressed, The men that Jesus' spirit show, the men whom God hath blest."

Charles Wesley

g) Zipporah, Moses' wife, seems to have died some time before. Marriage with a Canaanite was forbidden, but not with an Egyptian or Cushite. Joseph's wife was an Egyptian (Gen. 41:45).

4 Suddenly the Lord said to Moses, Aaron, and Miriam, Come out, you three, to the tent of meeting. And they three came out.

5 The Lord came down in a pillar of cloud, and stood at the tent door, and called Aaron and Miriam, and they came forward.

6 And He said, Hear now My words: If there is a prophet among you, I the Lord make Myself known to him in a vision, and speak to him in a dream.

7 But not so with My servant Moses; he is entrusted *and* faithful in all My house. [Heb. 3:2, 5, 6.]

8 With him I speak mouth to mouth [directly] clearly and not in dark speeches; and he beholds the form of the Lord. Why then were you not afraid to speak against My servant Moses?

9 And the anger of the Lord was kindled against them, and He departed.

10 And when the cloud departed from over the tent, behold, Miriam was leprous, as white as snow. And Aaron looked at Miriam, and, behold, she was leprous!

11 And Aaron said to Moses, Oh, my lord, I plead with you, lay not the sin upon us, in which we have done foolishly and in which we have sinned.

12 Let her not be as one dead, already half decomposed when he comes out of his mother's womb.

13 And Moses cried to the Lord, saying, Heal her now, O God, I beseech You!

14 And the Lord said to Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut up outside the camp seven days, and after that let her be brought in again.

15 So Miriam was shut up without the camp seven days; and the people did not journey on until Miriam was brought in again.

16 Afterward [they] removed from Hazeroth, and encamped in the wilderness of Paran.

CHAPTER 13

AND the Lord said to Moses, 2 Send men to explore *and* scout out [for yourselves] the land of Canaan, which I give to the Israelites; from each tribe of their fathers you shall send a man, every one a leader *or* head among them.

3 So Moses by the command of the Lord sent scouts from the wilderness of Paran, all of them men who were heads of the Israelites.

4 These were their names: of the tribe of Reuben, Shammua son of Zaccur.

5 Of the tribe of Simeon, Shaphat son of Hori.

6 Of the tribe of Judah, Caleb son of Jephunneh.

7 Of the tribe of Issachar, Igal son of Joseph.

8 Of the tribe of Ephraim, Hoshea [that is, Joshua] son of Nun.

9 Of the tribe of Benjamin, Palti son of Raphu.

10 Of the tribe of Zebulun, Gaddiel son of Sodi.

11 Of the tribe of Joseph, that is, of the tribe of Manasseh, Gaddi son of Susi.

12 Of the tribe of Dan, Ammiel son of Gemalli.

13 Of the tribe of Asher, Sethur son of Michael.

14 Of the tribe of Naphtali, Nahbi son of Vophsi.

15 Of the tribe of Gad, Geuel son of Machi.

16 These are the names of the men whom Moses sent to explore *and* scout out the land. And Moses called Hoshea son of Nun Joshua.

17 Moses sent them to scout out the land of Canaan, and said to them, Get up this way by the Negeb [the South] and go up into the hill country,

18 And see what the land is, and whether the people who dwell there are strong or weak, few or many;

19 And whether the land they live in is good or bad, and whether the cities

they dwell in are camps or strongholds,

20 And what the land is, whether it is fat or lean, whether there is timber on it, or not. And be of good courage, and bring some of the fruit of the land. Now the time was the time of the first ripe grapes.

21 So they went up, and scouted through the land from the wilderness of Zin to Rehob, to the entrance of Hamath.

22 And then went up into the South [the Negeb], and came to Hebron; and Ahiman, Sheshai, and Talmi [probably three tribes of] the sons of Anak were there. (Hebron was built seven years before Zoan in Egypt.)

23 And they came to the Valley of Eshcol, and cut down from there a branch with one cluster of grapes, and they carried it on a pole between two [of them]; they brought also some pomegranates and figs.

24 That place was called the Valley of Eshcol [cluster], because of the cluster which the Israelites cut down there.

25 And they returned from scouting out the land after forty days.

26 They came to Moses and Aaron and to all the Israelite congregation in the wilderness of Paran at Kadesh, and brought them word, and showed them the land's fruit.

27 They told Moses, We came to the land to which you sent us; surely it flows with milk and honey; this is its fruit.

28 But the people who dwell there are strong, and the cities are ^hfortified and very large; moreover there we saw the sons of Anak [of great stature and courage].

29 Amalek dwells in the land of the South [the Negeb]; the Hittite, the Jebusite, and the Amorite dwell in the hill country; and the Canaanite dwells by the sea, and along by the side of the Jordan [River].

30 Caleb quieted the people before

Moses, and said, Let us go up at once and possess it; we are well able to conquer it.

31 But his fellow scouts said, We are not able to go up against the people [of Canaan]; for they are stronger than we are.

32 So they brought the Israelites an evil report of the land which they had scouted out, saying, The land, through which we went to spy it out, is a land that devours its inhabitants; and all the people that we saw in it are men of great stature.

33 There we saw the Nephilim [or giants], the sons of Anak, who come from the giants; and we were in our own sight as grasshoppers. and so we were in their sight.

CHAPTER 14

AND all the congregation cried out with a loud voice, and [they] wept that night.

2 All the Israelites grumbled and deplored their situation, accusing Moses and Aaron, to whom the whole congregation said, Would that we had died in Egypt! Or that we had died in this wilderness!

3 Why does the Lord bring us to this land, to fall by the sword? Our wives and little ones will be a prey; is it not better for us to return to Egypt? [Acts 7:37-39.]

4 And they said one to another, Let us choose a captain and return to Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of Israelites.

6 And Joshua son of Nun and Caleb son of Jephunneh, who were among the scouts who had searched the land, rent their clothes;

7 And they said to all the company of Israelites, The land through which we passed as scouts is an exceedingly good land.

8 If the Lord delights in us, then He

^h) The scouts probably had not seen walled cities before, having lived their childhood in Goshen in Egypt. Those who forgot God's power to help them, naturally found the situation formidable, as happens in the lives of most people. "But God" makes all the difference between cowards and Calebs."

will bring us into this land and give it to us, a land flowing with milk and honey.

9 Only do not rebel against the Lord, neither fear the people of the land; for they are bread for us; their defense *and* the shadow [of protection] is removed from over them, but the Lord is with us; fear them not.

10 But all the congregation said to stone [Joshua and Caleb] with stones. But the glory of the Lord appeared at the tent of meeting before all the Israelites.

11 And the Lord said to Moses, How long will this people provoke (spurn, despise) Me? And how long will it be before they believe Me [trusting in, relying on, clinging to Me], for all the signs which I have performed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of you [Moses] a nation greater and mightier than they.

13 But Moses said to the Lord, Then the Egyptians will hear of it, for You brought up this people in Your might from among them;

14 And they will tell it to the inhabitants of this land. They have heard that You, Lord, are in the midst of this people [of Israel]: that You, Lord, are seen face to face, and that Your cloud stands over them and that You go before them, in a pillar of cloud by day and in a pillar of fire by night.

15 Now if You kill all this people as one man, then the nations that have heard Your fame will say,

16 Because the Lord was not able to bring this people into the land which He swore to give to them, therefore He has slain them in the wilderness.

17 And now, I pray You, let the power of my Lord be great, as You have promised, saying,

18 The Lord is longsuffering *and* slow to anger, and abundant in mercy *and* lovingkindness, forgiving iniquity and transgression; but He will by no means clear the guilty, visiting the iniquity of the fathers upon the children, upon the

third and fourth generation. [Exod. 34:6, 7.]

19 Pardon, I pray You, the iniquity of this people according to the greatness of Your mercy *and* lovingkindness, and as You have forgiven [them] from Egypt until now.

20 And the Lord said, I have pardoned according to your word;

21 But truly as I live, and as all the earth shall be filled with the glory of the Lord, [Isa. 6:3; 11:9.]

22 Because all those men who have seen My glory and My [miraculous] signs, which I performed in Egypt and in the wilderness, yet have tested *and* proved Me these ten times and have not heeded My voice,

23 Surely they shall not see the land which I swore to give to their fathers; nor shall any who provoked (spurned, despised) Me see it. [Heb. 6:4-11.]

24 But My servant Caleb, because he has a different spirit and has followed Me fully, I will bring into the land into which he went; and his descendants shall possess it.

25 Now, because the Amalekites and the Canaanites dwell in the valley, tomorrow turn and go into the wilderness by way of the Red Sea.

26 And the Lord said to Moses and Aaron,

27 How long will this evil congregation murmur against Me? I have heard the complaints the Israelites murmur against Me.

28 Tell them, As I live, says the Lord, what you have said in My hearing I will do to you:

29 Your dead bodies shall fall in this wilderness; of all who were numbered of you, from twenty years old and upward, who have murmured against Me, [Heb. 3:17-19.]

30 Surely none shall come into the land, in which I swore to make you dwell, except Caleb son of Jephunneh, and Joshua son of Nun.

31 But your little ones, whom you said would be a prey, them will I bring

in, and they shall know the land which you have despised *and* rejected.

32 But as for you, your dead bodies shall fall in this wilderness.

33 And your children shall be wanderers *and* shepherds in the wilderness forty years, and shall suffer for your whoredoms [your infidelity to your espoused God], until your corpses are consumed in the wilderness.

34 After the number of the days in which you spied out the land [of Canaan], even forty days, for each day a year, shall you bear *and* suffer for your iniquities, even forty years; and you shall know My displeasure [the revoking of My promise, *and* My estrangement].

35 I the Lord have spoken; surely this will I do to all this evil congregation that are gathered together against Me; in this wilderness they shall be consumed [by war, disease, plagues] and here they shall die. [I Cor. 10:10, 11.]

36 And the men whom Moses sent to search the land, who returned and made all the congregation grumble *and* complain against him by bringing back a slanderous report of the land,

37 Even those men who brought the evil report of the land, died by a plague before the Lord. [Heb. 3:17-19; Jude 5-7.]

38 But Joshua son of Nun and Caleb son of Jephunneh, who were among the men who went to search the land, lived still.

39 Moses told [the Lord's] words to all the Israelites, and [they] mourned greatly.

40 And they rose early in the morning, and went up to the top of the mountain, saying, Lo, we are here, and we intend to go up to the place which the Lord has promised; for we have sinned.

41 But Moses said, Why now do you transgress the command of the Lord [to turn back by way of the Red Sea] since it will not succeed?

42 Go not up, for the Lord is not

among you, that you be not struck down before your enemies.

43 For the Amalekites and the Canaanites are there before you, and you shall fall by the sword; because you have turned away from following after the Lord, therefore the Lord will not be with you.

44 But they presumed to go up to the heights of the hill country; however, the ark of the covenant of the Lord, and Moses, did not depart out of the camp.

45 Then the Amalekites came down and the Canaanites who dwelt in that hill country, and smote the Israelites and beat them back, even as far as Hormah.

CHAPTER 15

AND the Lord said to Moses,
2 Say to the Israelites, When you come into the land where you are to live, which I am giving you,

3 And will make an offering by fire to the Lord from the herd or from the flock, a burnt offering or a sacrifice to fulfill a special vow or as a freewill offering or in your set feasts, to make a pleasant *and* soothing fragrance to the Lord,

4 Then shall he who brings his offering to the Lord bring a cereal offering of a tenth of an ephah of fine flour mixed with the fourth of a hin of oil.

5 And the fourth of a hin of wine for the drink offering you shall prepare with the burnt offering or for the sacrifice, for each lamb.

6 Or for a ram, you shall prepare for a cereal offering two tenths of an ephah of fine flour mixed with the third of a hin of oil.

7 And for the drink offering you shall offer the third of a hin of wine, for a sweet *and* pleasing odor to the Lord.

8 And when you prepare a bull for a burnt offering, or for a sacrifice in fulfilling a special vow, or peace offerings to the Lord,

9 Then shall one offer with the bull a cereal offering of three tenths of an

ephah of fine flour mixed with half a hin of oil.

10 And you shall bring for the drink offering half a hin of wine, for an offering made by fire, of a pleasant *and* soothing fragrance to the Lord.

11 Thus shall it be done for each bull, or for each ram, or for each of the male lambs, or of the kids.

12 According to the number that you shall prepare, so shall you do to every one according to their number.

13 All who are native born shall do these things in this way in bringing an offering made by fire of a sweet *and* pleasant odor to the Lord.

14 And if a stranger sojourns with you, or whoever may be among you throughout your generations, and will offer an offering made by fire, of a pleasing *and* soothing fragrance to the Lord, as you do, so shall he do.

15 There shall be one [and the same] statute [both] for you [of the congregation] and for the stranger who is a temporary resident with you, a statute for ever throughout your generations: as you are, so shall the stranger be before the Lord.

16 One law and one ordinance shall be for you and for the stranger who sojourns with you.

17 And the Lord said to Moses,

18 Say to the Israelites, When you come into the land to which I am bringing you,

19 Then, when you eat of the food of the land, you shall set apart a portion for a gift to the Lord [called a heave or taken out offering].

20 You shall set apart a cake made of the first of your coarse meal as a gift [to the Lord]; as an offering set apart from the threshing floor, so shall you lift it out or heave it.

21 Of the first of your coarse meal you shall give to the Lord a portion for a gift throughout your generations [your heave or lifted out offering].

22 When you have erred and have not observed all these commandments,

which the Lord has spoken to Moses, 23 Even all that the Lord has commanded you by Moses, from the day that the Lord gave commandment, and onward throughout your generations,

24 Then it shall be, if it was done unwittingly *or* in error without the knowledge of the congregation, that all the congregation shall offer one young bull for a burnt offering, for a pleasant *and* soothing fragrance to the Lord, with its cereal offering, and its drink offering, according to the ordinance, and one male goat for a sin offering.

25 And the priest shall make atonement for all the congregation of the Israelites, and they shall be forgiven: for it was an error, and they have brought their offering, an offering made by fire to the Lord, and their sin offering before the Lord, for their error.

26 And all the congregation of the Israelites shall be forgiven, and the stranger who lives temporarily among them, because all the people were involved in the error.

27 And if any person sins unknowingly *or* unintentionally he shall offer a female goat a year old for a sin offering.

28 And the priest shall make atonement before the Lord for the person who commits an error, when he sins unknowingly *or* unintentionally, to make atonement for him; and he shall be forgiven.

29 You shall have one law for him who sins unknowingly *or* unintentionally, whether he is native born among the Israelites or a stranger who is sojourning among them.

30 But the person who does anything [wrong] willfully *and* openly, whether he is native born or a stranger, that one reproaches, reviles *and* blasphemes the Lord, and that person shall be cut off from among his people [that the atonement made for them may not include him].

31 Because he has despised and rejected the word of the Lord, and has broken His commandment, that person

shall be utterly cut off; his iniquity shall be upon him.

32 While the Israelites were in the wilderness, they found a man who was gathering sticks on the sabbath day.

33 Those who found him gathering sticks brought him to Moses and Aaron, and to all the congregation.

34 They put him in custody, because it was not certain *or* clear what should be done to him.

35 And the Lord said to Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him to death with stones, as the Lord commanded Moses.

37 And the Lord said to Moses,

38 Speak to the Israelites, and bid them make fringes *or* tassels on the corners in the borders of their garments throughout their generations, and put upon the fringe of the borders *or* upon the tassel of each corner a cord of blue;

39 And it shall be to you a fringe *or* tassel that you may look upon and remember all the commandments of the Lord, and do them, that you may not spy out *and* follow after [the desires of] your own heart and your own eyes, after which you used to follow *and* play the harlot [spiritually, if not physically];

40 That you may remember and do all My commandments, and be holy to your God.

41 I am the Lord your God, Who brought you out of the land of Egypt, to be your God; I am the Lord, your God.

CHAPTER 16

NOW Korah son of Izhar, son of Kohath, son of Levi, with Dathan and Abiram sons of Eliab, and On son of Peleth, sons of Reuben, took men;

2 And they rose up before Moses, with certain of the Israelites, 250 princes *or* leaders of the congregation, called to the assembly, men well-known *and* of distinction;

3 And they gathered together against Moses and Aaron, and said to them, (Enough of you!) You take too much upon yourselves, seeing that all the congregation are holy, every one of them, and the Lord is among them. Why then do you lift yourselves up above the assembly of the Lord?

4 And when Moses heard it, he fell upon his face;

5 And he said to Korah and all his company, In the morning the Lord will show who are His, and who is holy, and will cause him to come near to Him; him whom He has chosen will He cause to come near to Him. [II Tim. 2:19.]

6 Do this: Take censers, Korah and all his company,

7 And put fire in them and put incense upon them before the Lord tomorrow; and the man whom the Lord chooses shall be holy. You take too much upon yourselves, you sons of Levi.

8 And Moses said to Korah, Hear, I pray you, you sons of Levi:

9 Does it seem but a small thing to you that the God of Israel has separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister to them;

10 And that He has brought you near to Him, and all your brethren the sons of Levi with you? Would you seek the priesthood also?

11 Therefore you and all your company are gathered together against the Lord. And Aaron, what is he that you murmur against him?

12 And Moses sent to call Dathan and Abiram sons of Eliab, and they said, We will not come up.

13 Is it a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but you must also make yourself a prince over us?

14 Moreover you have not brought us into a land that flows with milk and honey, *or* given us inheritance of fields

and vineyards. Will you bore out the eyes of these men? We will not come up!

15 And Moses was very angry, and said to the Lord, Do not respect their offering! I have not taken one donkey from them, nor have I hurt one of them.

16 And Moses said to Korah, You and all your company be before the Lord tomorrow, you and they, and Aaron.

17 And let every man take his censer, and put incense upon it, and bring before the Lord every man his censer, 250 censers; you also, and Aaron, each his censer.

18 So they took every man his censer, and they put fire in them, and laid incense upon it, and they stood at the entrance of the tent of meeting with Moses and Aaron.

19 Then Korah assembled all the congregation against Moses and Aaron before the entrance of the tent of meeting, and the glory of the Lord appeared to all the congregation.

20 And the Lord said to Moses and Aaron,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and will You be angry with all the congregation?

23 And the Lord said to Moses,

24 Say to the congregation, Get away from around the tents of Korah, Dathan, and Abiram.

25 Then Moses rose up and went to Dathan and Abiram, and the elders of Israel followed him.

26 And he said to the congregation, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest you be consumed in all their sins.

27 So they got away from the tents of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out and stood in the door of their tents, with

their wives, and their sons, and their little ones.

28 And Moses said, By this you shall know that the Lord has sent me to do all these works; for I do not act of my own accord.

29 If these men die the common death of all men, or if [only] what happens to everyone happens to them, then the Lord has not sent me.

30 But if the Lord causes a new thing [to happen], and the earth opens its mouth, and swallows them up, with all that belongs to them, and they go down alive into Sheol [the place of the dead], then you shall understand that these men have provoked (spurned, despised) the Lord!

31 As soon as he stopped speaking, the ground under the offenders split apart,

32 And the earth opened its mouth, and swallowed them and their households, and [Korah and] all [his] men, and all their possessions. [26:10, 11.]

33 They and all that belonged to them, went down alive into Sheol [the place of the dead], and the earth closed upon them; and they perished from among the assembly.

34 And all Israel that were round about them fled at their cry, for they said, Lest the earth swallow us up also.

35 And fire came forth from the Lord, and devoured the 250 men who offered the incense.

36 And the Lord said to Moses,

37 Speak to Eleazar son of Aaron the priest, that he take up the censers out of the burning, and scatter the fire at a distance. For the censers are hallowed,

38 The censers of these men who have sinned against themselves *and* at the cost of their own lives. Let the censers be made into hammered plates for a covering of the altar [of burnt offering]; for they were used in offering before the Lord, therefore they are sacred. They shall be a sign [of warning] to the Israelites.

39 Eleazar the priest took the bronze

censers with which the Levites who were burned had offered incense, and they were hammered into broad sheets for a covering of the [brazen] altar [of burnt offering];

40 To be a memorial [a warning for ever] to the Israelites, so that no outsider, that is, no one not of the descendants of Aaron, should come near to offer incense before the Lord; lest he become as Korah, and as his company, as the Lord said to Eleazar through Moses.

41 But on the morrow all the congregation of the Israelites murmured against Moses and Aaron, saying, You have killed the people of the Lord.

42 When the congregation was gathered against Moses and Aaron, they looked at the tent of meeting, and lo, the cloud covered it, and they saw the Lord's glory.

43 And Moses and Aaron came to the front of the tent of meeting.

44 And the Lord said to Moses,

45 Get away from among this congregation, that I may consume them in a moment. And Moses and Aaron fell on their faces.

46 And Moses said to Aaron, Take a censer, and put fire in it from off the altar, and lay incense on it, and carry it quickly to the congregation, and make atonement for them; for there is wrath gone out from the Lord; the plague has begun!

47 So Aaron took the burning censer as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people; and he put on the incense, and made atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now those who died in the plague were 14,700, besides those who died in the matter of Korah.

50 And Aaron returned to Moses to the door of the tent of meeting, since the plague was stayed.

CHAPTER 17

AND the Lord said to Moses,
2 Speak to the Israelites and get from them rods *or* staves, one for each father's house, from all their leaders according to their fathers' houses, twelve rods; write every man's name on his rod.

3 And you shall write Aaron's name on the rod of Levi [his great-grandfather]. For there shall be one rod for the head of each father's house.

4 You shall lay them up in the tent of meeting before [the ark of] the testimony, where I meet with you.

5 And the rod of the man whom I choose shall bud; and I will make to cease from Me the murmurings of the Israelites, which they murmur against you.

6 And Moses spoke to the Israelites, and every one of their leaders gave him a rod *or* staff, one for each leader, according to their fathers' houses, twelve rods; and the rod of Aaron was among their rods.

7 And Moses deposited the rods before the Lord in the tent of the testimony.

8 And the next day Moses went into the tent of the testimony, and behold, the rod of Aaron for the house of Levi had sprouted and brought forth buds, and produced blossoms, and yielded [ripe] almonds.

9 Moses brought out all the rods from before the Lord to all the Israelites; and they looked, and each man took his rod.

10 And the Lord told Moses, Put Aaron's rod back before the testimony [in the ark], to be kept as a [warning] sign for the rebels; and you shall make an end of their murmurings against Me, lest they die.

11 And Moses did so; as the Lord commanded him, so he did.

12 The Israelites said to Moses, Behold, we perish, we are undone, all undone!

13 Every one who comes near, who comes near the tabernacle of the Lord, dies *or* shall die! Are we all to perish?

CHAPTER 18

AND the Lord said to Aaron, You and your sons and your father's house with you shall bear *and* remove the iniquity of the sanctuary [that is, the guilt for the offenses which the people unknowingly commit when brought into contact with the manifestations of God's presence]. And you and your sons with you shall bear *and* remove the iniquity of your priesthood [your own unintentional offenses].

2 And your brethren also of the tribe of Levi, the tribe of your *forefather*, bring with you, that they may be joined to you and minister to you; but only you and your sons with you shall come before the tent of the testimony [into the holy place where only priests may go and into the most holy place which only the high priest dares enter].

3 And the Levites shall attend you [as servants] and attend to all the duties of the tent; only they shall not come near the sacred vessels of the sanctuary or to the brazen altar, that they, and also you [Aaron], die not.

4 And they shall be joined to you and attend to the duties of the tent of meeting for all the [menial] service of the tent; and no stranger [that is, no layman, any one who is not a Levite] shall come near you [Aaron, and your sons].

5 And you shall attend to the duties of the sanctuary and attend to the altar [of burnt offering and the altar of incense], that there be no wrath any more upon the Israelites [as in the incident of Korah, Dathan and Abiram]. [16: 42-50.]

6 And I, behold, I have taken your brethren the Levites from among the Israelites; to you they are a gift, given to the Lord, to do the [menial] service of the tent of meeting,

7 Therefore you and your sons with you shall attend to your priesthood for everything of the altar [of burnt offering and the altar of incense], and [of the holy of holies] within the veil; and you shall serve. I give you your priesthood as a

service of gift; and the stranger [any one else than Moses or your sons, Aaron] who comes near shall be put to death. [Exod. 40:18, 20, 26.]

8 And the Lord said to Aaron, And I, behold, I have given you the charge of My heave offerings [that is, whatever is taken out and kept of the offerings made to Me], all the dedicated *and* consecrated things of the Israelites; to you have I given them [as your portion] and to your sons, as a continual allowance for ever, by reason of your anointing as priests. [Lev. 7:35.]

9 This shall be yours of the most holy things, reserved from the fire: every offering of the people, every cereal offering and sin offering and trespass offering of theirs, which they shall render to Me, shall be most holy for you [Aaron] and for your sons.

10 As the most holy thing *and* in a sacred place shall you eat of it; every male [of your house] shall eat of it; it shall be holy to you. [Lev. 22:10-16.]

11 And this also is yours, the heave offering of their gift, with all the wave offerings of the Israelites. I have given them to you and to your sons and to your daughters with you as a continual allowance for ever; everyone in your house who is [ceremonially] clean may eat of it.

12 All the best of the oil, and all the best of the (fresh) wine and of the grain, the first fruits of what they give to the Lord, to you have I given them.

13 Whatever is first ripe in the land, which they bring to the Lord, shall be yours; every one who is [ceremonially] clean in your house may eat of it.

14 [Every thing that has been vowed to the Lord] every devoted thing in Israel shall be yours.

15 Everything that first opens the womb in all flesh, which they bring to the Lord, whether it be of men or beasts, shall be yours. Nevertheless the first-born of man you shall surely redeem, and the firstling of unclean beasts you shall redeem.

16 And those that are to be redeemed of them, from a month old shall you redeem, according to your estimate [of their age], for the fixed price of five shekels in silver, according to the shekel of the sanctuary, which is twenty gerahs.

17 But the firstling of a cow or of a sheep or of a goat, you shall not redeem; they [as the first-born of clean beasts, belong to God and] are holy. You shall sprinkle their blood upon the altar, and shall burn their fat for an offering made by fire, for a sweet *and* soothing odor to the Lord.

18 And the flesh of them shall be yours as the wave breast and as the right shoulder are yours.

19 All the heave offerings [that is, the lifted out and kept portions] of the holy things which the Israelites give to the Lord, I give to you and to your sons and your daughters with you, as a continual debt for ever. It is a covenant of salt [that cannot be dissolved or violated] for ever before the Lord for you [Aaron] and for your posterity with you.

20 And the Lord said to Aaron, You shall have no inheritance in the land [of the Israelites], neither shall you have any part among them. I am your portion and your inheritance among the Israelites.

21 And, behold, I have given the Levites all the tithe in Israel for an inheritance, in return for their service which they serve, the [menial] service of the tent of meeting.

22 Henceforth the Israelites shall not come near the tent of meeting [the covered sanctuary, the holy place and the holy of holies], lest they incur guilt and die.

23 But the Levites shall do the [menial] service of the tent of meeting, and they shall bear and remove the iniquity of the people [that is, be answerable for the legal pollutions of the holy things, and offer the necessary atonements for unintentional offenses in these matters]. It shall be a statute for ever in all your generations, that among the

Israelites the Levites have no inheritance [of land].

24 But the tithes of the Israelites, which they present as an offering to the Lord, I have given to the Levites to inherit; therefore I have said to them, Among the Israelites they shall have no inheritance. [They have homes and cities and pasturage to use, but not to possess as their personal inheritance.]

25 And the Lord said to Moses,

26 Moreover you shall say to the Levites, When you take from the Israelites the tithe which I have given you from them for your inheritance, then you shall present an offering from it to the Lord, even a tenth of the tithe [paid by the people].

27 And what you lift out and keep [your heave offering] shall be credited to you as though it were the grain of the threshing floor, and as the fully ripe produce of the vine.

28 Likewise you shall also present an offering to the Lord of all your tithes which you receive from the Israelites; and therefore you shall give this heave offering [lifted out and kept] for the Lord to Aaron the priest.

29 Out of all the gifts to you, you shall present every offering due to the Lord, of all the best of it, even the hallowed part lifted out *and* held back out of it [for the Levites].

30 Therefore you shall say to them, When you have lifted out *and* held back the best from it [and presented it to the Lord by giving it to yourselves, the Levites], then it shall be counted to [you] the Levites just as if it were the increase of the threshing floor or of the winepress.

31 And you may eat it in every place, you and your households; for it is your reward for your service in the tent of meeting.

32 And you shall be guilty of no sin by reason of it when you have lifted out *and* held back the best of it; neither shall you have polluted the holy things

of the Israelites, neither shall you die [because of it].

CHAPTER 19

AND the Lord said to Moses and Aaron,

2 This is the ritual of the law which the Lord has commanded: Tell the Israelites to bring you a red heifer without spot, in which is no blemish, upon which a yoke has never come.

3 And you shall give her to Eleazar the priest, and he shall bring her outside the camp, and she shall be slaughtered before him.

4 Eleazar the priest shall take some of her blood with his finger, and sprinkle it toward the front of the tent of meeting seven times.

5 The heifer shall be burned in his sight, her skin, flesh, blood, and dung;

6 And the priest shall take cedar wood, and hyssop and scarlet stuff, and cast them into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes and bathe his body in water; afterward he shall come into the camp; but he shall be unclean until evening.

8 He who burns the heifer shall wash his clothes and bathe his body in water, and shall be unclean until evening.

9 And a man who is clean shall collect the ashes of the heifer and put them outside the camp in a clean place, and they shall be kept for the congregation of the Israelites for the water for impurity; it is a sin offering.

10 And he who gathers the ashes of the heifer shall wash his clothes, and be unclean until evening. This shall be to the Israelites, and to the stranger who sojourns among them, a perpetual statute.

11 He who touches the dead body of any person shall be unclean seven days.

12 He shall purify himself with the water for impurity [made with the ashes of the burned heifer] on the third day, and on the seventh day he shall be clean; but if he does not purify himself the

third day, then the seventh day he shall not be clean.

13 Whoever touches the corpse of any who has died, and does not purify himself, defiles the tabernacle of the Lord, and that person shall be cut off from Israel; because the water for impurity was not sprinkled upon him, he shall be unclean; his uncleanness is still upon him.

14 This is the law when a man dies in a tent: all who come into the tent, and all that is in the tent, shall be unclean seven days.

15 And every open vessel, which has no covering fastened upon it, is unclean.

16 And whoever in the open fields touches one who is slain with a sword, or a dead body, or a bone of a dead man, or a grave, shall be unclean seven days.

17 And for the unclean they shall take of the ashes of the burning of the sin offering, and running water shall be put with it in a vessel;

18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons who were there, and upon him who touched the bone, or the slain, or the naturally dead, or the grave.

19 And the clean person shall sprinkle [the water for purification] upon the unclean person on the third day and on the seventh day; and on the seventh day the unclean man shall purify himself, and wash his clothes and bathe himself in water, and shall be clean at evening.

20 But the man who is unclean and does not purify himself, that person shall be cut off from among the congregation, because he has defiled the sanctuary of the Lord; the water for purification has not been sprinkled upon him; he is unclean.

21 And it shall be a perpetual statute to them. He who sprinkles the water for impurity [upon another] shall wash his clothes; and he who touches the water for impurity shall be unclean until evening.

22 And whatever the unclean person touches shall be unclean; and any one who touches it shall be unclean until evening.

CHAPTER 20

AND the Israelites, the whole congregation, came into the desert of Zin in the first month. And the people dwelt in Kadesh; Miriam died and was buried there.

2 Now there was no water for the congregation; and they assembled together against Moses and Aaron.

3 And the people contended with Moses, and said, Would that we had died when our brethren died [in the plague] before the Lord! [16:49.]

4 And why have you brought up the congregation of the Lord into this wilderness, that we should die here, we and our livestock?

5 And why have you made us come up out of Egypt, to bring us into this evil place? It is no place of grain, or of figs, or of vines, or of pomegranates; and there is no water to drink.

6 Then Moses and Aaron went from the presence of the assembly to the door of the tent of meeting, and fell on their faces. Then the glory of the Lord appeared to them.

7 And the Lord said to Moses,

8 Take the rod, and assemble the congregation, you and Aaron your brother, and tell the rock before their eyes to give forth its water, and you shall bring forth to them water out of the rock; so you shall give the congregation and their livestock drink.

9 So Moses took the rod from before the Lord, as He commanded him.

10 And Moses and Aaron assembled the congregation before the rock, and Moses said to them, Hear now, you

rebels; must we bring you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their livestock.

12 And the Lord said to Moses and Aaron, Because you did not believe in (rely on, cling to) Me, to sanctify Me in the eyes of the Israelites, you therefore shall not bring this congregation into the land which I have given them. [Ps. 106:32, 33.]

13 These are the waters of Meribah [meaning, strife], where the Israelites contended with the Lord, and He showed Himself holy among them.

14 And Moses sent messengers from Kadesh to the king of Edom, saying, Thus says your kinsman Israel, You know all the adversity and birth pangs that have come upon us [as a nation]:

15 How our fathers went down to Egypt; we dwelt there a long time, and the Egyptians dealt evilly with us and our fathers.

16 But when we cried to the Lord, He heard us, and sent an angel, and brought us forth out of Egypt. Now behold, we are in Kadesh, a city on your country's edge.

17 Let us pass, I pray you, through your country. We will not pass through field or vineyard, or drink of the water of the wells. We will go along the King's Highway; we will not turn aside to the right hand or to the left, until we have passed your borders.

18 But Edom said to him, You shall not go through, lest I come out against you with the sword.

19 And the Israelites said to him, We will go by the highway; and if I and my livestock drink of your water, I will pay

i) "And the Rock was Christ," as I Cor. 10:4 explains. Once smitten, at Rephidim (Exod. 17:6), He did not need to be smitten, crucified, again. To smite the rock twice was to imply that Christ's death on the cross was not effectual or sufficient for time and eternity.

j) Possibly Moses was not aware of the significance of what he had been ordered to do, but God held him responsible for not obeying Him exactly, nevertheless. Obedience to His will is vitally important, whether we understand His purpose or not. "God's will; nothing more; nothing less; nothing else; at any cost," would have been priceless to Moses and Aaron that day, if they had only followed it.

for it. Only let me pass through on foot, nothing else.

20 But Edom said, You shall not go through. And Edom came out against Israel with many people and a strong hand.

21 Thus Edom refused to give Israel passage through his territory, ^kso Israel turned away from him.

22 They journeyed from Kadesh, and the Israelites, even the whole congregation, came to Mount Hor.

23 And the Lord said to Moses and Aaron at Mount Hor, on the border of the land of Edom,

24 Aaron shall be gathered to his people; for he shall not enter the land which I have given to the Israelites, because you both rebelled against My instructions at the waters of Meribah.

25 Take Aaron and Eleazar his son, and bring them up to Mount Hor;

26 Strip Aaron of his vestments, and put them on Eleazar his son; and Aaron shall be gathered to his people, and shall die there.

27 And Moses did as the Lord commanded; and they went up Mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his [priestly] garments, and put them on Eleazar his son; and Aaron died there on the mountain top; and Moses and Eleazar came down from the mountain.

29 When all the congregation saw that Aaron was dead, they wept and mourned for him thirty days, all the house of Israel.

CHAPTER 21

WHEN the Canaanite king of Arad, who dwelt in the South (the Negeb), heard that Israel was coming

by the way of Atharim [the route traveled by the spies sent out by Moses] he fought against Israel, and took some of them captive.

2 And Israel vowed a vow to the Lord, and said, If You will indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the Lord hearkened to Israel, and gave over the Canaanites; and they utterly destroyed them and their cities; and the name of the place was called Hormah [a banned or devoted thing].

4 And they journeyed from Mount Hor by the way to the Red Sea, to go around the land of Edom, and the people became impatient (depressed, much discouraged), because [of the trials] of the way.

5 And the people said against God and against Moses, Why have you brought us out of Egypt to die in the wilderness? For there is no bread, neither is there any water, and we loathe this light (contemptible, unsubstantial) manna.

6 Then the Lord sent fiery (burning) serpents among the people, and they bit the people; and many Israelites died.

7 And the people came to Moses, and said, We have sinned, for we have spoken against the Lord and against you; pray to the Lord, that He may take away the serpents from us. So Moses prayed for the people.

8 And the Lord said to Moses, Make a fiery serpent [of bronze], and set it on a pole; and every one who is bitten, when he looks at it, shall live.

9 And Moses made a serpent of bronze and put it on a pole, and if a serpent had bitten any man, when he looked

k) Israel (Jacob's offspring) did not fight Edom, the offspring of Jacob's brother Esau, because of the Lord's warning, later conveyed in definite instructions (Deut. 23:7). But what had begun as only a quarrel between twin brothers (Gen. 27:41) had now been passed on for generations and was to cost countless lives, extending throughout the Old Testament and into the New, where Herod, remotely related to Esau, tried to take the life of the Babe of Bethlehem, a descendant of Jacob. "See how much wood or how great a forest a tiny spark can set ablaze!" (James 3:5, Amp.)

to the serpent of bronze [attentively, expectantly, with a steady and absorbing gaze], he lived.

10 And the Israelites journeyed on, and encamped at Oboth.

11 They journeyed from Oboth, and encamped at Iye-abarim, in the wilderness opposite Moab, toward the sun-rising.

12 From there they journeyed, and encamped in the Valley of Zared.

13 From there they journeyed and encamped on the other side of [the river] Arnon, which is in the desert *or* wilderness that extends from the frontier of the Amorites; for [the river] Arnon is the boundary of Moab, between Moab and the Amorites.

14 That is why it is said in the Book of the Wars of the Lord, Waheb in Suphah, and the valleys of [the branches of] the Arnon [River],

15 And the slope of the valleys that stretch toward the site of Ar, and find support on the border of Moab.

16 From there the Israelites went on to Beer [meaning, a well]; that is the well of which the Lord had said to Moses, Assemble the people together, and I will give them water. [Cp. John 7:37-39.]

17 Then Israel sang this song, Spring up, O well! Let all sing to it! [Rom. 14:17.]

18 The fountain the princes opened, which the nobles of the people hollowed out from their staves. And from the wilderness *or* desert [Israel] *journeyed* to Mattanah;

19 And from Mattanah to Nahaliel; and from Nahaliel to Bamoth;

20 And from Bamoth to the valley that is in the field of Moab, to the top of

Pisgah, which looks down upon Jeshimon *and* the desert.

21 And Israel sent messengers to Sihon king of the Amorites, saying,

22 Let me pass through your land. We will not turn aside into field or vineyard; we will not drink the water of the wells. We will go by the King's Highway until we have passed your border.

23 But Sihon would not allow Israel to pass through his border. Instead Sihon gathered all his people together and went out against Israel into the wilderness, and came to Jahaz, and he fought against Israel.

24 And Israel smote the king of the Amorites with the edge of the sword, and possessed his land from the river Arnon to the river Jabbok, as far as to the Ammonites, for the boundary of the Ammonites was strong.

25 And Israel took all these cities, and dwelt in all the cities of the Amorites, in Heshbon, and in all its towns.

26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab and taken all his land out of his hand, as far as [the river] Arnon.

27 That is why those who sing ballads say, Come to Heshbon, let the city of Sihon be built and established;

28 For fire has gone out of Heshbon, a flame from the city of Sihon; it has devoured Ar of Moab and the lords of the heights of the Arnon.

29 Woe to you, Moab! You are undone, O people of [the god] Chemosh! Moab has given his sons as fugitives, and his daughters into captivity, to Sihon king of the Amorites.

30 We have shot them down; Heshbon has perished as far as Dibon, and

1) Jesus said that as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, "that every one who believes in Him — who cleaves to Him, trusts and relies on Him — may not perish, but have eternal life and [actually] live for ever!" (John 3:14, 15). Obviously this implies that the look that caused the victim of a fiery serpent to be healed was something far more than a casual glance. A "look" would save, but what kind of a look? The Hebrew text here means "look attentively, expectantly, with a steady and absorbing gaze." Or, as Jesus said in the last verse of the chapter quoted above, "He who believes on — has faith in, clings to, relies on — the Son has (now possesses) eternal life." But whoever does not so believe in, cling to, and rely on the Son, "will never see . . . life." The look that saves is not just a fleeting glance; it is a God-honoring, God-answered, fixed and absorbing gaze!

we have laid them waste as far as Nophah, which reaches to Medeba.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jazer, and they took its villages, and dispossessed the Amorites who were there.

33 Then they turned and went up by the way of Bashan; and Og the king of Bashan went out against them, he and all his people, to battle at Edrei.

34 But the Lord said to Moses, Do not fear him, for I have delivered him and all his people and his land into your hand; and you shall do to him as you did to Sihon king of the Amorites, who dwelt at Heshbon.

35 So the Israelites slew Og, and his sons, and all his people, until there was not one left alive; and they possessed his land.

CHAPTER 22

THE Israelites journeyed and encamped in the plains of Moab, on the east side of the Jordan [River] at Jericho.

2 And [the king of Moab] Balak son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was terrified at the people *and* full of dread, because they were many; Moab was distressed *and* overcome with fear because of the Israelites.

4 And Moab said to the elders of Midian, Now will this multitude lick up all that is round about us, as the ox licks up the grass of the field. So Balak son of Zippor the king of the Moabites at that time,

5 Sent messengers to Balaam [a foreteller of events] son of Beor at Pethor, which is by the [Euphrates] River, even to the land of the children of his people, to say to him, There is a people come out from Egypt; behold, they cover the face of the earth, and they have settled down *and* dwell opposite me.

6 Now come, I beg of you, curse this people for me, for they are too powerful for me; perhaps I may be able to defeat

them and drive them out of the land, for I know that he whom you bless is blessed, and he whom you curse is cursed.

7 And the elders of Moab and of Midian departed with the rewards of foretelling in their hand; and they came to Balaam, and told him the words of Balak.

8 And he said to them, Lodge here tonight, and I will bring you word, as the Lord may speak to me. And the princes of Moab abode with Balaam [that night].

9 And God came to Balaam, and said, What men are these with you?

10 And Balaam said to God, Balak the son of Zippor, king of Moab, has sent to me, saying,

11 Behold, the people who came out of Egypt cover the face of the earth; come now, curse them for me; perhaps I shall be able to fight against them and drive them out.

12 And God said to Balaam, You shall not go with them; you shall not curse the people, for they are blessed.

13 And Balaam rose up in the morning, and said to the princes of Balak, Go back to your own land, for the Lord refuses to permit me to go with you.

14 So the princes of Moab rose up and went to Balak, and said, Balaam refuses to come with us.

15 Then Balak again sent princes, more of them and more honorable than the first ones.

16 And they came to Balaam, and said to him, Thus says Balak son of Zippor, I beg of you, let nothing hinder you from coming to me.

17 For I will promote you to very great honor, and I will do whatever you tell me; so come, I beg of you, curse this people for me.

18 And Balaam answered the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.

19 Now therefore, I pray you, tarry

here again tonight that I may know what more the Lord will say to me.

20 And God came to Balaam at night, and said to him, If the men come to call you, rise up and go with them; but still only what I tell you may you do.

21 And Balaam rose up in the morning, and saddled his donkey and went with the princes of Moab.

22 And God's anger was kindled because he went; and the Angel of the Lord stood in the way as an adversary against him. Now he was riding upon his donkey, and his two servants were with him.

23 And the donkey saw the Angel of the Lord standing in the way and His sword drawn in His hand, and the donkey turned aside out of the way, and went into the field; and Balaam struck the donkey to turn her into the way.

24 But the Angel of the Lord stood in a path of the vineyards, a wall on this side and a wall on that side.

25 And when the donkey saw the Angel of the Lord, she thrust herself against the wall, and crushed Balaam's foot against it, and he struck her again.

26 And the Angel of the Lord went further, and stood in a narrow place, where there was no room to turn either to the right hand or to the left.

27 And when the donkey saw the Angel of the Lord, she fell down under Balaam; and Balaam's anger was kindled, and he struck the donkey with his staff.

28 And the Lord opened the mouth of the donkey, and she said to Balaam, What have I done to you that you should strike me these three times?

29 And Balaam said to the donkey, Because you have ridiculed *and* provoked me; I wish there were a sword in my hand, for now I would kill you!

30 And the donkey said to Balaam, Am not I your donkey, upon which you have ridden all your life long until this

m) In the report of Moses and the burning bush, "the Angel of the Lord" is identified as the Lord Himself: "the Angel of the Lord appeared to him . . . out of the midst of a bush . . . God called to him out of the midst of the bush . . . Moreover He said, I am . . . God" (Exod. 3:2, 4, 6).

day? Was I ever accustomed to do so to you? And he said, No.

31 Then the Lord opened Balaam's eyes, and he saw the Angel of the Lord standing in the way with His sword drawn in His hand; and he bowed his head, and fell on his face.

32 And the Angel of the Lord said to him, Why have you struck your donkey these three times? See, I came out to stand against *and* resist you, for your behavior is willfully obstinate *and* contrary before Me.

33 And the ass saw Me, and turned from me these three times. If she had not turned from Me, surely I would have slain you, and saved her alive.

34 Balaam said to the Angel of the Lord, I have sinned; for I did not know You stood in the way against me. But now, if my going displeases You, I will return.

35 The Angel of the Lord said to Balaam, Go with the men; but you shall speak only what I tell you. So Balaam went with the princes of Balak.

36 When Balak heard that Balaam had come, he went out to meet him at the city of Moab, on the border formed by the Arnon [River], at the farthest end of the boundary.

37 Balak said to Balaam, Did I not [earnestly] send to you to ask you *to come* to me? Why did you not come? Am not I able to promote you to honor?

38 And Balaam said to Balak, Indeed, I have come to you, but do I now have any power at all to say anything? The word that God puts in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came to Kiriath-huzoth.

40 And Balak offered oxen and sheep, and sent [portions] to Balaam and to the princes who were with him.

41 And on the following day Balak took Balaam and brought him up into

the high places of Bamoth-baal; from there he saw the nearest of the Israelites.

CHAPTER 23

AND Balaam said to Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bull and a ram.

3 And Balaam said to Balak, Stand by your burnt offering, and I will go; perhaps the Lord will come to meet me; and whatever He shows me I will tell you. And he went to a bare height.

4 God met Balaam, who said to Him, I have prepared seven altars, and I have offered on each altar a bull and a ram.

5 And the Lord put a speech in Balaam's mouth, and said, Return to Balak, and thus shall you speak.

6 Balaam returned to Balak, who was standing by his burnt sacrifice, he and all the princes of Moab.

7 Balaam took up his [figurative] speech and said, Balak the king of Moab has brought me from Aram, out of the mountains of the east, saying, Come, curse Jacob for me, and come, violently denounce Israel.

8 How can I curse those God has not cursed? Or how can I [violently] denounce those the Lord has not denounced?

9 For from the top of the rocks I see Israel, and from the hills I behold him. Lo, the people [of Israel] shall dwell alone, and shall not be reckoned and esteemed among the nations.

10 Who can count the dust [the descendants] of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous [those who are upright and in right standing with God], and let my last end be like his! [Ps. 37:37; Rev. 14:13.]

11 And Balak said to Balaam, What have you done to me? I brought you to

curse my enemies, and here you have [thoroughly] blessed them instead!

12 And Balaam answered, Must I not be obedient and speak what the Lord has put in my mouth?

13 Balak said to him, Come with me, I implore you, to another place from which you can see them, though you will see only the nearest and not all of them; and curse them for me from there.

14 So he took Balaam into the field of Zophim, to the top of [Mount] Pisgah, and built seven altars, and offered a bull and a ram on each altar.

15 Balaam said to Balak, Stand here by your burnt offering, while I go to meet the Lord yonder.

16 And the Lord met Balaam, and put a speech in his mouth, and said, Go again to Balak, and speak thus.

17 And when he returned to Balak he was standing beside his burnt offering, and the princes of Moab with him. And Balak said to him, What has the Lord said?

18 Balaam took up his [figurative] discourse and said, Rise up, Balak, and hear; listen [closely] to me, son of Zippor:

19 God is not a man, that He should tell or act a lie, neither the son of man, that He should feel repentance or compunction [for what He has promised]. Has He said, and shall He not do it? Or has He spoken and shall He not make it good?

20 You see, I have received His command to bless Israel. He has blessed, and I cannot reverse or qualify it.

21 [God] has not beheld iniquity in Jacob [for he is forgiven], neither has He seen mischief or perverseness in Israel [for the same reason]. The Lord his God is with Israel, and the shout of praise to their King is among the people. [Rom. 4:7, 8; I John 3:1, 2.]

22 God brought them forth out of

n) The literal fulfillment of this prophecy has been obvious during the whole more than thirty-four centuries since it was spoken. The Jews have always been separate as a nation from other peoples. Though conquered many times, they have never been absorbed by their conquerors or lost their identity. The prophecy had to become true, "for the Lord put [it] . . . in Balaam's mouth" (v. 5).

Egypt; they have as it were the strength of a wild ox.

23 Surely there is no enchantment with *or* against Jacob, neither is there any divination with *or* against Israel. [In due season and even] now it shall be said of Jacob and of Israel, What has God wrought!

24 Behold, a people! He rises up as a lioness, and lifts himself up as a lion; he shall not lie down until he devours the prey; and drinks the blood of the slain.

25 And Balak said to Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered Balak, Did I not say to you, All the Lord speaks, that I must do?

27 And Balak said to Balaam, Come, I implore you; I will take you to another place; perhaps it will please God to let you curse them for me from there.

28 So Balak brought Balaam to the top of [Mount] Peor, that overlooks [the wilderness or desert] Jeshimon.

29 And Balaam said to Balak, Build me here seven altars, and prepare me here seven bulls and seven rams.

30 And Balak did as Balaam had said, and offered a bull and a ram on each altar.

CHAPTER 24

WHEN Balaam saw that it pleased the Lord to bless Israel, he did not go as he had done each time before [superstitiously] to meet with omens *and* signs in the natural world, but he set his face toward the wilderness *or* desert.

2 And Balaam lifted up his eyes, and he saw Israel abiding in their tents according to their tribes. And the Spirit of God came upon him,

3 And he took up his [figurative] discourse and said, Balaam son of Beor, the man whose eye is opened [at last, to see clearly the purposes and will of God],

4 He [Balaam] who hears the words of God, who sees the vision of the Al-

mighty; falling down, but having his eyes open *and* uncovered, he says:

5 How attractive *and* considerable are your tents, O Jacob, *and* your tabernacles, O Israel!

6 As valleys are they spread forth, as gardens by the riverside, as [rare spice] of lign aloes which the Lord has planted, and as cedar trees beside the waters. [Ps. 1:3.]

7 [Israel] shall pour water out of his own buckets [have his own sources of rich blessing *and* plenty], and his offspring shall dwell by many waters, and his king shall be higher than °Agag, and his kingdom shall be exalted.

8 God brought [Israel] forth out of Egypt; [Israel] has strength like the wild ox; he shall eat up the nations his enemies, crushing their bones and piercing them through with his arrows.

9 He couched, he lay down as a lion; and as a lioness, who shall rouse him? Blessed [of God] is he who blesses you [who prays for *and* contributes to your welfare] and cursed [of God] is he who curses you [who in word, thought, or deed would bring harm upon you]. [Matt. 25:40.]

10 Then Balak's anger was kindled against Balaam, and he smote his hands together; and Balak said to Balaam, I called you to curse my enemies, and, behold, you have done nothing but bless them these three times.

11 Therefore now go back where you belong *and* do it in a hurry! I had intended to promote you to great honor; but lo, the Lord has held you back from honor.

12 Balaam said to Balak, Did I not say to your messengers whom you sent to me,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the command of the Lord, to do either good or bad of my own will, but what the Lord says, that will I speak?

14 And now, behold, I am going to

) "Agag" was the title of Amalekite kings, and it represents here the kingdom of the Gentiles. The Amalekites at that time were the most powerful of all the desert tribes (v. 20).

my people; come, I will tell you what this people [Israel] will do to your people [Moab] in the latter days.

15 And he took up his [figurative] discourse, and said, Balaam son of Beor speaks; the man whose eye is opened speaks;

16 He speaks, who heard the words of God, and knew the knowledge of the Most High, who saw the vision of the Almighty, falling down, but having his eyes open *and* uncovered:

17 I see Him but He is not now; I behold Him, but He is not near; a ^pstar shall come forth out of Jacob, and a scepter shall rise out of Israel and shall crush all the corners of Moab, and break down all the sons of Sheth [Moab's sons of tumult]. [Matt. 2:2; Rom. 15:12.]

18 And Edom shall be [taken as] a possession, [Mount] Seir also shall be dispossessed, who were Israel's enemies; while Israel does valiantly.

19 Out of Jacob shall one come having dominion, and shall destroy the remnant from the city.

20 Balaam looked on Amalek and took up his [prophetic] utterance, and said, Amalek is the foremost of the [neighboring] nations, but in his latter end he shall ^acome to destruction.

21 And he looked on the Kenite, and took up his [prophetic] utterance, and said, Strong is your dwelling place, and you set your nest in the rock.

22 Nevertheless the Kenites shall be wasted. How long shall Asshur [Assyria] take you away captive?

23 And he took up his [prophetic] speech, and said, Alas, who shall live when God does this *and* establishes [Assyria]?

24 But ships shall come from Kittim [Cyprus, and the greater part of the Mediterranean's east coast], and shall afflict Assyria and Eber [the Hebrews, certain Arabs, and descendants of Nahor]; and he [the victor], also shall come to destruction.

25 And Balaam rose up, returned to his place, and Balak also went his way.

CHAPTER 25

ISRAEL settled down *and* remained in Shittim, and the people began to play the harlot with the daughters of Moab,

2 Who invited the [Israelites] to the sacrifices of their gods, and [they] ate and bowed down to Moab's gods.

3 So Israel joined himself to [the god] Baal of Peor. And the anger of the Lord was kindled against Israel.

4 And the Lord said to Moses, Take: all the leaders *or* chiefs of the people, and hang them before the Lord in the sun [after killing them], that the fierce anger of the Lord may turn away from Israel.

5 And Moses said to the judges of Israel, Every one of you slay his men who joined themselves to Baal of Peor.

6 And, behold, one of the Israelites came and brought to his brethren a Midianitish woman in the sight of Moses and of all the congregation of Israel, while they were weeping at the door of the tent of meeting [over the divine judgment and the punishment].

7 And when Phinehas son of Eleazar, son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a spear in his hand

8 And went after the man of Israel into the inner room, and thrust both of

p) "This imagery in the hieroglyphic language of the East denotes some eminent ruler — primarily David; but secondarily and pre-eminently, the Messiah" (*Jamieson, Fausset and Brown's Commentary*). Notice that the principal time for these events is set in the prophecy for "the latter days," verse 14. "The prophecy [concerning Moab] was partially, or typically, fulfilled in the time of David (II Sam. 8:2). Moab and Edom represented symbolically the enemies of Christ and His church, and as such will eventually be subdued by the King of kings (Cp. Ps. 60:8)." (*Ellicott's Commentary*). "The star which the wise men from the East saw, and which led them in the way to the newborn King of the Jews," refers clearly to the prophecy of Balaam (Matt. 2:1, 2)." (*Lange's Commentary*).

q) After the time of David (who was forced to rescue two of his wives from Amalekite bandits, I Sam. 30:18) and once later in Hezekiah's time when the Amalekites are mentioned, "they disappear from the field of history . . . So that the word of God here also stood fast; and the first of the surrounding tribes who impiously sought to measure their strength with the cause and people of God were likewise the first to lose their national existence" (*Fairbairn's Bible Encyclopedia*).

them through, the man of Israel, and the woman, through her body. Then the (smiting) plague was stayed from the Israelites.

9 Nevertheless those who died in the (smiting) plague were 24,000.

10 And the Lord said to Moses,

11 Phinehas son of Eleazar, son of Aaron the priest, has turned my wrath away from the Israelites, in that he was jealous with My jealousy among them, so that I did not consume the Israelites in My jealousy.

12 Therefore say, Behold, I give to Phinehas the priest My covenant of peace;

13 And he shall have it, and his descendants after him, the covenant of an everlasting priesthood; because he was jealous for his God, and made atonement for the Israelites. [Ps. 106:28-31.]

14 Now the man of Israel who was slain with the Midianitish woman was Zimri son of Salu, a head of a father's house among the Simeonites.

15 And the Midianitish woman who was slain was Cozbi daughter of Zur; he was head of a father's house in Midian.

16 And the Lord said to Moses,

17 Provoke hostilities with the Midianites and attack them;

18 For they harass you with their wives, with which they have beguiled you in the matter of Peor, and of Cozbi the daughter of the prince of Midian, their sister, who was slain on the day of the plague in the matter of Peor.

CHAPTER 26

AFTER the plague the Lord said to Moses and Eleazar son of Aaron the priest,

2 Take a census of all the [male] congregation of the Israelites from twenty years old and upward, by their fathers' houses, all in Israel able to go to war.

3 And Moses and Eleazar the priest told [the people] in the plains of Moab by Jordan at Jericho,

4 A census of the people shall be

taken, from twenty years old and upward, as the Lord commanded Moses. And the Israelites who came forth out of the land of Egypt were:

5 Reuben, the first-born of Israel; the sons of Reuben: of Hanoch, the family of the Hanochites; of Pallu, the family of the Palluites;

6 Of Hezron, the family of the Hezronites; of Carmi, the family of the Carmites.

7 These are the families of the Reubenites; and their number was 43,730.

8 And the sons of Pallu: Eliab.

9 The sons of Eliab: Nemuel, Dathan, and Abiram. These are the Dathan and Abiram, chosen from the congregation, who contended against Moses and Aaron in the company of Korah, when they contended against the Lord.

10 And the earth opened its mouth and swallowed them up together with Korah, when that company died, and the fire devoured 250 men; and they became a [warning] sign.

11 But Korah's sons did not die.

12 The sons of Simeon according to their families: of Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites; of Jachin, the family of the Jachinites;

13 Of Zerah, the family of the Zerahites; of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites, 22,200.

15 The sons of Gad after their families: of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites;

16 Of Ozni, the family of the Oznites; of Eri, the family of the Erites;

17 Of Arod, the family of the Arodites; of Areli, the family of the Arelites.

18 These, the families of the sons of Gad according to their numbering, totaled 40,500.

19 The sons of Judah were Er and Onan; and Er and Onan died in the land of Canaan.

20 And the sons of Judah according to their families were: of Shelah, the family of the Shelanites; of Perez, the family of the Perezites; of Zerah, the family of the Zerahites.

21 And the sons of Perez were: of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites.

22 These, the families of Judah according to their numbering, totaled 76,500.

23 The sons of Issachar after their families: of Tola, the family of the Tolaites; of Puvah, the family of the Punites;

24 Of Jashub, the family of the Jashubites; of Shimron, the family of the Shimronites.

25 These, the families of Issachar according to their numbering, totaled 64,300.

26 The sons of Zebulun after their families: of Sered, the family of the Seredites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites.

27 These, the families of the Zebulunites according to their numbering, totaled 60,500.

28 The sons of Joseph after their families were Manasseh and Ephraim.

29 The sons of Manasseh: of Machir, the family of the Machirites; and Machir was the father of Gilead; of Gilead, the family of the Gileadites.

30 These are the sons of Gilead: of Jezer, the family of the Jezerites; of Helek, the family of the Helekites;

31 Of Asriel, the family of the Asrielites; of Shechem, the family of the Shechemites;

32 Of Shemida, the family of the Shemidaites; and of Hephher, the family of the Hephherites.

33 Zelophehad son of Hephher had no sons, but daughters: and their names were Mahlah, Noah, Hoglah, Milcah, and Tirzah.

34 These are the families of Manasseh, and their number was 52,700.

35 These are the sons of Ephraim according to their families: of Shuthelah,

the family of the Shuthelahites; of Becher, the family of the Becherites; of Tahan, the family of the Tahanites.

36 And these are the sons of Shuthelah: of Eran, the family of the Eranites.

37 These, the families of the sons of Ephraim according to their number, totaled 32,500. These are the sons of Joseph after their families.

38 The sons of Benjamin according to their families: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites;

39 Of Shephupham, the family of the Shuphamites; of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman; of Ard, the family of the Ardites; of Naaman, the family of the Naamites.

41 These are the sons of Benjamin according to their families; and their number was 45,600.

42 These are the sons of Dan according to their families: of Shuham, the family of the Shuhamites. These are the families of Dan according to their families.

43 All the families of the Shuhamites, according to their number were 64,400.

44 Of the sons of Asher according to their families: of Imnah, the family of the Imnites; of Ishvi, the family of the Ishvites; of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher was Serah.

47 These, the families of the sons of Asher according to their number, totaled 53,400.

48 Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites;

49 Of Jezer, the family of the Jezerites; of Shillem, the family of the Shillemites.

50 These, the families of Naphtali according to their families; and their number totaled 45,400.

51 This was the number of the Israelites, 601,730.

52 And the Lord said to Moses,

53 To these the land shall be divided for inheritance according to the number of names.

54 To a larger tribe you shall give the greater inheritance, and to a small tribe the less inheritance; to each tribe shall its inheritance be given according to its numbers.

55 But the land shall be divided by lot; according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall their inheritance be divided between the larger and the smaller.

57 And these were numbered of the Levites according to their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites.

58 These are the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites. And Kohath was the father of Amram.

59 Amram's wife was Jochebed daughter of Levi, who was born to Levi in Egypt; and she bore to Amram Aaron, Moses, and Miriam their sister.

60 And to Aaron were born Nadab, Abihu, Eleazar, and Ithamar.

61 But Nadab and Abihu died when they offered strange and unholy fire before the Lord.

62 And those numbered of them were 23,000, every male from a month old and upward; for they were not numbered among the Israelites, because there was no inheritance given them among the Israelites.

63 These were those numbered by Moses and Eleazar the priest, who numbered the Israelites in the plains of Moab by Jordan at Jericho.

64 But among these there was not a

man of those numbered by Moses and Aaron the priest, when they numbered the Israelites in the wilderness of Sinai.

65 For the Lord had said of them, They shall surely die in the wilderness. There was not left a man of them, except Caleb son of Jephunneh and Joshua son of Nun.

CHAPTER 27

THEN came the daughters of Zelophehad son of Hopher, son of Gilead, son of Machir, son of Manasseh, from the families of Manasseh son of Joseph. The names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah.

2 They stood before Moses, Eleazar the priest, and the leaders and all the congregation, at the door of the tent of meeting, saying,

3 Our father died in the wilderness; he was not among those who assembled together against the Lord in the company of Korah, but died for his own sin [as did all those who rebelled at Kadesh]; and he had no sons. [Num. 14:26-35.]

4 Why should the name of our father be removed from his family, because he had no son? Give to us a possession among our father's brethren.

5 Moses brought their case before the Lord.

6 And the Lord said to Moses,

7 The daughters of Zelophehad are justified and speak correctly; you shall surely give them an inheritance among their father's brethren, and you shall cause their father's inheritance to pass to them.

8 And say to the Israelites, If a man dies, and has no son, you shall cause his inheritance to pass to his daughter.

9 If he has no daughter, you shall give his inheritance to his brethren.

10 If he has no brethren, give his inheritance to his father's brethren.

11 And if his father has no brethren, then give his inheritance to his next of kin, and he shall possess it. It shall be

to the Israelites a statute and ordinance, as the Lord commanded Moses.

12 And the Lord said to Moses, Go up into this mountain of Abarim, and behold the land I have given to the Israelites.

13 And when you have seen it, you also shall be gathered to your [departed] people as Aaron your brother was gathered,

14 For you disobeyed My order in the wilderness of Zin during the strife of the congregation, to uphold My sanctity [by strict obedience to My authority] at the waters before their eyes. [These are the waters of Meribah in Kadesh in the wilderness of Zin.] [Num. 20:10-12.]

15 And Moses said to the Lord,

16 Let the Lord, the God of the spirits of all flesh, set a man over the congregation,

17 Who shall go out and come in before them, leading them out and bringing them in; that the congregation of the Lord may not be as sheep which have no shepherd.

18 The Lord said to Moses, Take Joshua son of Nun, a man in whom is the Spirit, and lay your hand upon him;

19 And set him before Eleazar the priest and all the congregation, and give him a charge in their sight;

20 And put some of your honor *and* authority upon him, that all the congregation of the Israelites may obey him.

21 He shall stand before Eleazar the priest, who shall inquire for him before the Lord by the judgment of the Urim [one of two articles in the priest's breastplate worn when asking counsel of the Lord for the people]. At Joshua's word the people shall go out and come in, both he and all the Israelite congregation with him.

22 And Moses did as the Lord commanded him; he took Joshua, and set him before Eleazar the priest and all the congregation,

23 And he laid his hands upon him,

and commissioned him, as the Lord commanded through Moses.

CHAPTER 28

AND the Lord said to Moses, 2 Command the Israelites, saying, My offering, My food for My offerings by fire, My sweet *and* soothing odor, you shall be careful to offer to Me at its proper time.

3 And you shall say to the people, This is the offering by fire which you shall offer to the Lord: two male lambs a year old without spot *or* blemish, two day by day, for a continual burnt offering.

4 One lamb you shall offer in the morning, and the other in the evening;

5 Also a tenth of an ephah of flour for a cereal offering, mixed with the fourth of a hin of beaten oil.

6 It is a continual burnt offering, which was ordained in Mount Sinai for a sweet *and* soothing odor, an offering made by fire to the Lord.

7 Its drink offering shall be the fourth of a hin for each lamb; in the holy place you shall pour out a fermented drink offering to the Lord.

8 And the other lamb you shall offer in the evening; like the cereal offering of the morning, and like its drink offering, you shall offer it, an offering made by fire, a sweet *and* soothing odor to the Lord.

9 And on the sabbath day two male lambs a year old without spot *or* blemish, and two tenths of an ephah of flour for a cereal offering, mixed with oil, and its drink offering;

10 This is the burnt offering of every sabbath, besides the continual burnt offering and its drink offering.

11 And at the beginnings of your months you shall offer a burnt offering to the Lord: two young bulls, one ram, seven male lambs a year old without spot *or* blemish;

12 And three tenths of an ephah of fine flour for a cereal offering, mixed with oil for each bull; and two tenths of

an ephah of fine flour for a cereal offering, mixed with oil, for the one ram.

13 And a tenth part of fine flour mixed with oil as a cereal offering for each lamb; for a burnt offering of a sweet *and* pleasant fragrance, an offering made by fire to the Lord.

14 And their drink offerings shall be half a hin of wine for a bull, and the third of a hin for a ram, and a fourth of a hin for a lamb; this is the burnt offering of each month throughout the months of the year.

15 And one male goat for a sin offering to the Lord; it shall be offered in addition to the continual burnt offering and its drink offering.

16 On the fourteenth day of the first month is the Lord's passover.

17 On the fifteenth day of this month is a feast; seven days shall unleavened bread be eaten.

18 On the first day there shall be a holy [summoned] assembly; you shall do no servile work that day.

19 But you shall offer an offering by fire, a burnt offering to the Lord: two young bulls, one ram, and seven male lambs a year old; they shall be without blemish to your knowledge.

20 And their cereal offering shall be of fine flour mixed with oil; three tenths of an ephah shall you offer for a bull, and two tenths for a ram;

21 A tenth shall you offer for each of the seven male lambs,

22 Also one male goat for a sin offering, to make atonement for you.

23 You shall offer these in addition to the burnt offering of the morning, which is for a continual burnt offering.

24 In this way you shall offer daily, for seven days, the food of an offering by fire, a sweet *and* soothing odor to the Lord; it shall be offered in addition to the continual burnt offering and its drink offering.

25 And on the seventh day you shall have a holy [summoned] assembly; you shall do no work befitting a slave *or* a servant.

26 Also in the day of the first fruits, when you offer a cereal offering of new grain to the Lord, at your feast of weeks, you shall have a holy [summoned] assembly; you shall do no servile work.

27 But you shall offer the burnt offering for a sweet, pleasing *and* soothing fragrance to the Lord; two young bulls, one ram, seven male lambs a year old;

28 And their cereal offering of fine flour mixed with oil, three tenths of an ephah for each bull, two tenths for one ram,

29 A tenth for each of the seven male lambs;

30 And one male goat to make atonement for you.

31 You shall offer them in addition to the continual burnt offering and its cereal offering and their drink offerings. See that they are without blemish.

CHAPTER 29

ON the first day of the seventh month [that is, on New Year's day of the civil year], you shall have a holy [summoned] assembly; you shall do no servile work; it is a day of blowing of trumpets for you [every one blowing who will, proclaiming that the glad New Year has come and that the great day of atonement and the feast of tabernacles are now approaching].

2 And you shall offer a burnt offering for a sweet *and* pleasing odor to the Lord: one young bull, one ram, and seven male lambs a year old without blemish.

3 Their cereal offering shall be of fine flour mixed with oil, three tenths of an ephah for a bull, two tenths for a ram,

4 And one tenth of an ephah for each of the seven lambs.

5 And one male goat for a sin offering, to make atonement for you.

6 These in addition to the burnt offering of the new moon, and its cereal offering, and the daily burnt offering and its cereal offering, and their drink offerings, according to the ordinance for them, for a pleasant *and* soothing fra-

grance, an offering by fire to the Lord.

7 And you shall have on the tenth day of this seventh month a holy [summoned] assembly; [it is the great day of atonement, a day of humiliation] and you shall humble *and* abase yourselves; you shall not do any work in it.

8 But you shall offer a burnt offering to the Lord for a sweet *and* soothing fragrance; one young bull, one ram, and seven male lambs a year old; see that they are without blemish.

9 And their cereal offering shall be of fine flour mixed with oil, three tenths of an ephah for the bull, two tenths for the one ram,

10 A tenth for each of the seven male lambs;

11 One male goat for a sin offering, in addition to the sin offering of atonement, and the continual burnt offering and its cereal offering, and their drink offerings.

12 And on the fifteenth day of the seventh month you shall have a holy [summoned] assembly; you shall do no servile work, and you shall keep a feast to the Lord seven days.

13 And you shall offer a burnt offering, an offering by fire, of a sweet *and* pleasing fragrance to the Lord; thirteen young bulls, two rams, and fourteen male lambs a year old; they shall be without blemish.

14 And their cereal offering shall be of fine flour mixed with oil, three tenths of an ephah for each of the thirteen bulls, two tenths for each of the two rams,

15 And a tenth part for each of the fourteen male lambs;

16 Also one male goat for a sin offering, in addition to the continual burnt offering, its cereal offering and its drink offering.

17 And on the second day you shall offer twelve young bulls, two rams, fourteen male lambs a year old without spot *or* blemish,

18 With the cereal offering and the drink offerings for the bulls, the rams,

and the lambs, by number according to the ordinance;

19 Also one male goat for a sin offering, besides the continual burnt offering, its cereal offering, and their drink offerings.

20 And on the third day eleven bulls, two rams, fourteen male lambs a year old without blemish,

21 With their cereal and drink offerings for the bulls, the rams, and the lambs, by number, according to the ordinance.

22 And one male goat for a sin offering, besides the continual burnt offering, its cereal and drink offerings.

23 On the fourth day ten bulls, two rams, and fourteen male lambs a year old without blemish,

24 Their cereal offering and their drink offerings for the bulls, the rams, and the lambs, shall be by number, according to the ordinance.

25 And one male goat for a sin offering, besides the continual burnt offering, its cereal and its drink offerings.

26 And on the fifth day nine bulls, two rams, and fourteen male lambs a year old without spot *or* blemish.

27 And their cereal and drink offerings for the bulls, the rams, and the lambs, by number, according to the ordinance.

28 And one goat for a sin offering, besides the continual burnt offering, and its cereal and drink offerings.

29 And on the sixth day eight bulls, two rams, and fourteen male lambs a year old without blemish.

30 And their cereal offering and their drink offerings for the bulls, the rams, and the lambs, by number, according to the ordinance.

31 And one goat for a sin offering; besides the continual burnt offering, its cereal and its drink offerings.

32 And on the seventh day seven bulls, two rams, and fourteen male lambs a year old without blemish.

33 And their cereal and drink offerings for the bulls, the rams, and the

lambs, by number, according to the ordinance.

34 And one male goat for a sin offering; besides the continual burnt offering, and its cereal and drink offerings.

35 On the eighth day you shall have a solemn assembly; you shall do no servile work.

36 You shall offer a burnt offering, an offering by fire, of a sweet *and* pleasing fragrance to the Lord: one bull, one ram, seven male lambs a year old without blemish.

37 Their cereal and drink offerings for the bull, the ram, and the lambs, shall be by number, according to the ordinance.

38 And one male goat for a sin offering, besides the continual burnt offering and its cereal and drink offerings.

39 These you shall offer to the Lord at your appointed feasts, besides the offerings you have vowed and your free-will offerings, for your burnt offerings, cereal offerings, drink offerings, and peace offerings.

40 And Moses told the Israelites all that the Lord commanded him.

CHAPTER 30

AND Moses said to the heads *or* leaders of the tribes of Israel, This is the thing which the Lord has commanded:

2 If a man vows a vow to the Lord, or swears an oath to bind himself by a pledge, he shall not break *and* profane his word; he shall do according to all that proceeds out of his mouth.

3 Also when a woman vows a vow to the Lord, and binds herself by a pledge, being in her father's house in her youth,

4 And her father hears her vow and her pledge with which she has bound herself, and he offers no objection; then all her vows shall stand, and every pledge with which she has bound herself shall stand.

5 But if her father refuses to allow her [to carry out her vow] on the day that he hears about it, not any of her vows, or

of her pledges with which she has bound herself, shall stand. And the Lord will forgive her, because her father refused to let her [carry out her purpose].

6 And if she is married to a husband while her vows are upon her, or, she has bound herself by a rash utterance,

7 And her husband hears of it, and holds his peace concerning it on the day that he hears it, then her vows shall stand, and her pledge with which she bound herself shall stand.

8 But if her husband refuses to allow her [to keep her vow or pledge] on the day that he hears of it, then he shall make void *and* annul her vow which is upon her, and the rash utterance of her lips by which she bound herself; and the Lord will forgive her.

9 But the vow of a widow, or of a divorced woman, with which she has bound herself, shall stand against her.

10 And if she vowed in her husband's house, or bound herself by a pledge with an oath,

11 And her husband heard it, and did not oppose or prohibit her, then all her vows and every pledge with which she bound herself shall stand.

12 But if her husband positively made them void on the day he heard them, then whatever proceeded out of her lips concerning her vows, or concerning her pledge of herself, shall not stand; her husband has annulled them, and the Lord will forgive her.

13 Every vow, and every binding oath to humble *or* afflict herself, her husband may establish it, or her husband may annul it.

14 But if her husband altogether holds his peace [concerning the matter] with her from day to day, then he establishes *and* confirms all her vows or all her pledges which are upon her; he establishes them because he said nothing to [restrain] her on the day he heard of them.

15 But if he shall nullify them after he hears of them, then he shall be responsible for *and* bear her iniquity.

16 These are the statutes which the Lord commanded Moses, between a man and his wife, and between a father and his daughter, while in her youth in her father's house.

CHAPTER 31

THE Lord said to Moses,
2 Avenge the Israelites on the Midianites; afterward you shall be gathered to your [departed] people.

3 And Moses said to the people, Arm men from among you for the war, that they may go against Midian, and execute the Lord's vengeance on Midian [for seducing Israel]. [Num. 25:16-18.]

4 From each of the tribes of Israel, you shall send 1,000 to the war.

5 So there were provided out of the thousands of Israel, 1,000 from each tribe, 12,000 armed for war.

6 And Moses sent them to the war, 1,000 from each tribe, together with Phinehas son of Eleazar the priest, with the [sacred] vessels of the sanctuary and the trumpets to blow the alarm in his hand.

7 They fought with Midian, as the Lord commanded Moses, and slew every male,

8 Including the five kings of Midian: Evi, Rekem, Zur, Hur, and Reba; also Balaam son of Beor they slew with the sword. [22:31-35; Neh. 13:1, 2.]

9 And the Israelites took captive the women of Midian and their little ones, and all their cattle, their flocks, and their goods as booty.

10 They burned all the cities in which they dwelt, and all their encampments.

11 And they took all the spoil and all the prey, both of man and of beast.

12 Then they brought the captives, the prey, and the spoil to Moses and Eleazar the priest, and to the congregation of the Israelites, at the camp on the plains of Moab by Jordan at Jericho.

13 Moses and Eleazar the priest, and all the princes or leaders of the congregation went to meet them outside the camp.

14 But Moses was angry with the officers of the army, the commanders of thousands and of hundreds, who served in the war.

15 And Moses said to them, Have you let all the women live?

16 Behold, these caused the Israelites, by the counsel of Balaam, to trespass and act treacherously against the Lord in the matter of Peor, and so a (smiting) plague came among the congregation of the Lord. [v. 8; 25:1-9.]

17 Now therefore, kill every male among the little ones, and kill every woman who is not a virgin.

18 But all the young girls who have not known man by lying with him, keep alive for yourselves.

19 Encamp outside the camp seven days; whoever has killed any person, and whoever has touched any slain, purify yourselves and your captives on the third day and on the seventh day.

20 You shall purify every garment, all that is made of skins, all work of goats' hair, and every article of wood.

21 And Eleazar the priest said to the men of war who had gone to battle, This is the statute of the law which the Lord has commanded Moses:

22 Only the gold, the silver, the bronze, the iron, the tin, and the lead,

23 Everything that can stand fire, you shall make go through fire, and it shall be clean. Nevertheless it shall also be purified with the water of impurity; and all that cannot stand fire [such as fabrics] you shall pass through water.

24 And you shall wash your clothes on the seventh day, and you shall be clean, then you shall come into the camp.

25 And the Lord said to Moses,

26 Take the count of the prey that was taken, both of man and of beast, you and Eleazar the priest and the heads of the fathers' houses of the congregation;

27 Divide the booty into two [equal] parts, between the warriors who went out to battle, and all the congregation.

28 And levy a tribute to the Lord from the warriors who went to battle,

one out of 500 of the persons, the oxen, the donkeys, and the flocks.

29 Take [this tribute] from the warrior's half and give it to Eleazar the priest as an offering to the Lord.

30 And from the Israelites' half [of the booty] you shall take one out of every fifty of the persons, the oxen, the donkeys, the flocks, and of all livestock, and give them to the Levites who have charge of the tabernacle of the Lord.

31 And Moses and Eleazar the priest did as the Lord commanded Moses.

32 The prey, besides the booty which the men of war took, was: 675,000 sheep,

33 And 72,000 cattle,

34 And 61,000 donkeys,

35 And 32,000 persons in all, of women who were virgins.

36 And the half, the portion of those who went to war, was 337,500 sheep.

37 And the Lord's tribute of the sheep was 675.

38 The cattle were 36,000, of which the Lord's tribute was 72.

39 The donkeys were 30,500, of which the Lord's tribute was 61.

40 The persons were 16,000, of whom the Lord's tribute was 32 persons.

41 And Moses gave the tribute, which was the Lord's offering, to Eleazar the priest, as the Lord commanded Moses.

42 And the Israelites' half, Moses separated from that of the warriors;

43 (Now the congregation's half was 337,500 sheep,

44 And 36,000 cattle,

45 And 30,500 donkeys,

46 And 16,000 persons),

47 Even of the Israelites' half, Moses took one of every 50, both of persons and of beasts, and gave them to the Levites, who had charge of the tabernacle of the Lord, as the Lord commanded Moses.

48 And the officers who were over the thousands of the army, the commanders of thousands and hundreds, came to Moses.

49 They told [him], Your servants have counted the warriors under our

command, and not one man of us is missing.

50 We have brought the Lord's offering, what each man obtained, articles of gold, armlets, bracelets, signet rings, earrings, neck ornaments, to make atonement for ourselves before the Lord.

51 Moses and Eleazar the priest took the gold from them, all wrought articles.

52 And all the gold of the offering that they offered to the Lord, from the commanders of thousands and of hundreds, was 16,750 shekels —

53 For the men of war had taken booty, every man for himself.

54 And Moses and Eleazar the priest received the gold from the commanders of thousands and of hundreds and brought it into the tent of meeting, as a memorial for the Israelites before the Lord.

CHAPTER 32

NOW the sons of Reuben and of Gad had a very great multitude of cattle; and they saw the land of Jazer and the land of Gilead [on the east side of the Jordan], and behold, the place was one for cattle.

2 So the sons of Gad and of Reuben came and said to Moses, Eleazar the priest, and the leaders of the congregation:

3 [The country around] Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon,

4 The land the Lord smote before the congregation of Israel, is a land for cattle; and your servants have cattle.

5 And they said, If we have found favor in your sight, let this land be given to your servants for a possession; do not take us over the Jordan.

6 And Moses said to the sons of Gad and of Reuben, Shall your brethren go to war while you sit here?

7 Why do you discourage the heart of the Israelites from going over into the land which the Lord has given them?

8 Thus your fathers did when I sent

them from Kadesh-barnea to see the land!

9 For when they went up to the Valley of Eshcol, and saw the land, they discouraged the heart of the Israelites from going into the land the Lord had given them;

10 And the Lord's anger was kindled on that day, and He swore, saying,

11 Surely none of the men who came up out of Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac, and to Jacob, because they have not wholly followed Me,

12 Except Caleb son of Jephunneh the Kenizzite, and Joshua son of Nun, for they have wholly followed the Lord.

13 And the Lord's anger was kindled against Israel, and He made them wander in the wilderness for forty years, until all the generation that had done evil in the sight of the Lord was consumed.

14 And behold, you are risen up in your fathers' stead, a brood of sinful men, to increase still more the fierce anger of the Lord against Israel.

15 For if you turn from following Him, He will again abandon them in the wilderness, and you will destroy all this people.

16 But they came near to him, and said, We will build sheepfolds here for our flocks, and walled settlements for our little ones,

17 But we will be ready armed to go before the Israelites, until we have brought them to their place. Our little ones shall dwell in the fortified settlements because of the people of the land.

18 We will not return to our homes until the Israelites have inherited every man his inheritance.

19 For we will not inherit with them on the [west] side of Jordan and beyond, because our inheritance is fallen to us on this side of Jordan eastward.

20 Moses replied, If you will do as you say, going armed before the Lord to war,

21 And every armed man of you will pass over Jordan before the Lord, until He has driven out His enemies before Him,

22 And the land is subdued before the Lord; then afterward you shall return and be guiltless [in this matter] before the Lord and before Israel, and this land shall be your possession before the Lord.

23 But if you will not do so, behold, you have sinned against the Lord; and be sure your sin will find you out.

24 Build settlements for your little ones, and folds for your sheep; and do that of which you have spoken.

25 And the sons of Gad and of Reuben said to Moses, Your servants will do as my lord commands.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead;

27 But your servants will pass over, every man armed for war, before the Lord to battle, as my lord says.

28 So Moses gave command concerning them to Eleazar the priest and Joshua son of Nun and the heads of the fathers' houses of the tribes of Israel;

29 And Moses said to them, If the sons of Gad and Reuben will pass with you over Jordan, every man armed to battle before the Lord, and the land shall be subdued before you, then you shall give them the land of Gilead for a possession;

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 The sons of Gad and Reuben answered, As the Lord has said to your servants, so will we do.

32 We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours.

33 Moses gave to them, to the sons of Gad and of Reuben and to half the tribe of Manasseh son of Joseph, the kingdom of Sihon king of the Amorites and the kingdom of Og king of Bashan, the land

with its cities and their territories, even the cities round about the country.

34 And the sons of Gad built Dibon, Ataroth, Aroer,

35 Atroth-shophan, Jazer, Jogbehah,

36 Beth-nimrah, and Beth-haran, fortified cities, and folds for sheep.

37 And the sons of Reuben built Heshbon, Elealeh, Kiriathaim,

38 Nebo, and Baal-meon (their names to be changed), and Shibmah; and they gave other names to the cities they built.

39 And the sons of Machir son of Manasseh went to Gilead, and took it, and dispossessed the Amorites who were in it.

40 And Moses gave Gilead to Machir son of Manasseh, and he settled in it.

41 Jair son of Manasseh took their villages, and called them Havvoth-jair.

42 And Nobah took Kenath and its villages, and called it Nobah, after his own name.

CHAPTER 33

THESSE are the stages of the journeys of the Israelites, by which they went out of the land of Egypt by their hosts under the leadership of Moses and Aaron.

2 Moses recorded their starting places, as the Lord commanded, stage by stage; and these are their journeying stages from their starting places.

3 They set out from Rameses, the fifteenth day of the first month; on the day after the passover the Israelites went out [of Egypt] with a high hand and triumphantly in the sight of all the Egyptians,

4 While the Egyptians were burying all their firstborn whom the Lord had struck down among them; upon their gods also the Lord executed judgments.

5 The Israelites set out from Rameses, and encamped in Succoth.

6 And they departed from Succoth, and encamped in Etham, which is at the edge of the wilderness.

7 They set out from Etham, and turned back to Pi-hahiroth, east of Baal-

zephon; and they encamped before Migdol.

8 And they journeyed from before Pi-hahiroth, and passed through the midst of the [Red] sea into the wilderness; and they went a three days' journey in the wilderness of Etham, and encamped at Marah.

9 They journeyed from Marah, and came to Elim; at Elim were twelve springs of water, and seventy palm trees; and they encamped there.

10 They set out from Elim, and encamped by the Red Sea.

11 They journeyed from the Red Sea, and encamped in the wilderness of Sin.

12 And they traveled on from the wilderness of Sin, and encamped at Dophkah.

13 And they departed from Dophkah, and encamped at Alush.

14 And they set out from Alush, and encamped at Rephidim, where there was no water for the people to drink.

15 And they departed from Rephidim, and encamped in the wilderness of Sinai.

16 And they journeyed from the desert of Sinai, and encamped at Kibroth-hattaavah.

17 And they traveled on from Kibroth-hattaavah, and encamped at Hazeroth.

18 And they journeyed from Hazeroth, and encamped at Rithmah.

19 And they departed from Rithmah, and encamped at Rimmon-perez.

20 And they departed from Rimmon-perez, and encamped at Libnah.

21 And they removed from Libnah, and encamped at Rissah.

22 And they journeyed from Rissah, and encamped at Kehelathah.

23 And they went from Kehelathah, and encamped at Mount Shepher.

24 And they removed from Mount Shepher, and encamped at Haradah.

25 And they set out from Haradah, and encamped at Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and encamped at Terah.

28 And they removed from Terah, and encamped at Mithkah.

29 And they set out from Mithkah, and encamped at Hashmonah.

30 And they traveled on from Hashmonah, and encamped at Moseroth.

31 And they journeyed from Moseroth, and pitched in Bene-jaakan.

32 And they set out from Bene-jaakan, and encamped at Hor-haggidgad.

33 And they set out from Hor-haggidgad, and encamped at Jobbathah.

34 And they journeyed from Jobbathah, and encamped at Abronah.

35 And they traveled on from Abronah, and encamped at Ezion-geber.

36 And they removed from Ezion-geber, and encamped in the wilderness of Zin, which is Kadesh.

37 And they removed from Kadesh, and encamped at Mount Hor, on the edge of Edom.

38 Aaron the priest went up on Mount Hor at the command of the Lord, and died there, in the fortieth year after the Israelites came out of Egypt, the first day of the fifth month. [20: 23-29.]

39 Aaron was 123 years old when he died on Mount Hor.

40 The Canaanite king of Arad, who lived in the South (the Negeb) in the land of Canaan, heard of the coming of the Israelites.

41 They set out from Mount Hor, and encamped at Zalmonah.

42 And they set out from Zalmonah, and encamped at Punon.

43 And they set out from Punon, and encamped at Oboth.

44 And they traveled on from Oboth, and encamped at Iye-abarim, in the border of Moab.

45 And they departed from Iyim, and encamped at Dibon-gad.

46 And they set out from Dibon-gad, and encamped in Almon-diblathaim.

47 And they traveled on from Almon-

diblathaim, and encamped in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and encamped in the plains of Moab by the Jordan at Jericho.

49 And they encamped by the Jordan, from Beth-jeshimoth as far as Abel-shittim in the plains of Moab.

50 And the Lord said to Moses in the plains of Moab by the Jordan at Jericho,

51 Tell the Israelites, When you have passed over Jordan into the land of Canaan,

52 Then you shall drive out all the inhabitants of the land before you, and destroy all their figured stones, and all their molten images, and completely demolish all their [idolatrous] high places,

53 And you shall take possession of the land and dwell in it, for to you I have given the land to possess it.

54 You shall inherit the land by lot according to your families; to the large tribe you shall give a larger inheritance, and to the small tribe you shall give a smaller inheritance; wherever the lot falls to any man, that shall be his; according to the tribes of your fathers you shall inherit.

55 But if you will not drive out the inhabitants of the land from before you, then those you let remain of them shall be as pricks in your eyes, and as thorns in your sides, and they shall vex you in the land in which you dwell.

56 And as I thought to do to them, so will I do to you.

CHAPTER 34

AND the Lord said to Moses,
2 Command the Israelites, When you come into the land of Canaan (which is the land that shall be yours for an inheritance, the land of Canaan according to its boundaries),

3 Your south side shall be from the wilderness of Zin along the side of Edom, and your southern boundary

from the end of the Salt [Dead] Sea eastward;

4 Your boundary shall turn south of the ascent of Akkrabbim, and pass on to Zin; and its end shall be south of Kadesh-barnea, then it shall go on to Hazar-addar, and pass on to Azmon;

5 Then the boundary shall turn from Azmon to the Brook of Egypt, and it shall terminate at the [Mediterranean] Sea.

6 For the western boundary, you shall have the Great Sea and its coast.

7 And this shall be your north border: from the Great Sea mark out your boundary line to Mount Hor;

8 From Mount Hor you shall mark out your boundary to the entrance of Hamath, and its end shall be at Zedad;

9 Then the northern boundary shall go on to Ziphron, and the end of it shall be at Hazar-enan.

10 You shall mark out your eastern boundary from Hazar-enan to Shepham;

11 The boundary shall go down from Shepham to Riblah on the east side of Ain, and shall descend and reach to the shoulder of the Sea of Chinnereth [that is, the Sea of Galilee] on the east;

12 And the boundary shall go down to the Jordan, and the end shall be at the Salt Sea. This shall be your land with its boundaries all around.

13 Moses commanded the Israelites, This is the land you shall inherit by lot, which the Lord has commanded to give to the nine tribes and the half tribe [of Manasseh];

14 For the tribes of the sons of Reuben and of Gad by their fathers' houses, have received their inheritance, and also the half-tribe of Manasseh.

15 The two and one-half tribes have received their inheritance east of the Jordan at Jericho, toward the sunrise.

16 And the Lord said to Moses,

17 These are the men who shall divide the land to you for inheritance: Eleazar the priest and Joshua son of Nun.

18 And [with them] you shall take

one head or prince of each tribe, to divide the land for inheritance.

19 The names of the men are: Of the tribe of Judah, Caleb son of Jephunneh.

20 Of the tribe of the sons of Simeon, Shemuel son of Ammihud.

21 Of the tribe of Benjamin, Elidad son of Chislon.

22 Of the tribe of the sons of Dan, a leader, Bukki son of Jogli.

23 Of the sons of Joseph: for the tribe of the sons of Manasseh a leader, Hanniel son of Ephod.

24 And of the tribe of the sons of Ephraim a leader, Kemuel son of Shiptan.

25 And of the tribe of the sons of Zebulun a leader, Elizaphan son of Parnach.

26 And of the tribe of the sons of Issachar a leader, Paltiel son of Azzan.

27 And of the tribe of the sons of Asher a leader, Ahihud son of Shelomi.

28 And of the tribe of the sons of Naphtali a leader, Pedahel son of Ammihud.

29 These are the men whom the Lord commanded to divide the inheritance to the Israelites in the land of Canaan.

CHAPTER 35

AND the Lord said to Moses in the plains of Moab by the Jordan at Jericho,

2 Command the Israelites, that they give to the Levites, from the inheritance of their possession, cities to dwell in; and [suburb] pasture lands round about the cities' walls you shall give to the Levites also.

3 They shall have the cities to dwell in, and their [suburb] pasture lands shall be for their cattle, for their wealth [in flocks], and for all their beasts.

4 And the pasture lands of the cities, which you shall give to the Levites, shall reach from the wall of the city and outward 1,000 cubits round about.

5 You shall measure from the wall of the city outward on the east, south, west, and north sides 2,000 cubits, the

city being in the center. This shall belong to [the Levites] as [suburb] pasture lands for their cities.

6 Of the cities which you shall give to the Levites there shall be the six cities of refuge, which you shall give for the manslayer to flee into; and in addition to them you shall give forty-two cities.

7 So all the cities which you shall give to the Levites shall be forty-eight; you shall give them with their adjacent [suburb] pasture lands.

8 As for the cities you shall give from the possession of the Israelites, from the larger tribes you shall take many, and from the smaller tribes few; each tribe shall give of its cities to the Levites in proportion to its inheritance.

9 And the Lord said to Moses,

10 Say to the Israelites, When you cross the Jordan into the land of Canaan,

11 Then you shall select cities to be cities of refuge for you, that the slayer who kills any person unintentionally *and* unawares may flee there.

12 And the cities shall be to you for refuge from the avenger, that the manslayer may not die until he has had a fair trial before the congregation.

13 And of the cities which you give there shall be your six cities for refuge.

14 You shall give three cities on this [east] side of Jordan and three cities in the land of Canaan, to be cities of refuge.

15 These six cities shall be a refuge for the Israelites and for the stranger and the temporary resident among them; that any one who kills any person unintentionally *and* unawares may flee there.

16 But if he struck him down with an instrument of iron, so that he died, he is a murderer; the murderer shall surely be put to death.

17 And if he struck him down by throwing a stone, by which a person may die, and he died, he is a murderer; the murderer shall surely be put to death.

18 Or if he struck him down with a weapon of wood in his hand, by which one may die, and he died, the offender

is a murderer; he shall surely be put to death.

19 The avenger of blood shall himself slay the murderer; when he meets him, he shall slay him.

20 But if he stabbed him through hatred, or hurled at him by lying in wait, so that he died,

21 Or in enmity struck him down with his hand, so that he died, he that smote him shall surely be put to death; he is a murderer; the avenger of blood shall slay the murderer, when he meets him.

22 But if he stabbed him suddenly without enmity, or threw anything at *or* upon him without lying in wait,

23 Or with any stone, with which a man may be killed, not seeing him, and threw it at him, so that he died, and was not his enemy, nor sought to harm him,

24 Then the congregation shall judge between the slayer and the avenger of blood according to these ordinances.

25 And the congregation shall rescue the manslayer from the hand of the avenger of blood and restore him to his city of refuge to which he had fled; and he shall live in it until the high priest dies who was anointed with the sacred oil.

26 But if the slayer shall at any time come outside the limits of his city of refuge to which he had fled,

27 And the avenger of blood finds him outside the limits of his city of refuge and kills the manslayer, he shall not be guilty of blood.

28 Because the manslayer should have remained in his city of refuge until the death of the high priest; but after the high priest's death the manslayer shall return to the land of his possession.

29 And these things shall be for a statute *and* ordinance to you throughout your generations in all your dwellings.

30 Whoever kills any person [intentionally], the murderer shall be put to death on the testimony of witnesses; but no one shall be put to death on the testimony of one witness.

31 Moreover you shall take no ransom for the life of a murderer guilty of death; but he shall surely be put to death.

32 And you shall accept no ransom for him who has fled to his city of refuge, so that he may return to dwell in the land before the death of the high priest.

33 So you shall not thus pollute the land in which you live; for blood pollutes the land, and no atonement can be made for the land, for the blood shed in it, but by the blood of him who shed it.

34 And you shall not defile the land in which you live, in the midst of which I dwell; for I the Lord dwell in the midst of the people of Israel.

CHAPTER 36

THE heads of the fathers' houses of the families of the sons of Gilead son of Machir, son of Manasseh, of the fathers' houses of the sons of Joseph, came near and spoke before Moses and the leaders, the heads of the fathers' houses of the Israelites.

2 They said, The Lord commanded [you] my lord to give the land for inheritance by lot to the Israelites; and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother to his daughters.

3 But if they are married to any of the sons of the other tribes of the Israelites, then their inheritance will be taken from that of our fathers, and added to the inheritance of the tribe to which they are received *and* belong; so it will be taken out of the lot of our inheritance.

4 And when the jubilee of the Israelites comes, then their inheritance will be

added to that of the tribe to which they are received *and* belong; so will their inheritance be taken away from that of the tribe of our fathers.

5 And Moses commanded the Israelites according to the word of the Lord, saying, The tribe of the sons of Joseph is right.

6 This is what the Lord commands concerning the daughters of Zelophehad, Let them marry whom they think best; only they shall marry within the family of the tribe of their father.

7 So shall no inheritance of the Israelites be transferred from tribe to tribe; for every one of the Israelites shall cling to the inheritance of the tribe of his fathers.

8 And every daughter who possesses an inheritance in any tribe of the Israelites shall be wife to one of the family of the tribe of her father, so that the Israelites may each one possess the inheritance of his fathers.

9 So shall no inheritance be transferred from one tribe to another; but each of the tribes of the Israelites shall cling to its own inheritance.

10 The daughters of Zelophehad did as the Lord commanded Moses;

11 For Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad, were married to sons of their father's brothers.

12 They married into the families of the sons of Manasseh son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These are the commandments and ordinances which the Lord commanded the Israelites by Moses in the plains of Moab by the Jordan [River] at Jericho.

The Fifth Book of Moses, Called DEUTERONOMY

CHAPTER 1

THESSE are the words which Moses spoke to all Israel, [still] on the [east] side of the Jordan [River] in the wilderness, in the Arabah [that is, the deep valley running north and south from the eastern arm of the Red Sea to beyond the Dead Sea] over near Suph, between Paran and Tophel, Laban, Hazeroth, and Dizahab.

2 It is [only] eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea [on Canaan's border; yet Israel took forty years to get beyond it].

3 And in the fortieth year, on the first day of the eleventh month, Moses spoke to the Israelites according to all that the Lord had given him in commandment to them,

4 After he had defeated Sihon king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashteroth *and* Edrei.

5 Beyond [east of] the Jordan, in the land of Moab, Moses began to explain this law, saying,

6 The Lord our God said to us in Horeb, You have dwelt long enough on this mountain;

7 Turn and take up your journey, and go to the hill country of the Amorites, and to all their neighbors in the Arabah, in the hill country, in the lowland, in the South [the Negeb], and on the coast, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates.

8 Behold, I have set the land before you; go in and take possession of the land which the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to them and to their descendants after them.

9 I said to you at that time, I am not able to bear you alone;

10 The Lord your God has multi-

plied you, and behold, you are this day as the stars of the heavens for multitude.

11 May the Lord, the God of your fathers make you 1,000 times as many as you are, and bless you, as He has promised you!

12 How can I bear alone the weariness *and* pressure and burden of you and your strife?

13 Choose wise, understanding, experienced *and* respected men, according to your tribes, and I will make them heads over you.

14 And you answered me, The thing which you have spoken is good for us to do.

15 So I took the heads of your tribes, wise, experienced *and* respected men, and made them heads over you, commanders of thousands, and hundreds, and fifties, and tens, and officers according to your tribes.

16 And I charged your judges at that time, Hear the cases between your brethren, and judge righteously between a man and his brother or the stranger *or* sojourner who is with him.

17 You shall not be partial in judgment; but you shall hear the small as well as the great; you shall not be afraid of the face of man, for the judgment is God's; and the case that is too hard for you, you shall bring to me, and I will hear it.

18 And I commanded you at that time all the things that you should do.

19 And when we departed from Horeb, we went through all that great and terrible wilderness, which you saw on the way to the hill country of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea.

20 And I said to you, You have come to the hill country of the Amor-

ites, which the Lord our God gives us.

21 Behold, the Lord your God has set the land before you; go up and possess it, as the Lord God of your fathers has said to you; fear not, neither be dismayed.

22 Then you all came near to me and said, Let us send men before us, that they may search us out the land, and bring us word again by what way we should go up, and the cities into which we shall come.

23 The thing pleased me well, and I took twelve men of you, one for each tribe.

24 And they turned and went up into the hill country, and came to the Valley of Eshcol and spied it out.

25 And they took of the fruit of the land in their hands, and brought it down to us, and brought us word again, and said, It is a good land which the Lord our God gives us.

26 Yet you would not go up, but rebelled against the commandment of the Lord your God;

27 You were peevish and discontented in your tents, and said, Because the Lord hated us He brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 To what are we going up? Our brethren have made our hearts melt, saying, The people are bigger and taller than we are; the cities are great and fortified to the heavens; and moreover we have seen the [giant-like] sons of the Anakim there.

29 Then I said to you, Dread not, neither be afraid of them.

30 The Lord your God Who goes before you, He will fight for you just as He did for you in Egypt before your eyes,

31 And in the wilderness, where you have seen how the Lord your God bore you, as a man carries his son, in all the way that you went until you came to this place.

32 Yet in spite of this word you did

not believe [trust, rely on and remain steadfast to] the Lord your God;

33 Who went in the way before you to search out a place to pitch your tents, in fire by night, to show you by what way you should go, and in the cloud by day.

34 And the Lord heard your words, and was angered, and He swore,

35 Not one of these men of this evil generation shall see that good land which I swore to give to your fathers,

36 Except [Joshua, of course; and] Caleb son of Jephunneh, he shall see it, and to him and to his children I will give the land upon which he has walked, because he has wholly followed the Lord.

37 The Lord was angry with me also for your sakes, and said, You also shall not enter Canaan.

38 But Joshua the son of Nun, who stands before you, he shall enter there; encourage him, for he shall cause Israel to inherit it.

39 Moreover your little ones, whom you said would become a prey, and your children, who at this time cannot discern between good and evil, they shall enter Canaan, and to them I will give it, and they shall possess it.

40 But as for you, turn and journey into the wilderness by way of the Red Sea.

41 Then you said to me, We have sinned against the Lord; we will go up and fight, as the Lord our God commanded us. And you girded on every man his battle weapons and thought it a simple matter to go up into the hill country.

42 And the Lord said to me, Say to them, Do not go up or fight, for I am not among you; lest you be dangerously hurt by your enemies.

43 So I spoke to you; and you would not hear, but rebelled against the commandment of the Lord, and were presumptuous and went up into the hill country.

44 Then the Amorites who lived in

that hill country came out against you and chased you as bees do and struck you down in Seir as far as Hormah.

45 And you returned and wept before the Lord; but the Lord would not heed your voice or listen to you.

46 So you remained in Kadesh; many days you remained there.

CHAPTER 2

THEN we turned, and took our journey into the wilderness by the way of the Red Sea, as the Lord directed me; and for many days we journeyed around Mount Seir.

2 And the Lord spoke to me [Moses], saying,

3 You have roamed around this mountain country long enough; turn northward.

4 And command the Israelites, You are to pass through the territory of your kinsmen the sons of Esau, who live in Seir; and they will be afraid of you. So watch yourselves carefully;

5 Do not provoke *or* stir them up; for I will not give you of their land, no, not enough for the sole of your foot to tread on, for I have given Mount Seir to Esau for a possession.

6 You shall buy food of them for money, that you may eat, and you shall also buy water of them for money, that you may drink.

7 For the Lord your God has blessed you in all the work of your hand; He knows your walking through this great wilderness; these forty years the Lord your God has been with you; you have lacked nothing.

8 So we passed on from our brethren the sons of Esau, who dwelt in Seir, away from the Arabah (wilderness) and from Elath, and from Ezion-geber. We turned and went by the way of the wilderness of Moab.

9 And the Lord said to me, Do not trouble *or* assault Moab or contend with them in battle, for I will not give you any of their land for a possession,

because I have given Ar to the sons of Lot for a possession.

10 (The Emim dwelt there in times past, a people great and many, and tall as the Anakim;

11 These also are known as Rephaim [of giant stature], as are the Anakim, but the Moabites call them Emim.

12 The Horites also formerly lived in Seir, but the sons of Esau dispossessed them and destroyed them from before them, and dwelt in their stead; as Israel did to the land of their possession, which the Lord gave to them.)

13 Now rise up, and go over the brook Zered. So we went over the brook Zered.

14 And the time from our leaving Kadesh-barnea until we had come over the brook Zered was thirty-eight years, until the whole generation of the men of war had perished from the camp, as the Lord had sworn to them.

15 Moreover the hand of the Lord was against them, to exterminate them from the midst of the camp, until they were all gone.

16 So when all the men of war had died from among the people,

17 The Lord spoke to me [Moses], saying,

18 You are this day to pass through Ar, the border of Moab.

19 But when you come near the territory of the sons of Ammon, do not trouble *or* assault them, or provoke *or* stir them up, for I will not give you any of the land of the Ammonites for a possession, because I have given it to the sons of Lot for a possession.

20 (That also is known as a land of Rephaim [of giant stature]: Rephaim dwelt there formerly, but the Ammonites call them Zamzummin,

21 A people great and many, and tall as the Anakim; but the Lord destroyed them before [Ammon]; and they dispossessed them and settled in their stead;

22 As He did for the sons of Esau, who dwell in Seir, when He destroyed

the Horites from before them, and they dispossessed them, and settled in their stead even to this day.

23 As for the Avvim, who dwelt in villages as far as Gaza, the Capthorim, who came from Capthor, destroyed them, and dwelt in their stead.)

24 Rise up, take your journey, and pass over the valley of the Arnon; behold, I have given into your hand Sihon the Amorite, king of Heshbon, and his land; begin to possess it, and contend with him in battle.

25 This day will I begin to put the dread and fear of you upon the peoples that are under the whole heavens, who shall hear the report of you, and shall tremble and be in anguish because of you.

26 So I sent messengers from the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying,

27 Let me pass through your land; I will go only by the road, turning aside neither to the right nor to the left.

28 You shall sell me food to eat, and sell me water to drink; only let me walk through,

29 As the sons of Esau who dwell in Seir and the Moabites who dwell in Ar^a did for me, until I go over the Jordan into the land which the Lord our God gives us.

30 But Sihon king of Heshbon would not let us pass by him; for the Lord your God hardened his spirit, and made his heart obstinate, that He might give him into your hand, as at this day.

31 And the Lord said to me [Moses], Behold, I have begun to give Sihon and his land over to you; begin to take possession, that you may succeed him and occupy his land.

32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the Lord our God gave him

over to us; and we defeated him and his sons and all his people.

34 At the same time we took all his cities, and utterly destroyed every city, men, women, and children; we left none to remain.

35 Only the cattle we took as booty for ourselves, and the spoil of the cities which we had captured.

36 From Aroer, which is on the edge of the Arnon valley, and from the city that is in the valley, as far as Gilead, there was no city too high and strong for us; the Lord our God delivered all to us.

37 Only you did not go near the land of the Ammonites, that is, to any bank of the river Jabbok and the cities of the hill country, and wherever the Lord our God had forbidden us.

CHAPTER 3

THEN we turned, and went up the road to Bashan; and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the Lord said to me, Do not fear him; for I have given him and all his people and his land into your hand; and you shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon.

3 So the Lord our God gave into our hands Og also, the king of Bashan, and all his people; and we smote him until not one was left to him.

4 And we took all his cities at that time; there was not a city which we did not take from them, sixty cities, the whole region of Argob, the kingdom of Og in Bashan.

5 All these cities were fortified with high and haughty walls, gates, and bars; besides a great many unwallled villages.

6 And we utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying every city, men, women, and children.

^a) All that is said here is that the Edomites and Moabites sold Israel bread and water. There is no denial, expressed or implied, of their hostility to Israel, and their desire for his destruction. The passage is in entire harmony with Num. 20:17, 21, and Deut. 23:3, 4. (*Lange's Commentary*.)

DEUTERONOMY 3

7 But all the cattle, and the spoil of the cities, we took for booty for ourselves.

8 So we took the land at that time out of the hand of the two kings of the Amorites who were beyond the Jordan, from the valley of the Arnon to Mount Hermon

9 (The Sidonians call Hermon, Sirion, and the Amorites call it Senir),

10 All the cities of the plain and all Gilead and all Bashan, as far as Salecah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of the [gigantic] Rephaim; behold, his bedstead was of iron; is it not in Rabbah of the Ammonites? Nine cubits was its length, and four cubits its breadth, using the cubit of a man [the forearm to the end of the middle finger].

12 When we took possession of this land, I gave to the Reubenites and the Gadites the territory from Aroer, which is on the edge of the valley of Arnon, and half the hill country of Gilead and its cities;

13 The rest of Gilead, and all Bashan, the kingdom of Og, that is, all the region of Argob, with all Bashan, I gave to the half-tribe of Manasseh. It is called the land of Rephaim [of giant stature].

14 Jair son of Manasseh took all the region of Argob, that is, Bashan, as far as the border of the Geshurites and the Ma-acathites, and called the villages after his own name, Havvoth-jair, so called to this day.

15 And I gave Gilead to Machir [son of Manasseh].

16 And to the Reubenites and Gadites I gave from Gilead even to the valley of the Arnon, with the middle of the valley as the boundary of it, as far over as the river Jabbok, the boundary of the Ammonites.

17 The Arabah also, with the Jordan as its boundary, from Chinnereth as far as the sea of the Arabah, the Salt

[Dead] Sea, under the cliffs [of the headlands] of Pisgah on the east.

18 And I commanded you at that time, saying, The Lord your God has given you this land to possess it; you [Reuben, Gad, and the half-tribe of Manasseh] shall go over [the Jordan] armed before your brethren the other Israelites, all that are able for war.

19 But your wives, and your little ones, and your cattle (I know that you have many cattle) shall remain in your cities which I have given you,

20 Until the Lord has given rest to your brethren, as to you, and until they also possess the land which the Lord your God has given them beyond Jordan; then shall you return every man to his possession, which I have given you.

21 And I commanded Joshua at that time, saying, Your *own* eyes have seen all that the Lord your God has done to these two kings [Sihon and Og]: so shall the Lord do to all the kingdoms into which you are going over [the Jordan].

22 You shall not fear them, for the Lord your God shall fight for you.

23 And I besought the Lord at that time, saying,

24 O Lord God, You have only begun to show Your servant Your greatness and Your mighty hand; for what god is there in Heaven or on earth, that can do according to Your works, and according to Your might?

25 I pray You, [will You not just] let me go over and see the good land that is beyond Jordan, that goodly mountain country [with Hermon], and Lebanon?

26 But the Lord was angry with me on your account, and would not listen to me; and the Lord said to me, That is enough; say no more to Me about it.

27 Get up to the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and behold it with your eyes; for you shall not go over this Jordan.

28 But charge Joshua, and encourage and strengthen him; for he shall go over before this people, and he shall cause them to possess the land which you shall see.

29 So we remained in the valley opposite Beth-peor.

CHAPTER 4

NOW listen *and* give heed, O Israel, to the statutes and ordinances which I teach you, and do them, that you may live, and go in and possess the land which the Lord, the God of your fathers, gives you.

2 You shall not add to the word which I command you, neither shall you diminish it, that you may keep the commandments of the Lord your God which I command you.

3 Your eyes still see what the Lord did because of Baal-peor; for all the men who followed the Baal of Peor the Lord your God has destroyed from among you; [Num. 25:1-9.]

4 But you who clung fast to the Lord your God are alive, every one of you, this day.

5 Behold, I have taught you statutes and ordinances as the Lord my God commanded me, that you should do them in the land which you are entering to possess.

6 So keep them and do them; for that is your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, Surely this great nation is a wise and understanding people.

7 For what great nation is there who has a god so near to them as the Lord our God is to us in all things for which we call upon Him?

8 And what large *and* important nation has statutes and ordinances so upright *and* just as all this law which I set before you today?

9 Only take heed, and guard your life diligently, lest you forget the things which your eyes have seen, and lest they depart from your [mind and]

heart all the days of your life; teach them to your children, and your children's children;

10 Especially how on the day that you stood before the Lord your God in Horeb, the Lord said to me, Gather the people together to Me, and I will make them hear My words, that they may learn (reverently) to fear Me all the days they live upon the earth, and that they may teach their children.

11 And you came near and stood at the foot of the mountain; and the mountain burned with fire to the heart of Heaven, with darkness, cloud, and thick gloom.

12 And the Lord spoke to you out of the midst of the fire; you heard the voice of the words, but saw no form; there was only a voice.

13 And He declared to you His covenant, which He commanded you to perform, the ten commandments; and He wrote them on two tables of stone.

14 And the Lord commanded me at that time to teach you statutes and precepts, that you might do them in the land which you are going over to possess.

15 Therefore take good heed to yourselves; since you saw no form of Him on the day the Lord spoke to you on Horeb out of the midst of the fire,

16 Beware lest you become corrupt by making for yourself [to worship] a graven image in the form of any figure, the likeness of male or female,

17 The likeness of any beast that is on the earth, or of any winged fowl that flies in the air,

18 The likeness of anything that creeps on the ground, or of any fish that is in the waters beneath the earth.

19 And beware lest you lift up your eyes to the heavens, and when you see the sun, moon, and stars, even all the host of the heavens, you be drawn away and worship them and serve them, things which the Lord your God has allotted to all nations under the whole heavens.

20 But the Lord has taken you, and brought you forth out of the iron furnace, out of Egypt, to be to Him a people of His own possession, as this day.

21 Furthermore the Lord was angry with me because of you, and He swore that I should not go over the Jordan, and that I should not enter the good land, which the Lord your God gives you for an inheritance.

22 But I must die in this land, I must not cross the Jordan; but you shall go over and possess that good land.

23 Take heed to yourselves, lest you forget the covenant of the Lord your God, which He made with you, and make you a graven image in the form of anything, which the Lord your God has forbidden you.

24 For the Lord your God is a consuming fire, a jealous God.

25 When children shall be born to you, and children's children, and you have grown old in the land, if you corrupt yourselves by making a graven image in the form of anything, and do evil in the sight of the Lord your God, provoking Him to anger,

26 I call Heaven and earth to witness against you this day, that you shall soon utterly perish from off the land which you are going over the Jordan to possess; you will not live long upon it, but will be utterly destroyed.

27 And the Lord will scatter you among the peoples, and you will be left few in number among the nations to which the Lord will drive you.

28 There you will serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from there you will seek [inquire of and require as necessity] the Lord your God, you will find Him, if you [truly] seek Him with all your heart (and mind) and soul and life.

30 When you are in tribulation, and

all these things come upon you in the latter days, if you turn to the Lord your God, and are obedient to His voice,

31 For the Lord your God is a merciful God, He will not fail you, or destroy you, or forget the covenant of your fathers which He swore to them.

32 For ask now of the days that are past, which were before you, since the day that God created man upon the earth, and ask from one end of the heavens to the other, whether any such a great thing as this has ever occurred or been heard of anywhere?

33 Did ever people hear the voice of God speaking out of the midst of the fire, as you heard, and live?

34 Or has God ever tried to go and take for Himself a nation from the midst of another nation, by trials, by signs, by wonders, by war, by a mighty hand, by an outstretched arm, and by great terrors, as the Lord your God did for you in Egypt before your eyes?

35 To you it was shown, that you might realize *and* have personal knowledge that the Lord is God; there is no other besides Him.

36 Out of Heaven He made you hear His voice, that He might correct, discipline *and* admonish you; and on earth He made you see His great fire, and you heard His words out of the midst of the fire.

37 And because He loved your fathers, He chose their descendants after them, and brought you out with His own presence, by His mighty power from Egypt,

38 Driving out nations from before you, greater and mightier than yourselves, to bring you in, to give you their land for an inheritance, as this day;

39 Know, recognize *and* understand therefore this day, and turn your [mind and] heart to it, that the Lord is God in the heavens above, and upon the earth beneath: there is no other.

40 Therefore you shall keep His stat-

utes and His commandments, which I command you this day, that it may go well with you and your children after you, and that you may prolong your days in the land which the Lord your God gives you for ever.

41 Then Moses set apart three cities [of refuge] beyond the Jordan to the east,

42 That the manslayer might flee there, who slew his neighbor unintentionally, and had not previously been at enmity with him, that fleeing to one of these cities he might save his life:

43 Bezer in the wilderness on the tableland for the Reubenites, and Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.

44 This is the law which Moses set before the Israelites;

45 These are the testimonies, and the laws, and the precepts, which Moses spoke to the Israelites when they came out of Egypt,

46 Beyond the Jordan in the valley opposite Bethpeor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the Israelites smote when they came out of Egypt.

47 And they took possession of his land and the land of Og king of Bashan, the two kings of the Amorites, who lived beyond the Jordan to the east;

48 From Aroer, which is on the edge of the valley of the Arnon, as far as Mount Sirion (that is, Hermon),

49 And all the Arabah (lowlands) beyond the Jordan eastward, as far as the Sea of the Arabah [the Dead Sea], under the slopes *and* springs of Pisgah.

CHAPTER 5

AND Moses called all Israel, and said to them, Hear, O Israel, the statutes and ordinances which I speak in your hearing this day, that you may learn them, and take heed and do them.

2 The Lord our God made a covenant with us in Horeb.

3 The Lord made this covenant not with our fathers, but with us, who are all of us here alive this day.

4 The Lord spoke with you face to face in the mount out of the midst of the fire.

5 I stood between the Lord and you at that time, to show you the word of the Lord; for you were afraid because of the fire, and went not up into the mount. He said,

6 I am the Lord your God, Who brought you out of the land of Egypt, from the house of bondage.

7 You shall have no other gods before Me *or* besides Me.

8 You shall not make for yourself [to worship] a graven image, or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth;

9 You shall not bow down yourself to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me,

10 And showing mercy *and* steadfast love to thousands *and* to a thousand generations of those who love Me and keep My commandments.

11 You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes His name in falsehood *or* without purpose.

12 Observe the sabbath day to keep it holy, as the Lord your God commanded you.

13 Six days you shall labor and do all your work;

14 But the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you or your son, or your daughter, or your manservant, or your maidservant, or your ox, or your donkey, or any of your livestock, or the stranger *or* sojourner who is within

your gates, that your manservant and your maidservant may rest as well as you.

15 And (earnestly) remember that you were a servant in the land of Egypt, and that the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to observe *and* take heed to the sabbath day.

16 Honor your father and your mother, as the Lord your God commanded you, that your days may be prolonged, and that it may go well with you in the land which the Lord your God gives you.

17 You shall not murder.

18 Neither shall you commit adultery.

19 Neither shall you act slyly *or* steal.

20 Neither shall you witness falsely against your neighbor.

21 Neither shall you covet your neighbor's wife, nor desire your neighbor's house, his field, his manservant, or his maidservant, his ox or his donkey, or anything that is your neighbor's.

22 These words the Lord spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He spoke not again — added no more. He wrote them on two tables of stone, and gave them to me [Moses].

23 And when you heard the voice out of the midst of the darkness, while the mountain was burning with fire, you came near me, all the heads of your tribes, and your elders;

24 And you said, Behold, the Lord our God has shown us His glory and His greatness, and we have heard His voice out of the midst of the fire; we have this day seen that God speaks with man and man still lives.

25 Now therefore why should we die? For this great fire will consume us;

if we hear the voice of the Lord our God any more, we shall die.

26 For who is there of all flesh, who has heard the voice of the living God speaking out of the midst of fire, as we have, and lived?

27 Go near [Moses], and hear all that the Lord our God will say; and speak to us all that the Lord our God will speak to you; and we will hear and do it.

28 And the Lord heard your words, when you spoke to me; and the Lord said to me, I have heard the words of this people, which they have spoken to you; they have well said all that they have spoken.

29 O that they had such a [mind and] heart in them always, (reverently) to fear Me, and keep all My commandments, that it might go well with them, and with their children for ever!

30 Go and say to them, Return to your tents.

31 But you [Moses], stand here by Me, and I will tell you all the commandments and the statutes and the precepts which you shall teach them, that they may do them in the land which I give them to possess.

32 Therefore you people shall be watchful to do as the Lord your God has commanded you; you shall not turn aside to the right hand or to the left.

33 You shall walk in all the way which the Lord your God has commanded you, that you may live, and that it may go well with you, and that you may live long in the land which you shall possess.

CHAPTER 6

NOW this is the instruction, the laws, and the precepts, which the Lord your God commanded me to teach you, that you might do them in the land to which you go to possess it;

2 That you may (reverently) fear the Lord your God, you and your son and your son's son, and keep all His statutes and His commandments, which I

command you, all the days of your life; and that your days may be prolonged.

3 Hear therefore, O Israel, and be watchful to do them; that it may be well with you, and that you may increase exceedingly as the Lord God of your fathers has promised you, in a land flowing with milk and honey.

4 Hear, O Israel: the Lord our God is one Lord — the only Lord.

5 And you shall love the Lord your God with all your [mind and] heart, and with your entire being, and with all your might.

6 And these words, which I am commanding you this day, shall be [first] in your *own* mind *and* heart; [then]

7 You shall whet *and* sharpen them, so as to make them penetrate, *and* teach *and* impress them diligently upon the [minds and] hearts of your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down and when you rise up.

8 And you shall bind them as a sign upon your hand, and they shall be as frontlets (forehead bands) between your eyes.

9 And you shall write them upon the doorposts of your house and on your gates.

10 And when the Lord your God brings you into the land which He swore to your fathers, to Abraham, Isaac, and Jacob, to give you, with great and goodly cities, which you did not build,

11 And houses full of all good things, which you did not fill, and cisterns hewn out, which you did not hew, and vineyards and olive trees, which you did not plant, and when you eat and are full,

12 Then beware lest you forget the Lord, Who brought you out of the land of Egypt, out of the house of bondage.

13 You shall (reverently) fear the Lord your God, and serve Him, and swear by His name [and presence].

14 You shall not go after other gods, of the gods of the peoples who are round about you;

15 For the Lord your God in the midst of you is a jealous God; lest the anger of the Lord your God be kindled against you, and He destroy you from off the face of the earth.

16 You shall not tempt *and* try the Lord your God, as you tempted *and* tried Him in Massah. [Exod. 17:7.]

17 You shall diligently keep the commandments of the Lord your God, and His exhortations, and His statutes, which He commanded you.

18 And you shall do what is right and good in the sight of the Lord, that it may go well with you, and that you may go in and possess the good land which the Lord swore to give to your fathers,

19 To cast out all your enemies from before you, as the Lord has promised.

20 When your son asks you in time to come, What is the meaning of the testimonies and statutes and precepts, which the Lord our God has commanded you?

21 Then you shall say to your son, We were Pharaoh's bondmen in Egypt, and the Lord brought us out of Egypt with a mighty hand;

22 And the Lord showed signs and wonders, great and evil, against Egypt, against Pharaoh and all his household, before our eyes;

23 And He brought us out from there, that He might bring us in, to give us the land which He swore to give our fathers.

24 And the Lord commanded us to do all these statutes, to (reverently) fear the Lord our God, for our good always, that He might preserve us alive, as at this day.

25 And it will be accounted as righteousness [conformity to God's will in word, thought, and action] for us, if we are watchful to do all this commandment before the Lord our God, as He has commanded us.

CHAPTER 7

WHEN the Lord your God brings you into the land which you are entering to possess, and has plucked away many nations before you, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations greater and mightier than yourselves,

2 And when the Lord your God gives them over to you, and you smite them; then you must utterly destroy them; you shall make no covenant with them, or show mercy to them.

3 You shall not make marriages with them; your daughter you shall not give to his son, nor shall you take his daughter for your son.

4 For they will turn away your sons from following Me, that they may serve other gods; so will the anger of the Lord be kindled against you, and He will destroy you quickly.

5 But thus shall you deal with them: you shall break down their altars, and dash in pieces their pillars, and hew down their Asherim, and burn their graven images with fire.

6 For you are a holy *and* set apart people to the Lord your God; the Lord your God has chosen you to be a special people to Himself, out of all the peoples on the face of the earth.

7 The Lord did not set His love upon you and choose you, because you were more in number than any other people, for you were the fewest of all people;

8 But because the Lord loves you, and because He would keep the oath which He had sworn to your fathers, the Lord has brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt.

9 Know, recognize *and* understand therefore that the Lord your God, He is God, the faithful God, Who keeps covenant and steadfast love *and* mercy with those who love Him and keep His

commandments, to a thousand generations;

10 And repays those who hate Him to their face, by destroying them; He will not be slack to him who hates Him, but will requite him to his face.

11 You shall therefore keep and do the instruction, laws, and precepts which I command you this day.

12 And if you hearken to these precepts and keep and do them, the Lord your God will keep with you the covenant and the steadfast love which He swore to your fathers;

13 And He will love you, bless you, and multiply you: He will also bless the fruit of your body and the fruit of your land, your grain, your new wine, and your oil, the increase of your cattle and the young of your flock, in the land which He swore to your fathers to give you.

14 You shall be blessed above all peoples: there shall not be male or female barren among you, or among your cattle.

15 And the Lord will take away from you all sickness, and none of the evil diseases of Egypt, which you knew, will He put upon you, but will lay them upon all who hate you.

16 And you shall consume all the peoples whom the Lord your God will give over to you: your eye shall not pity them; neither shall you serve their gods, for that would be a snare to you.

17 If you say in your [mind and] heart, These nations are more than I: how can I dispossess them?

18 You shall not be afraid of them, but remember (earnestly) what the Lord your God did to Pharaoh, and to all Egypt,

19 The great trials which your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm by which the Lord your God brought you out: so shall the Lord your God do to all the people of whom you are afraid.

20 Moreover the Lord your God will

send the hornet among them, until those who are left and hide themselves from you are destroyed.

21 You shall not dread them; for the Lord your God is among you, a mighty and terrible God.

22 And the Lord your God will clear out those nations before you little by little; you may not consume them quickly, lest the beasts of the field increase among you.

23 But the Lord your God will give them over to you, and will confuse them with a mighty panic until they are destroyed.

24 And He will give their kings into your hand, and you shall make their name perish from under the heavens; there shall no man be able to stand before you, until you have destroyed them.

25 The graven images of their gods you shall burn with fire; you shall not desire the silver or gold that is on them, nor take it for yourself, lest you be ensnared by it; for it is an abomination to the Lord your God.

26 Neither shall you bring an abomination (an idol) into your house, lest you become an accursed thing like it; but you shall utterly detest and abhor it, for it is an accursed thing.

CHAPTER 8

ALL the commandments which I command you this day you shall be watchful to do, that you may live, and multiply, and go in and possess the land which the Lord swore to give to your fathers.

2 And you shall (earnestly) remember all the way which the Lord your God led you these forty years in the wilderness, to humble you, and to prove you, to know what was in your [mind and] heart, whether you would keep His commandments or not.

3 And He humbled you and allowed you to hunger, and fed you with man-

na, which you did not know, nor did your fathers know; that He might make you recognize *and* personally know that man does not live by bread only, but man lives by every word that proceeds out of the mouth of the Lord.

4 Your clothing did not become old upon you, nor did your foot swell, these forty years.

5 Know also in your [mind and] heart that, as a man disciplines *and* instructs his son, so the Lord your God disciplines *and* instructs you.

6 So you shall keep the commandments of the Lord your God, to walk in His ways and (reverently) fear Him. [Prov. 8:13.]

7 For the Lord your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills;

8 A land of wheat and barley, and vines and fig trees and pomegranates, a land of olive trees and honey,

9 A land in which you shall eat food without shortage, and lack nothing in it, a land whose stones are iron, and out of whose hills you can dig copper.

10 When you have eaten and are full, then you shall bless the Lord your God for all the good land which He has given you.

11 Beware that you do not forget the Lord your God, by not keeping His commandments, His precepts, and His statutes, which I command you today,

12 Lest when you have eaten and are full, and have built goodly houses, and live in them,

13 And when your herds and flocks multiply, and your silver and gold is multiplied, and all you have is multiplied;

14 Then your [mind and] heart be lifted up, and you forget the Lord your God Who brought you out of the land of Egypt, out of the house of bondage,

15 Who led you through the great and terrible wilderness, with its fiery

b) "... the hornet" with the article, meaning collective as a species or kind, is thus evidently to be understood, as 2:25, of the terrors of God which should go before Israel, with which also Josh. 24:12 and Ps. 44:2 fully agree. (*Lange's Commentary*, adapted.)

serpents and scorpions and thirsty ground where there was no water, but Who brought you forth water out of the flinty rock;

16 Who fed you in the wilderness with manna which your fathers did not know, that He might humble you and test you, to do you good in the end.

17 And beware lest you say in your [mind and] heart, My power and the might of my hand have gotten me this wealth.

18 But you shall (earnestly) remember the Lord your God; for it is He Who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as at this day.

19 And if you forget the Lord your God, and walk after other gods, and serve them, and worship them, I testify against you this day that you shall surely perish.

20 Like the nations which the Lord makes perish before you, so shall you perish, because you would not obey the voice of the Lord your God.

CHAPTER 9

HEAR, O Israel; you are to cross the Jordan today, to go in to dispossess nations greater and mightier than you are, cities great and fortified up to the heavens,

2 A people great and tall, the sons of the Anakim, whom you know, and of whom you have heard it said, Who can stand before the sons of Anak?

3 Know therefore this day, that the Lord your God is He who goes over before you as a devouring fire; He will destroy them and bring them down before you; so you shall dispossess them and make them perish quickly, as the Lord has promised you.

4 Do not say in your [mind and] heart, after the Lord your God has thrust them out from before you, It is because of my righteousness that the Lord has brought me in to possess this land; whereas it is because of the

wickedness of these nations that the Lord is dispossessing them before you.

5 Not for your righteousness, or for the uprightness of your [mind and] heart, do you go to possess their land; but because of the wickedness of these nations the Lord your God is driving them out before you, and that He may fulfill the promise which the Lord swore to your fathers, Abraham, Isaac, and Jacob.

6 Know therefore, that the Lord your God does not give you this good land to possess because of your righteousness, for you are a hard and stubborn people.

7 (Earnestly) remember, and forget not, how you provoked the Lord your God to wrath in the wilderness: from the day you left the land of Egypt until you came to this place, you have been rebellious against the Lord.

8 Even in Horeb you provoked the Lord to wrath, and the Lord was so angry with you that He would have destroyed you.

9 When I went up the mountain to receive the tables of stone, the tables of the covenant which the Lord made with you, I remained on the mountain forty days and forty nights; I neither ate food nor drank water.

10 And the Lord delivered to me the two tables of stone written with the finger of God; and on them were all the words which the Lord spoke with you on the mountain out of the midst of the fire in the day of the assembly.

11 And at the end of forty days and forty nights the Lord gave me the two tables of stone, the tables of the covenant.

12 And the Lord said to me, Arise, go down from here quickly; for your people whom you brought out of Egypt have corrupted themselves: they have quickly turned aside out of the way which I commanded them; they have made themselves a molten image.

13 Furthermore the Lord said to me,

I have seen this people, and behold, it is stubborn *and* hard;

14 Let me alone, that I may destroy them, and blot out their name from under the heavens; and I will make of you a nation mightier and greater than they.

15 So I turned and came down from the mountain, and the mountain was burning with fire; and the two tables of the covenant were in my two hands.

16 And I looked, and behold, you had sinned against the Lord your God; you had made you a molten calf; you had turned aside quickly from the way which the Lord had commanded you.

17 I took the two tables, cast them out of my two hands, and broke them before your eyes.

18 Then I fell down before the Lord, as before, forty days and forty nights; I neither ate food, nor drank water, because of all the sin you had committed in doing wickedly in the sight of the Lord, to provoke Him to anger.

19 For I was afraid of the anger and hot displeasure which the Lord held against you, enough to destroy you. But the Lord listened to me that time also.

20 And the Lord was very angry with Aaron, enough to have destroyed him; and I prayed for Aaron also at the same time.

21 And I took your sin, the calf which you had made, and burned it with fire and crushed it, grinding it very small, until it was as fine as dust; and I cast the dust of it into the brook that came down out of the mountain.

22 At Taberah also, and at Massah, and at Kibroth-hattaavah, you provoked the Lord to wrath.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have

given you; then you rebelled against the commandment of the Lord your God, and you did not believe Him *or* trust *and* rely on Him or obey His voice.

24 You have been rebellious against the Lord from the day that I knew you.

25 So I fell down *and* lay prostrate before the Lord forty days and nights, for the Lord had said He would destroy you.

26 And I prayed to the Lord, O Lord God, do not destroy Your people and Your heritage, whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand.

27 Remember [earnestly] Your servants, Abraham, Isaac, and Jacob; look not at the stubbornness of this people, or at their wickedness, or at their sin,

28 Lest the land from which You brought us out say, Because the Lord was not able to bring them into the land which He promised them, and because He hated them, He has brought them out to slay them in the wilderness.

29 Yet they are Your people and Your inheritance, whom You brought out by Your mighty power and by Your outstretched arm.

CHAPTER 10

AT that time the Lord said to me, Hew two tables of stone like the first, and come up to Me on the mountain, and make an ark of wood.

2 And I will write on the tables the words that were on the first tables which you broke, and you shall put them in the ark.

3 So I [Moses] made an ark of acacia wood, and hewed two tables of stone like the first, and went up the mountain 'with the two tables of stone in my [one] hand.

c) One of the many misconceptions of articles and events mentioned in the Bible, which have been innocently perpetuated by artists without adequate knowledge, is that of the size of the two tables of stone on which the ten commandments were written. They were not great tombstone-sized slabs, but probably small rectangular plates, two of which could easily be carried in one hand. Dr. George L. Robinson brought from the Sinai area a pair of "tables of stone" believed comparable to those mentioned here, which he put in his coat pocket. Moses says here, "I went up the mountain with the two tables of stone in my [one] hand;" and he confirms it in Exod. 34:4.

4 And the Lord wrote on the tables, as at the first writing, the ten commandments, which the Lord had spoken to you on the mountain out of the midst of the fire on the day of the assembly; and the Lord gave them to me.

5 And I turned and came down from the mountain, and put the tables in the ark which I had made; and there they are, as the Lord commanded me.

6 (The Israelites journeyed from the wells of the sons of Jaakan to Moserah. There Aaron died, and there he was buried, and Eleazar his son ministered in the priest's office in his stead.)

7 From there they journeyed to Gud-godah; then to Jotbathah, a land of brooks [dividing the valley].

8 At that time the Lord set apart the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister to Him, and to bless in His name, unto this day.

9 Therefore Levi has no part or inheritance with his brethren; the Lord is his inheritance, as the Lord your God promised him.)

10 And I [Moses] stayed on the mountain, as the first time, forty days and nights; and the Lord listened to me at that time also; the Lord would not destroy you.

11 And the Lord said to me, Arise, journey on before the people, that they may go in and possess the land, which I swore to their fathers to give to them.

12 And now, Israel, what does the Lord your God require of you, but (reverently) to fear the Lord your God: [that is,] to walk in all His ways, and to love Him, and to serve the Lord your God with all your [mind and] heart and with your entire being,

13 To keep the commandments of the Lord, and His statutes, which I command you today for your good?

14 Behold, the heavens and the Heaven of heavens belong to the Lord your God, the earth also, with all that is in it *and* on it;

15 Yet the Lord had a delight in loving your fathers, and He chose their descendants after them, you above all people, as this day.

16 So circumcise the foreskin of your [mind and] heart; be no longer stubborn *and* hardened.

17 For the Lord your God is God of gods and Lord of lords, the great, the mighty, the terrible God, Who is not partial and takes no bribe.

18 He executes justice for the fatherless and widow, and loves the stranger *or* temporary resident and gives him food and clothing.

19 Therefore love the stranger *and* sojourner, for you were strangers *and* sojourners in the land of Egypt.

20 You shall (reverently) fear the Lord your God; you shall serve Him and cling to Him, and by His name *and* presence you shall swear.

21 He is your praise; He is your God, Who has done for you these great and terrible things which your eyes have seen.

22 Your fathers went down to Egypt seventy persons; and now the Lord your God has made you as the stars of the heavens for multitude.

CHAPTER 11

THEREFORE you shall love the Lord your God, and keep His charge, His statutes, His precepts, and His commandments always.

2 And know this day (for I am not speaking to your children who have not [personally] known and seen it), the instruction *and* discipline of the Lord your God, His greatness, His mighty hand, and His outstretched arm,

3 His signs and His deeds which He did in Egypt to Pharaoh the king of Egypt and to all his land:

4 And what He did to the army of Egypt, to their horses and chariots: how He made the water of the Red Sea overflow them as they pursued after

you, and how the Lord has destroyed them to this day;

5 And what He did to you in the wilderness, until you came to this place;

6 And what He did to Dathan and Abiram sons of Eliab, son of Reuben; how the earth opened its mouth and swallowed up them, their households, their tents, and every living thing that followed them, in the midst of all Israel; [Num. 26:9, 10.]

7 For your eyes have seen all the great work of the Lord which He did.

8 Therefore you shall keep all the commandments which I command you today, that you may be strong, and go in and possess the land which you go across [Jordan] to possess;

9 And that you may live long in the land, which the Lord swore to your fathers to give them and to their descendants, a land flowing with milk and honey.

10 For the land which you go in to possess is not like the land of Egypt, from which you came out, where you sowed your seed and watered it with your foot laboriously, as a garden of vegetables;

11 But the land, which you enter to possess, is a land of hills and valleys, and drinks water of the rain of the heavens;

12 A land for which the Lord your God cares; the eyes of the Lord your God are always upon it, from the beginning of the year to the end of the year.

13 And if you will diligently heed My commandments which I command you this day, to love the Lord your God, and to serve Him with all your [mind and] heart and with your entire being,

14 I will give the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil.

15 And I will give grass in your

fields for your cattle, that you may eat and be full.

16 Take heed to yourselves, lest your [mind and] heart be deceived, and you turn aside and serve other gods and worship them,

17 And the Lord's anger be kindled against you, and He shut up the heavens, so that there will be no rain, and the land yield not its fruit, and you perish quickly off the good land which the Lord gives you.

18 Therefore you shall lay up these My words in your [mind and] heart and in your [entire] being, and bind them for a sign upon your hand, and as forehead bands between your eyes.

19 And you shall teach them to your children, speaking of them when you sit in your house, and when you walk along the road, when you lie down and when you rise up.

20 And you shall write them upon the doorposts of your house, and on your gates,

21 That your days and the days of your children may be multiplied in the land which the Lord swore to your fathers to give them, as long as the heavens are above the earth.

22 For if you diligently keep all this commandment which I command you to do, to love the Lord your God, to walk in all His ways, and to cleave to Him,

23 Then the Lord will drive out all these nations before you, and you shall dispossess nations greater and mightier than yourselves.

24 Every place upon which the sole of your foot shall tread shall be yours; from the wilderness to Lebanon, and from the River, the river Euphrates, to the western [Mediterranean] sea your territory shall be.

25 There shall no man be able to stand before you; the Lord your God shall lay the fear and the dread of you upon all the land that you shall tread, as He has said to you.

26 Behold, I set before you this day a blessing and a curse;

27 The blessing, if you obey the commandments of the Lord your God, which I command you this day;

28 And the curse, if you will not obey the commandments of the Lord your God, but turn aside from the way which I command you this day, to go after other gods which you have not known.

29 And when the Lord your God has brought you into the land which you go to possess, you shall set the blessing on Mount Gerizim and the curse on Mount Ebal. [Josh. 8:33.]

30 Are they not beyond the Jordan, west of the road where the sun goes down, in the land of the Canaanites, living in the Arabah opposite Gilgal, beside the oaks or terebinths of Moreh?

31 For you are to cross over the Jordan to go in to possess the land which the Lord your God gives you, and you shall possess it, and live in it.

32 And you shall be watchful to do all the statutes and ordinances which I set before you this day.

CHAPTER 12

THESE are the statutes and ordinances which you shall be watchful to do in the land, which the Lord, God of your fathers, gives you to possess all the days you live on the earth.

2 You shall surely destroy all the places where the nations you dispossess served their gods, upon the high mountains and the hills and under every green tree;

3 You shall break down their altars, and dash in pieces their pillars, and burn their Asherim with fire; you shall hew down the graven images of their

gods, and destroy their name out of that place.

4 You shall not behave so toward the Lord your God.

5 But you shall seek the place which the Lord your God shall choose out of all your tribes to put His name and make His dwellingplace, and there shall you come;

6 And there you shall bring your burnt offerings, and your sacrifices, your tithes, and the offering of your hands and your vows, and your free-will offerings, and the firstlings of your herd and of your flock;

7 And there you shall eat before the Lord your God, and you shall rejoice in all to which you put your hand, you and your households, in which the Lord your God has blessed you.

8 You shall not do according to all we do here [in the camp] this day, every man doing whatever looks right in his own eyes.

9 For you have not yet come to the rest and to the inheritance which the Lord your God gives you.

10 But when you go over the Jordan and dwell in the land which the Lord your God causes you to inherit, and He gives you rest from all your enemies round about, so that you dwell in safety,

11 Then there shall be a place which the Lord your God shall choose to cause His name [and His presence] to dwell there; to it you shall bring all that I command you: your burnt offerings, your sacrifices, your tithes, and what the hand presents [as a first gift from the fruits of the ground], and all your choicest offerings which you vow to the Lord.

12 And you shall rejoice before the Lord your God, you and your sons and your daughters, and your menservants

d) "It has been too much overlooked that the Law of Moses had a prophetic side. It was given to him and to Israel when they were not in a position to keep it [fully]. It was the law of the land which God would give them. In many ways its observance depended on the completion of the conquest of the land, and upon the quietness of the times in which they lived. This prophetic aspect was certainly not unrecognized by the Jews, or they would not (for example) have neglected to dwell in booths at the Feast of Tabernacles from the time of Joshua to Nehemiah. See Neh. 8:17." (Ellicott's Commentary.)

and your maidservants, and the Levite that is within your towns; since he has no part or inheritance with you.

13 Be watchful not to offer your burnt offerings in every place you see;

14 But in the place which the Lord shall choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all I command you.

15 However, you may kill and eat flesh in any of your towns, whenever you desire, according to the provision for the support of life with which the Lord your God has blessed you; those [ceremonially] unclean and the clean may eat of it, as of the gazelle and the hart.

16 Only you shall not eat the blood; you shall pour it upon the ground as water.

17 You may not eat within your towns the tith of your grain or of your new wine or of your oil or the firstlings of your herd or flock, or anything you have vowed, or your free-will offerings, or the offerings from your hand [of garden products].

18 But you shall eat them before the Lord your God in the place which the Lord your God shall choose, you and your son and your daughter, your manservant and your maidservant, and the Levite that is within your towns; and you shall rejoice before the Lord your God in all that you undertake.

19 Take heed not to forsake or neglect the Levite [God's minister] as long as you live in your land.

20 When the Lord your God enlarges your territory, as He promised you, and you say, I will eat flesh, because you crave flesh, you may eat flesh, whenever you desire.

21 If the place where the Lord your God has chosen to put His name [and presence] is too far from you, then you shall kill from your herd or flock which the Lord has given you, as I [Moses] have commanded you; eat in your towns as much as you desire.

22 Just as the roebuck and the hart is eaten, so you may eat of it [but not offer it]; the unclean and the clean alike may eat of it.

23 Only be sure that you do not eat the blood; for the blood is the life; and you may not eat the life with the flesh.

24 You shall not eat it; you shall pour it out on the earth like water.

25 You shall not eat it; that all may go well with you and with your children after you, when you do what is right in the sight of the Lord.

26 Only your holy things which you have [to offer], and what you have vowed, you shall take, and go to the place [before the sanctuary] which the Lord shall choose,

27 And offer your burnt offerings, the flesh and the blood, upon the altar of the Lord your God; and the blood of your sacrifices shall be poured out on the altar of the Lord your God, and you may eat the flesh.

28 Be watchful and obey all these words which I command you, that it may go well with you and with your children after you for ever, when you do what is good and right in the sight of the Lord your God.

29 When the Lord your God cuts off before you the nations whom you go to dispossess, and you dispossess them and live in their land,

30 Be watchful that you are not ensnared into following them after they have been destroyed before you, and that you do not inquire after their gods, saying, How did these nations serve their gods? I will do likewise.

31 You shall not do so to the Lord your God; for every abominable thing which the Lord hates they have done for their gods; for even their sons and their daughters they have burned in the fire to their gods.

32 Whatever I command you, be watchful to do it; you shall not add to it or diminish it.

CHAPTER 13

IF a prophet arises among you, or a dreamer of dreams, and gives you a sign or a wonder,

2 And the sign or the wonder he foretells to you comes to pass, and if he says, Let us go after other gods, which you have not known, and let us serve them,

3 You shall not listen to the words of that prophet or to that dreamer of dreams; for the Lord your God is testing you, to know whether you love the Lord your God with all your [mind and] heart and with your entire being.

4 You shall walk after the Lord your God and (reverently) fear Him, and keep His commandments and obey His voice, and you shall serve Him, and cling to Him.

5 But that prophet or that dreamer of dreams shall be put to death, because he has talked rebellion *and* turning away from the Lord your God, Who brought you out of the land of Egypt, and redeemed you out of the house of bondage; that man has tried to draw you aside from the way in which the Lord your God commanded you to walk. So shall you put the evil away from your midst.

6 If your brother, the son of your mother, or your son or daughter, or the wife of your bosom, or your friend, who is as your own life, entice you secretly, saying, Let us go and serve other gods, which you have not known, you nor your fathers;

7 Of the gods of the peoples who are round about you, near you or far away from you, from one end of the earth to the other,

8 You shall not consent to him, or listen to him; nor shall your eye pity him, nor shall you spare him or conceal him;

9 But you shall surely kill him; your hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And you shall stone him to death

with stones, because he has tried to draw you away from the Lord your God, Who brought you out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and (reverently) fear, and shall do no more any such wickedness as this among you.

12 If you hear it said in one of your cities, which the Lord your God has given you in which to dwell,

13 That certain base fellows have gone out from your midst, and have enticed away the inhabitants of their city, saying, Let us go and serve other gods, which you have not known;

14 Then you shall inquire and make search and ask diligently: and, behold, if it be true and certain that such an abominable thing has been done among you,

15 You shall surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all who are in it, and its beasts, with the edge of the sword.

16 And you shall collect all its spoil into the midst of its open square, and shall burn the city with fire, with every bit of its spoil [as a whole burnt offering] to the Lord your God; it shall be a heap [of ruins] for ever; it shall not be built again.

17 And nothing of the accursed thing shall cling to your hand: that the Lord may turn from the fierceness of His anger, and show you mercy, and have compassion on you, and multiply you, as He swore to your fathers,

18 If you obey the voice of the Lord your God, to keep all His commandments which I command you this day, to do what is right in the eyes of the Lord your God.

CHAPTER 14

YOU are the sons of the Lord your God; you shall not cut yourselves, or make any baldness on your foreheads for the dead.

2 For you are a holy people (set

apart) to the Lord your God, and the Lord has chosen you to be a peculiar people to Himself, above all the nations on the earth.

3 You shall not eat anything that is abominable [to the Lord and so forbidden by Him].

4 These are the beasts which you may eat: the ox, the sheep, and the goat,

5 The hart, the gazelle, the roebuck, the wild goat, the ibex, the antelope, and the mountain sheep.

6 And every beast that parts the hoof and has it divided into two, and brings up *and* chews the cud, among the beasts, you may eat.

7 Yet these you shall not eat of those that chew the cud or have the hoof split in two: the camel, the hare, and the coney, because they chew the cud but divide not the hoof; they are unclean to you.

8 And the swine, because it parts the hoof but does not chew the cud; it is unclean to you; you shall not eat of their flesh, or touch their dead bodies.

9 These you may eat of all that are in the waters: whatever has fins and scales you may eat:

10 And whatsoever has not fins and scales you may not eat; it is unclean to you.

11 Of all clean birds you may eat.

12 But these are they of which you shall not eat: the eagle, the vulture, the ospray,

13 The buzzard, the kite in its several species,

14 The raven in all its species,

15 The ostrich, the night-hawk, the sea gull, the hawk of any variety,

16 The little owl, the great owl, the horned owl,

17 The pelican, the carrion vulture, the cormorant,

18 The stork, the heron of any variety, the hoopoe, and the bat.

19 And all flying insects are unclean for you; they shall not be eaten.

20 But of all clean winged things you may eat.

21 You shall not eat of anything that dies of itself; you may give it to the stranger *or* the foreigner who is within your towns, that he may eat it, or you may sell it to an alien; [they are not under God's law in this matter] but you are a people holy to the Lord your God. You shall not [even] boil a kid in its mother's milk.

22 You shall surely tithe all the yield of your seed, produced by your field each year.

23 And you shall eat before the Lord your God, in the place in which He will cause His name [and presence] to dwell, the tithe (tenth) of your grain, your new wine, your oil, and the firstlings of your herd and your flock, that you may learn (reverently) to fear the Lord your God always.

24 And if the distance is too long for you to carry your tithe, or the place where the Lord your God chooses to set His name [and presence] is too far away for you, when the Lord your God has blessed you,

25 Then you shall turn it into money, and bind up the money in your hand, and shall go to the place [of worship] which the Lord your God has chosen;

26 And you may spend that money for whatever your appetite craves, for oxen, or sheep, or new wine or stronger drink, or whatever you desire; and you shall eat there before the Lord your God, you and your household.

27 And you shall not forsake *or* neglect the Levite [God's minister] in your towns, for he has been given no share or inheritance with you.

28 At the end of every three years you shall bring forth all the tithe of your increase the same year, and lay it up within your towns;

29 And the Levite [because he has no part or inheritance with you], and the stranger *or* temporary resident, and

the fatherless, and the widow, who are in your towns, shall come and eat and be satisfied; that the Lord your God may bless you in all the work of your hands that you do.

CHAPTER 15

AT the end of every seven years you shall grant a release.

2 And this is the manner of the release: every creditor shall release that which he has lent to his neighbor; he shall not exact it of his neighbor, his brother; for the Lord's release is proclaimed.

3 Of a foreigner you may exact it; but whatever of yours is with your brother [Israelite] your hand shall release.

4 But there will be no poor among you, for the Lord will surely bless you in the land which the Lord your God gives you for an inheritance to possess.

5 If only you carefully listen to the voice of the Lord your God, to do watchfully all these commandments which I command you this day.

6 When the Lord your God blesses you as He promised you, then you shall lend to many nations, but you shall not borrow; and you shall rule over many nations, but they shall not rule over you.

7 If there is among you a poor man, one of your kinsmen in any of the towns of your land which the Lord your God gives you, you shall not harden your [mind and] heart, or close your hand to your poor brother;

8 But you shall open your hand wide to him, and shall surely lend him sufficient for his need, which he lacks.

9 Beware lest there be a base thought in your [mind and] heart, and you say, The seventh year, the year of release, is at hand; and your eye be evil against your poor brother, and you give him nothing, and he cry to the Lord against you, and it be sin in you.

10 You shall give to him freely without begrudging it; because for this the

Lord will bless you in all your work and in all you undertake.

11 For the poor will never cease out of the land; therefore I command you, You shall open wide your hand to your brother, to your needy, and to your poor in your land.

12 And if your brother, a Hebrew man, or a Hebrew woman, be sold to you and serve you six years, then in the seventh year you shall let him go free from you.

13 And when you send him out free from you, you shall not let him go away empty-handed;

14 You shall furnish him liberally out of your flock, your threshing floor, and your winepress; of what the Lord your God has blessed you, you shall give to him.

15 And you shall [earnestly] remember that you were a bondman in the land of Egypt, and the Lord your God redeemed you; therefore I give you this command today.

16 But if the servant says to you, I will not go away from you, because he loves you and your household, since he does well with you,

17 Then take an awl and pierce his ear through to the door, and he shall be your servant always. And also to your bondwoman you shall do likewise.

18 It shall not seem hard to you when you let him go free from you; for at half the cost of a hired servant he has served you six years, and the Lord your God will bless you in all you do.

19 All the firstling males that are born of your herd and flock you shall set apart for the Lord your God; you shall do no work with the firstling of your herd, nor shear the firstling of your flock.

20 You shall eat it before the Lord your God annually in the place [for worship] which the Lord shall choose, you and your household.

21 But if it has any blemish, if it

is lame, blind, or has any bad blemish whatever, you shall not sacrifice it to the Lord your God.

22 You shall eat it within your towns; the [ceremonially] unclean and the clean alike may eat it, as if it were a gazelle or a hart.

23 Only you shall not eat its blood; you shall pour it on the ground like water.

CHAPTER 16

OBERVE the month of Abib, and keep the passover to the Lord your God; for in the month of Abib the Lord your God brought you out of Egypt by night.

2 You shall offer the passover sacrifice to the Lord your God from the flock or the herd, in the place where the Lord will choose to make His name [and His presence] dwell.

3 You shall eat no leavened bread with it; seven days you shall eat it with unleavened bread, the bread of affliction — for you fled from the land of Egypt in haste — that all the days of your life you may [earnestly] remember the day when you came out of Egypt.

4 No leaven shall be seen with you in all your territory for seven days; nor shall any of the flesh which you sacrificed the first day at evening be left all night until the morning.

5 You may not offer the passover sacrifices within any of your towns which the Lord your God gives you;

6 But at the place which the Lord your God will choose in which to make His name [and His presence] dwell, there you shall offer the passover sacrifice in the evening at sunset, at the season that you came out of Egypt.

7 And you shall roast *or* boil and eat it in the place which the Lord your God will choose; and in the morning you shall turn and go to your tents.

8 Six days you shall eat unleavened bread; and on the seventh day there

shall be a solemn assembly to the Lord your God; you shall do no work on it.

9 You shall count seven weeks; begin to number the seven weeks from the time you begin to put the sickle to the standing grain.

10 Then you shall keep the feast of weeks to the Lord your God with a tribute of a freewill offering from your hand, which you shall give to the Lord your God, as the Lord your God blesses you.

11 And you shall rejoice before the Lord your God, you and your son and daughter, your manservant and maidservant, and the Levite who is within your towns, the stranger *or* temporary resident, the fatherless, and the widow who are among you, at the place in which the Lord your God chooses to make His name [and His presence] dwell.

12 And you shall (earnestly) remember that you were a slave in Egypt; and you shall be watchful and obey these statutes.

13 You shall observe the feast of tabernacles *or* booths seven days, after you have gathered in from your threshing floor and wine vat.

14 You shall rejoice in your feast, you, your son and daughter, your manservant and maidservant, the Levite, the transient *and* the stranger, the fatherless, and the widow, that are within your towns.

15 Seven days you shall keep a solemn feast to the Lord your God in the place which the Lord chooses; because the Lord your God will bless you in all your produce, and in all the works of your hands, so that you will be altogether joyful.

16 Three times a year shall all your males appear before the Lord your God in the place which He chooses, in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles *or* booths. They shall not appear before the Lord empty-handed;

17 Every man shall give as he is

able, according to the blessing of the Lord your God which He has given you.

18 You shall appoint judges and officers in all your towns which the Lord your God gives you, according to your tribes; and they shall judge the people with righteous judgment.

19 You shall not misinterpret *or* misapply judgment; you shall not be partial, or take a bribe; for a bribe blinds the eyes of the wise, and perverts the words of the righteous.

20 Follow what is altogether just [that is, uncompromisingly righteous], that you may live and inherit the land which your God gives you.

21 You shall not plant you any kind of tree as an Asherah beside the altar of the Lord your God which you shall make.

22 Neither shall you set up an idolatrous stone *or* image, which the Lord your God hates.

CHAPTER 17

YOU shall not sacrifice to the Lord your God an ox or sheep with a blemish or any defect whatever; for that is an abomination to the Lord your God.

2 If there is found among you, within any of your towns which the Lord your God gives you, a man or woman who does what is wicked in the sight of the Lord your God, by transgressing His covenant,

3 Who has gone and served other gods and worshiped them, or the sun or moon or any of the host of the heavens, which I have forbidden,

4 And it is told and you hear of it; then inquire diligently, and if it is certainly true that such an abomination has been committed in Israel,

5 Then you shall bring forth to your town's gates that man or woman who has done that wicked thing, and you shall stone that man or woman to death.

6 On the evidence of two or three

witnesses, he who is worthy of death shall be put to death; he shall not be put to death on the evidence of one witness.

7 The hands of the witnesses shall be the first against him to put him to death, and afterward the hands of all the people. So you shall purge the evil from among you.

8 If there arise a matter too hard for you in judgment, between one kind of bloodshed and another, between one legality and another, between one kind of assault and another, matters of controversy within your towns, then arise and go to the place which the Lord your God chooses,

9 And you shall come to the Levitical priests, and to the judge who is in office in those days, and you shall consult them, and they shall make clear to you the decision.

10 And you shall do according to the decision which they declare to you from that place which the Lord chooses, and you shall be watchful to do according to all that they tell you;

11 According to the decision of the law which they shall teach you, and the judgment which they shall announce to you, you shall do; you shall not turn aside from the verdict they give you, either to the right hand or the left.

12 The man who does presumptuously, and will not listen to the priest who stands to minister there before the Lord your God, or to the judge, that man shall die; so you shall purge the evil from Israel.

13 And all the people shall hear, and (reverently) fear, and not act presumptuously again.

14 When you come to the land which the Lord your God gives you, and you possess it and live there, and then say, I will set a king over me, like all the nations that are about me;

15 You shall surely set as king over you him whom the Lord your God will choose; one from among your brethren

you shall set as king over you; you may not set a foreigner, who is not your brother, over you.

16 But he shall not multiply horses to himself, or cause the people to return to Egypt in order to multiply horses, since the Lord said to you, You shall never return that way.

17 And he shall not multiply wives to himself, that his [mind and] heart turn not away; neither shall he greatly multiply to himself silver and gold.

18 And when he sits on his royal throne, he shall write him a copy of this law in a book out of what is before the Levitical priests;

19 And he shall keep it with him, and he shall read in it all the days of his life, that he may learn (reverently) to fear the Lord his God, by keeping all the words of this law and these statutes, and doing them;

20 That his [mind and] heart may not be lifted up above his brethren, and that he may not turn aside from the commandment, to the right hand or to the left; so that he may continue long, he and his sons, in his kingdom in Israel.

CHAPTER 18

THE Levitical priests and all the tribe of Levi shall have no part or inheritance with Israel; they shall eat the offerings made by fire to the Lord, and His rightful dues.

2 They shall have no inheritance among their brethren; the Lord is their inheritance, as He promised them.

3 And this shall be the priest's due from the people, from those who offer a sacrifice, whether it be ox or sheep: they shall give to the priest the shoulder and the two cheeks and the stomach.

4 The first fruits of your grain, of your new wine, and of your oil, and the first or best of the fleece of your sheep, you shall give the priest.

5 For the Lord your God has chosen him out of all your tribes, to stand to minister in the name [and presence] of the Lord, him and his sons for ever.

6 And if a Levite comes from any of your towns out of all Israel, where he is a temporary resident, he may come whenever he desires to [the sanctuary] the place the Lord will choose,

7 Then he may minister in the name [and presence of] the Lord his God, like all his brethren the Levites, who stand to minister there before the Lord.

8 They shall have equal portions to eat, besides what may come of the sale of his patrimony. [Jer. 32:6-15.]

9 When you come into the land which the Lord your God gives you, you shall not learn to follow the abominable practices of these nations.

10 There shall not be found among you any one who makes his son or daughter pass through the fire, or who uses divination, or is a soothsayer, or an augur, or a sorcerer,

11 Or a charmer, or a medium, or a wizard, or a necromancer.

12 For all who do these things are an abomination to the Lord; and it is because of these abominable practices that the Lord your God is driving them out from before you.

13 You shall be blameless (and absolutely true) to the Lord your God.

14 For these nations, whom you shall dispossess, listen to soothsayers and diviners, but as for you, the Lord your God has not allowed you to do so.

15 The Lord your God will raise up for you ^a prophet from the midst of

e) The insertion of this promise in connection with the preceding prohibition, might warrant the application which some make of it, to that order of true prophets whom God commissioned in unbroken succession to instruct, to direct, and warn His people; and in this view the gist of it is, "there is no need to consult with diviners and soothsayers, for I shall afford you the benefit of divinely appointed prophets, for judging of whose identity a sure clue is given" (vs. 20, 22). But the prophet here promised was pre-eminently the Messiah, for He alone was "like unto Moses in His mediatorial character; in the peculiar excellence of His ministry; in the number, variety and magnitude of His miracles; in His close and familiar communion with God; and in His being the author of a new dispensation of religion." This prediction was fulfilled 1500 years afterwards, and was expressly applied to Christ by Peter (Acts 3:22, 23), and by Stephen (Acts 7:37) — *Jamieson, Fausset and Brown Commentary*.

your brethren, like me [Moses]; to him you shall listen.

16 This is what you desired (and asked) of the Lord your God at Horeb on the day of the assembly, when you said, Let me not hear again the voice of the Lord my God, or see this great fire any more, lest I die.

17 And the Lord said to me, They have well said all that they have spoken.

18 I will raise up for them a prophet from among their brethren, like you, and will put My words in his mouth; and he shall speak to them all that I command him.

19 And whoever will not hearken to My words which he shall speak in My name, I Myself will require it of him.

20 But the prophet who presumes to speak a word in My name which I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.

21 And if you say in your [mind and] heart, How shall we know which words the Lord has not spoken?

22 When a prophet speaks in the name of the Lord, if the word does not come to pass or prove true, that is a word which the Lord has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him.

CHAPTER 19

WHEN the Lord your God has cut off the nations whose land the Lord your God gives you, and you dispossess them and dwell in their cities and in their houses;

2 You shall set apart three cities for you in the land which the Lord your God gives you to possess.

3 You shall prepare the road, and divide the territory of your land, which the Lord your God gives you to possess, into three parts, so that any manslayer can flee to them.

4 And this is the case of the slayer who shall flee there that he may live. Whoever kills his neighbor unintentionally,

for whom he had no enmity in time past;

5 As when a man goes into the wood with his neighbor to hew wood, and his hand strikes with the axe to cut down the tree, and the head slips off the handle and lights on his neighbor, and kills him; he may flee to one of those cities and live;

6 Lest the avenger of the blood pursue the slayer, while his [mind and] heart are hot with anger, and overtake him, because the way is long, and slay him; although the slayer was not worthy of death, since he had not been at enmity with him previously.

7 Therefore I command you, You shall set apart three [refuge] cities.

8 And if the Lord your God enlarges your territory, as He has sworn to your fathers to do, and gives you all the land which He promised to your fathers to give,

9 If you keep all these commandments to do them, which I command you this day, to love the Lord your God, and to walk always in His ways; then you shall add three other cities to these three,

10 Lest innocent blood be shed in your land, which the Lord your God gives you for an inheritance, and so blood guilt be upon you.

11 But if any man hates his neighbor, and lies in wait for him, and attacks him and wounds him mortally so that he dies, and the assailant flees into one of these cities,

12 Then the elders of his own city shall send and fetch him there, and give him over to the avenger of blood, so that he may die.

13 Your eye shall not pity him, but you shall clear Israel of the guilt of innocent blood, that it may be well with you.

14 You shall not remove your neighbor's landmark, in the land which the Lord your God gives you to possess, which the men of old [the first dividers of the land] set.

15 One witness shall not prevail against a man for any crime or any wrong in connection with any sin he commits; only on the testimony of two or three witnesses shall a charge be established.

16 If a false witness rises up against any man to accuse him of wrongdoing,

17 Then both parties to the controversy shall stand before the Lord, before the priests and the judges who are in office in those days;

18 The judges shall inquire diligently, and if the witness is a false witness and has accused his brother falsely,

19 Then you shall do to him as he had intended to do to his brother; so you shall put away the evil from among you.

20 And those who remain shall hear, and (reverently) fear, and shall henceforth commit no such evil among you.

21 Your eye shall not pity; it shall be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAPTER 20

WHEN you go forth to battle against your enemies, and see horses and chariots and an army greater than your own, do not be afraid of them; for the Lord your God, Who brought you out of the land of Egypt, is with you.

2 And when you come near to the battle, the priest shall approach and speak to the men,

3 And shall say to them, Hear, O Israel, you draw near this day to battle against your enemies; let not your [minds and] hearts faint; fear not, and do not tremble, or be terrified (and in dread) because of them.

4 For the Lord your God is He Who goes with you, to fight for you against your enemies, to save you. [I Sam. 17:45.]

5 And the officers shall speak to the people, saying, What man is there who has built a new house and has not

dedicated it? Let him return to his house, lest he die in the battle and another man dedicate it.

6 And what man has planted a vineyard and has not used the fruit of it? Let him also return to his house, lest he die in the battle, and another man use the fruit of it.

7 And what man has betrothed a wife, and has not taken her? Let him return to his house, lest he die in the battle and another man take her.

8 And the officers shall speak further to the people, and say, What man is fearful and fainthearted? Let him return to his house, lest [because of him] his brethren's [mind and] heart faint as does his own.

9 And when the officers finish speaking to the people, they shall appoint commanders at the head of the people.

10 When you draw near to a city to fight against it, then proclaim peace to it.

11 And if that city makes an answer of peace to you and opens to you, then all the people found in it shall be tributary to you and they shall serve you.

12 But if it refuses to make peace with you and fights against you, then you shall besiege it;

13 And when the Lord your God has given it into your hands, you shall smite every male there with the edge of the sword.

14 But the women, the little ones, the beasts, and all that is in the city, all the spoil in it, you shall take for yourselves, and you shall use the spoil of your enemies which the Lord your God has given you.

15 So shall you treat all the cities which are very far off from you, that do not belong to the cities of these nations.

16 But of the cities of these people, which the Lord your God gives you for an inheritance, you shall save alive nothing that breathes.

17 But you shall utterly exterminate

them, the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites; as the Lord your God has commanded you;

18 So they may not teach you all the abominable practices they have carried on for their gods, and so cause you to sin against the Lord your God.

19 When you besiege a city for a long time, making war against it to take it, you shall not destroy its trees by using an ax on them, for you can eat their fruit; you must not cut them down, for is the tree of the field a man, that it should be besieged by you?

20 Only the trees which you know are not trees for food you may destroy and cut down, that you may build siegeworks against the city that makes war with you, until it falls.

CHAPTER 21

IF one be found slain in the land which the Lord your God gives you to possess, lying in the field, and it is not known who has killed him,

2 Then your elders and judges shall come forth and measure the distance to the cities around him who is slain;

3 And the city which is nearest to the slain man, the elders of that city shall take a heifer, which has never been worked, never pulled in the yoke;

4 And the elders of that city shall bring the heifer down to a valley with running water, which is neither plowed nor sown, and shall break the heifer's neck there in the valley.

5 And the priests the sons of Levi shall come near, for the Lord your God has chosen them to minister to Him and to bless in the name [and presence] of the Lord, and by their word shall every controversy and every assault be settled.

6 And all the elders of that city nearest to the slain man shall wash their hands over the heifer whose neck was broken in the valley;

7 And they shall testify, Our hands

have not shed this blood, neither have our eyes seen it.

8 Forgive, O Lord, Your people Israel whom You have redeemed, and do not allow the shedding of innocent blood to be charged to Your people Israel. And the guilt of blood shall be forgiven them.

9 So shall you purge the guilt of innocent blood from among you, when you do what is right in the sight of the Lord.

10 When you go forth to battle against your enemies, and the Lord your God has given them into your hands, and you carry them away captive,

11 And you see among the captives a beautiful woman, and desire her, that you may have her as your wife,

12 Then you shall bring her home to your house; and she shall shave her head and pare her nails [in purification from heathenism],

13 And put off her prisoner's garb and shall remain in your house, and bewail her father and her mother a full month. After that you may go in to her and be her husband, and she shall be your wife.

14 And if you have no delight in her, then you shall let her go absolutely free; you shall not sell her at all for money, you shall not deal with her as a slave or a servant, because you have humbled her.

15 If a man has two wives, one loved and the other disliked, and they both have borne him children, and if the first-born son is hers who is disliked,

16 Then on the day when he wills his possessions to his sons, he shall not put the first-born of his loved wife in place of the first-born of the disliked, who is older.

17 But he shall acknowledge the son of the disliked as the first-born, by giving him a double portion of all that he has, for he was the first issue of his

strength; the right of the first-born is his.

18 If a man has a stubborn and rebellious son, who will not obey the voice of his father or his mother, and though they chasten him, will not listen to them;

19 Then his father and mother shall take hold of him, and bring him out to the elders of his city at the gate of the place where he lives,

20 And they shall say to the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. [Prov. 23:20-22.]

21 Then all the men of his city shall stone him to death: so you shall cleanse out the evil from your midst, and all Israel shall hear, and (reverently) fear.

22 And if a man has committed a sin worthy of death, and he is put to death, and [afterward] you hang him on a tree, [Josh. 10:26, 27.]

23 His body shall not remain all night upon the tree, but you shall surely bury him the same day, for a hanged man is accursed by God; thus you shall not defile your land which the Lord your God gives you for an inheritance. [Gal. 3:13.]

CHAPTER 22

YOU shall not see your brother's ox or his sheep being driven away or stolen, and hide yourself from [your duty to help] them; you shall surely take them back to your brother. [Cp. Prov. 24:12.]

2 And if your brother [the owner] is not near you, or if you do not know who he is, you shall bring the animal to your house, and it shall be with you until your brother comes looking for it; then you shall restore it to him.

3 And so shall you do with his donkey, or his garment, or with anything which your brother has lost and you have found; you shall not hide yourself from [your duty concerning] them.

4 You shall not see your brother's donkey or his ox fall down by the way, and hide from [your duty concerning] them: you shall surely help him to lift them up again.

5 The woman shall not wear that which pertains to a man, neither shall a man put on a woman's garment; for all that do so are an abomination to the Lord your God.

6 If a bird's nest chance to be before you in the way in any tree or on the ground, with young ones or eggs, and the mother bird is sitting on the young or on the eggs, you shall not take the mother bird with the young.

7 You shall surely let the mother bird go, and take only the young, that it may be well with you, and that you may prolong your days.

8 When you build a new house, then you shall put a railing around your [flat] roof, so that no one may fall from there, and bring guilt of blood upon your house.

9 You shall not plant your vineyard with two kinds of seed, lest the whole crop be forfeited [under this ban], the seed which you have sown and the yield of the vineyard forfeited to the sanctuary.

10 You shall not plow with an ox [a clean animal] and a donkey [unclean] together. [II Cor. 6:14-16.]

11 You shall not wear a garment of mingled stuff, wool and linen together. [Ezek. 44:18; Rev. 19:8.]

12 You shall make yourself tassels on the four corners of your cloak with which you cover yourself. [Num. 15:37-40.]

13 If any man takes a wife, and goes in to her, and then scorns her,

14 And charges her with shameful things and gives her an evil reputation, and says, I took this woman, and when I came to her, I did not find in her the tokens of a virgin,

15 Then the father of the young woman, and her mother, shall get and

bring out the tokens of her virginity to the elders of the city in the gate;

16 And her father shall say to the elders, I gave my daughter to this man as wife, and he hates *and* spurns her,

17 And, lo, he has made shameful charges against her, saying, I found not in your daughter the evidences of her virginity. And they shall spread the garment before the elders of the city.

18 And the elders of that city shall take the man and rebuke *and* whip him;

19 And they shall fine him 100 shekels of silver, and give them to the father of the young woman, because he has brought an evil name upon a virgin of Israel; and she shall be his wife; he may not divorce her all his days.

20 But if it is true that the evidences of virginity were not found in the young woman,

21 Then they shall bring her to the door of her father's house, and the men of her city shall stone her to death; because she has wrought [criminal] folly in Israel, by playing the harlot in her father's house. So you shall put away the evil from among you.

22 If a man is found lying with another man's wife, they shall both die, the man who lay with the woman and the woman. So you shall purge the evil from Israel.

23 If a maiden who is a virgin is engaged to be married, and a man find her in the city, and lie with her;

24 Then you shall bring them both out to the gate of that city and shall stone them to death, the young woman because she did not cry for help though she was in the city, and the man because he has violated his neighbor's [promised] wife. So shall you put away evil from among you.

25 But if a man finds the betrothed maiden in the open country, and the

man seizes her and lies with her, then only the man who lay with her shall die.

26 But you shall do nothing to the young woman; she has committed no sin punishable by death, for this is as when a man attacks and slays his neighbor;

27 For he came upon her in the open country, and the betrothed girl cried out, but there was no one to save her.

28 If a man find a girl who is a virgin, who is not betrothed, and he seizes her and lies with her, and they are found,

29 Then the man who lay with her shall give to the girl's father fifty shekels of silver, and she shall be his wife, because he has violated her; he may not divorce her all his days.

30 A man shall not take his father's former wife, nor shall he uncover her who belongs to his father.

CHAPTER 23

HE who is wounded in the testicles, or has been made a eunuch, shall not enter into the congregation of the Lord.

2 A person begotten out of wedlock shall not enter into the assembly of the Lord; even to his tenth generation shall his descendants not enter into the congregation of the Lord.

3 An Ammonite or 'Moabite shall not enter into the congregation of the Lord; even to their tenth generation their descendants shall not enter into the assembly of the Lord for ever;

4 Because they did not meet you with food and water on the way when you came forth out of Egypt, and because they hired Balaam son of Beor of Pethor of Mesopotamia, against you to curse you.

5 Nevertheless the Lord your God would not listen to Balaam; but the

f) It must be remembered that the children, according to the Jewish law, followed the father, not the mother. [That is, the family of Boaz, for example, although his wife Ruth was a Moabitess, was considered Israelite, including his wife.] The case of Ruth would not, therefore, be touched by this precept (*Ellicott's Commentary*).

Lord your God turned the curse into a blessing to you, because the Lord your God loved you.

6 You shall not seek their peace or their prosperity all your days for ever.

7 You shall not abhor an Edomite, for he is your brother [Esau's descendant]. You shall not abhor an Egyptian, because you were a stranger *and* temporary resident in his land.

8 Their children may enter into the congregation of the Lord in their third generation.

9 When you go forth against your enemies and are in camp, you shall keep yourself from every evil thing.

10 If there is among you any man who is not clean by reason of what happens to him at night, then he shall go outside the camp, he shall not come within the camp;

11 But when evening comes he shall bathe himself in water, and when the sun is down, he may return to the camp.

12 You shall have a place also outside the camp to which you shall go [as a comfort station];

13 And you shall have a paddle *or* shovel among your weapons, and when you sit down outside [to relieve yourself], you shall dig a hole with it, and turn back and cover up what has come from you.

14 For the Lord your God walks in the midst of your camp to deliver you and to give up your enemies before you; therefore shall your camp be holy, that He may see nothing indecent among you, and turn away from you.

15 You shall not give up to his master a servant who has escaped from his master to you;

16 He shall dwell with you in your midst, where he chooses in one of your towns, where it pleases him best. You shall not defraud *or* oppress him.

17 There shall be no cult prostitute of the daughters of Israel, neither shall there be a cult prostitute (a sodomite) of the sons of Israel.

18 You shall not bring the hire of a harlot or the price of a dog [a sodomite] into the house of the Lord your God, in payment for a vow; for both of these — the gift and the giver — are an abomination to the Lord your God.

19 You shall not lend on interest to your brother, interest on money, on victuals, on anything that is lent for interest.

20 You may lend on interest to a foreigner; but to your brother you shall not lend on interest, that the Lord your God may bless you in all that you undertake in the land to which you go to possess it.

21 When you make a vow to the Lord your God, you shall not be slack in paying it; for the Lord your God will surely require it of you, and slackness would be sin in you.

22 But if you refrain from vowing, it will not be sin in you.

23 The vow which has passed your lips you shall be watchful to perform, a voluntary offering which you have made to the Lord your God, which you have promised with your mouth.

24 When you come into your neighbor's vineyard, you may eat your fill of grapes as many as you please; but you shall not put any in your vessel.

25 When you come into the standing grain of your neighbor, you may pluck the ears with your hand; but you shall not put a sickle to your neighbor's standing grain.

CHAPTER 24

WHEN a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a bill of divorce, puts it in her hand and sends her out of his house,

2 And when she departs out of his house, she goes and marries another man,

3 And if the latter husband dislikes her and writes her a bill of divorce and puts it in her hand and sends her

out of his house; or if the last husband dies, who took her as his wife,

4 Then her former husband, who sent her away, may not take her again to be his wife, after she is defiled; for that is an abomination before the Lord; and you shall not bring guilt upon the land which the Lord your God gives you for an inheritance.

5 When a man is newly married, he shall not go out with the army or be charged with any business; he shall be free at home one year, and shall cheer his wife whom he has taken.

6 No man shall take a mill or an upper millstone in pledge, for he would be taking a life in pledge.

7 If a man be found kidnapping any of his brethren of the Israelites, and treats him as a slave *or* a servant, or sells him, then that thief shall die. So you shall put evil from among you.

8 Take heed in the plague of leprosy, that you watch diligently, and do according to all that the Levitical priests shall teach you. As I commanded them, so you shall be watchful and do. [Lev. 13:14, 15.]

9 Remember [earnestly] what the Lord your God did to Miriam by the way, after you had come out of Egypt. [Num. 12:10.]

10 When you lend your brother anything, you shall not go into his house to get his pledge.

11 You shall stand outside, and the man to whom you lend shall bring the pledge out to you.

12 And if the man is poor, you shall not keep his pledge over night.

13 You shall surely restore to him the pledge at sunset that he may sleep in his garment and bless you; and it shall be credited to you as righteousness (rightness and justice) before the Lord your God.

14 You shall not oppress *or* extort from a hired servant who is poor and needy, whether he is of your brethren, or of your strangers *and* sojourners

who are in your land inside your towns.

15 You shall give him his hire on the day he earns it, before the sun goes down; for he is poor, and sets his heart upon it; lest he cry against you to the Lord, and it be sin to you.

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; only for his own sin shall any one be put to death.

17 You shall not pervert justice due the stranger *or* the sojourner *or* the fatherless, or take a widow's garment in pledge;

18 But you shall [earnestly] remember that you were a slave in Egypt and the Lord your God redeemed you from there; therefore I command you to do this:

19 When you reap your harvest in your field and have forgotten a sheaf in the field, you shall not go back to get it; it shall be for the stranger *and* the sojourner, the fatherless, and the widow; that the Lord your God may bless you in all the work of your hands.

20 When you beat your olive tree, do not go over the boughs again: the leavings shall be for the stranger *and* the sojourner, the fatherless, and the widow.

21 When you gather the grapes of your vineyard, you shall not glean it afterward; it shall be for the stranger *and* the sojourner, the fatherless, and the widow.

22 You shall [earnestly] remember that you were a slave in the land of Egypt; therefore I command you to do this.

CHAPTER 25

IF there is a controversy between men, and they come into court, and the judges decide between them, justifying the innocent and condemning the guilty,

2 Then if the guilty man deserves to be beaten, the judge shall cause him

to lie down and be beaten in his presence with a certain number of stripes, according to his offense.

3 Forty stripes may be given him, but not more; lest, if he should be beaten with many stripes your brother should [be treated like a beast and] seem low and worthless to you.

4 You shall not muzzle the ox when he treads out the grain. [I Cor. 9:9, 10; I Tim. 5:17, 18.]

5 If brothers live together, and one of them dies and has no son, his wife shall not marry outside the family to a stranger [an excluded man]; her husband's brother shall go in to her, and take her as his wife, and perform the duty of a husband's brother to her.

6 And the first-born son shall succeed to the name of the dead brother, that his name be not blotted out of Israel.

7 And if the man does not want to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, My husband's brother refuses to continue his brother's name in Israel; he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak to him; and if he stands firm and says, I do not want to take her,

9 Then shall his brother's wife come to him in the presence of the elders, and pull his shoe off his foot, and spit in his face, and shall answer, So shall it be done to that man who does not build up his brother's house.

10 And his family shall be called in Israel, The house of him whose shoe was loosed.

11 When men strive together one with another, and the wife of the one draws near to rescue her husband out of the hand of him who is beating him, and puts out her hand, and seizes the other man by the private parts;

12 Then you shall cut off her hand; your eye shall not pity her.

13 You shall not have in your bag

true and false weights, a large and a small.

14 You shall not have in your house true and false measures, a large and a small.

15 But you shall have a perfect and just weight, and a perfect and just measure; that your days may be prolonged in the land which the Lord your God gives you.

16 For all who do such things, and all who do unrighteously, are an abomination to the Lord your God.

17 Remember what Amalek did to you on the way, when you had come forth from Egypt;

18 How he did not fear God, but when you were faint and weary he attacked you along the way and cut off all the stragglers in your rear. [Exod. 17:14.]

19 Therefore when the Lord your God has given you rest from all your enemies round about, in the land which the Lord your God gives you to possess for an inheritance, you shall blot out the remembrance of Amalek from under the heavens; you must not forget it.

CHAPTER 26

WHEN you have come into the land which the Lord your God gives you for an inheritance, and possess it, and live in it,

2 You shall take some of all the produce of the soil which you harvest from the land that the Lord your God gives you, and put it in a basket, and go to the place [the sanctuary] which the Lord your God has chosen as the abiding place of His name [and His presence].

3 And you shall go to the priest who is in office in those days, and say to him, I give thanks this day that I have come to the land which the Lord swore to our fathers to give us;

4 And the priest shall take the basket from your hand, and set it down before the altar of the Lord your God.

5 And you shall say before the Lord your God, A wandering *and* lost Aramean ready to perish was my father [Jacob], and he went down into Egypt, and sojourned there, few in number, and he became there a nation, great, mighty, and numerous.

6 And the Egyptians treated us very badly, and afflicted us, and laid upon us hard bondage.

7 And when we cried to the Lord, the God of our fathers, the Lord heard our voice, and looked on our affliction, and our labor, and our (cruel) oppression;

8 And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great (awesome) power, and with signs, and with wonders;

9 And He brought us into this place, and gave us this land, a land flowing with milk and honey.

10 And now, behold, I bring the first fruits of the ground, which You, O Lord, have given me. And you shall set it down before the Lord your God, and worship before the Lord your God;

11 And you shall rejoice in all the good which the Lord your God has given you and your household, you and the Levite, and the stranger *and* the sojourner among you.

12 When you have finished paying all the tithe of your produce the third year, which is the year of tithing, and have given it to the Levite, the stranger *and* the sojourner, the fatherless, and to the widow, that they may eat within your towns and be filled,

13 Then you shall say before the Lord your God, I have brought the hallowed things [the tithe] out of my house, and moreover have given them to the Levite, to the stranger *and* the sojourner, to the fatherless, and to the widow, according to all your commandments which you have commanded me; I have not transgressed

any of your commandments, neither have I forgotten them.

14 I have not eaten of the tithe in my mourning [making the tithe unclean], nor have I handled any of it when I was unclean, or given any of it to the dead; I have hearkened to the voice of the Lord my God, and have done according to all that You have commanded me.

15 Look down from Your holy habitation, from Heaven, and bless Your people Israel, and the land which You have given us, as You swore to our fathers, a land flowing with milk and honey.

16 This day the Lord your God has commanded you to do these statutes and ordinances; therefore you shall keep and do them with all your [mind and] heart and with all your being.

17 You have (openly) declared the Lord this day to be your God, [pledging] to walk in His ways, to keep His statutes, and His commandments, and His precepts, and to hearken to His voice.

18 And the Lord has declared this day that you are His peculiar people, as He promised you, and you are to keep all His commandments;

19 And He will make you high above all nations which He has made, in praise and in fame and in honor, and that you shall be a holy people to the Lord your God, as He has spoken.

CHAPTER 27

AND Moses with the elders of Israel commanded the people, Keep all the commandments with which I charge you today.

2 And on the day when you pass over the Jordan to the land which the Lord your God gives you, you shall set you up great stones, and cover them with plaster.

3 And you shall write on them all the words of this law, when you have passed over, that you may go into the land which the Lord your God is giv-

ing you, a land flowing with milk and honey, as the Lord, the God of your fathers, has promised you.

4 And when you have gone over the Jordan, you shall set up these stones, which I command you this day, on Mount Ebal, and coat them with plaster.

5 And there you shall build an altar to the Lord your God, an altar of stones; you shall not lift up any iron tool upon them.

6 You shall build the altar of the Lord your God of whole stones, and offer burnt offerings on it to Him;

7 And you shall offer peace offerings, and eat there, and rejoice before the Lord your God.

8 And you shall write upon the stones all the words of this law very plainly.

9 And Moses and the Levitical priests said to all Israel, Keep silence, and hear, O Israel; this day you have become the people of the Lord your God.

10 So you shall obey the voice of the Lord your God, and do His commandments and statutes, which I command you today.

11 And Moses charged the people the same day, saying,

12 These [tribes] shall stand on Mount Gerizim to bless the people, when you have passed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph's [sons], and Benjamin.

13 And these [tribes] shall stand upon Mount Ebal to pronounce the curse [for disobedience]: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.

14 And the Levites shall declare with a loud voice to all the men of Israel:

15 Cursed be the man who makes a graven or molten image, an abomination to the Lord, the work of the hands of the craftsman, and sets it up in secret. All the people shall answer, Amen.

16 Cursed be he who dishonors his

father or his mother. All the people shall say, Amen.

17 Cursed be he who moves (back) his neighbor's landmark. All the people shall say, Amen.

18 Cursed be he who misleads a blind man from his way. All the people shall say, Amen.

19 Cursed be he who perverts the justice due to the sojourner or the stranger, the fatherless, and the widow. All the people shall say, Amen.

20 Cursed be he who lies with his father's wife, because he uncovers what belongs to his father. All the people shall say, Amen.

21 Cursed be he who lies with any beast. All the people shall say, Amen.

22 Cursed be he who lies with his half-sister, whether his father's or his mother's daughter. All the people shall say, Amen.

23 Cursed be he who lies with his mother-in-law. All the people shall say, Amen.

24 Cursed be he who slays his neighbor secretly. All the people shall say, Amen.

25 Cursed be he who takes a bribe to slay an innocent person. All the people shall say, Amen.

26 Cursed be he who does not support *and* give assent to the words of this law to do them [as the rule of his life]. All the people shall say, Amen.

CHAPTER 28

IF you will listen diligently to the voice of the Lord your God, being watchful to do all His commandments which I command you this day, the Lord your God will set you high above all the nations of the earth,

2 And all these blessings shall come upon you and overtake you, if you heed the voice of the Lord your God.

3 Blessed shall you be in the city, and blessed shall you be in the field.

4 Blessed shall be the fruit of your body, and the fruit of your ground, and the fruit of your beasts, the in-

crease of your cattle, and the young of your flock.

5 Blessed shall be your basket and your kneading trough.

6 Blessed shall you be when you come in, and blessed shall you be when you go out.

7 The Lord shall cause your enemies who rise up against you to be defeated before your face; they shall come out against you one way, and flee before you seven ways.

8 The Lord shall command the blessing upon you in your storehouse, and in all that you undertake; and He will bless you in the land which the Lord your God gives you.

9 The Lord will establish you as a people holy to Himself, as He has sworn to you, if you keep the commandments of the Lord your God, and walk in His ways.

10 And all people of the earth shall see that you are called by the name [and in the presence of] the Lord; and they shall be afraid of you.

11 And the Lord shall make you have a surplus of prosperity, through the fruit of your body, of your livestock, and of your ground, in the land which the Lord swore to your fathers to give you.

12 The Lord shall open to you His good treasury, the heavens to give the rain of your land in its season, and to bless all the work of your hand; and you shall lend to many nations, but you shall not borrow.

13 And the Lord shall make you the head, and not the tail; and you shall be above only, and you shall not be beneath, if you heed the commandments of the Lord your God, which I command you this day, and are watchful to do them.

14 And you shall not go aside from any of the words which I command you this day, to the right hand or to the left, to go after other gods to serve them.

15 But if you will not obey the

voice of the Lord your God, being watchful to do all His commandments and His statutes which I command you this day, then all these curses shall come upon you and overtake you:

16 Cursed shall you be in the city, and cursed shall you be in the field.

17 Cursed shall be your basket and your kneading trough.

18 Cursed shall be the fruit of your body, of your land, of the increase of your cattle and the young of your sheep.

19 Cursed shall you be when you come in, and cursed shall you be when you go out.

20 The Lord shall send you curses, confusion, and rebuke in every enterprise to which you set your hand, until you are destroyed, perishing quickly, because of the evil of your doings, by which you have forsaken me [Moses and God as one].

21 The Lord will make the pestilence cling to you until He has consumed you from off the land, which you go to possess.

22 The Lord will smite you with consumption, with fever, and inflammation, fiery heat, sword *and* drought, blasting, and mildew; they shall pursue you until you perish.

23 The heavens over your head shall be brass, and the earth under you shall be iron.

24 The Lord shall make the rain of your land powdered soil and dust; from the heavens it shall come down upon you until you are destroyed.

25 The Lord shall cause you to be struck down before your enemies; you shall go out one way against them, and flee seven ways before them, and you shall be tossed to and fro *and* be a terror among all the kingdoms of the earth. [Fulfilled, II Chron. 29:8.]

26 And your dead body shall be food for all birds of the air and beasts of the earth, and there shall be no one to frighten them away.

27 The Lord will smite you with the

boils of Egypt and the tumors, the scurvy and the itch, of which you cannot be healed.

28 The Lord will smite you with madness and blindness and dismay of [mind and] heart.

29 And you shall grope at noonday, as the blind grope in darkness, and you shall not prosper in your ways; and you shall be only oppressed and robbed continually, and there shall be no one to save you.

30 You shall betroth a wife, and another man shall lie with her; you shall build a house, and not live in it; you shall plant a vineyard and not gather its grapes.

31 Your ox shall be slain before your eyes, and you shall not eat of it; your donkey shall be violently taken away before your face, and not be restored to you; your sheep shall be given to your enemies, and you shall have no one to help you.

32 Your sons and daughters shall be given to another people, and your eyes shall look and fail with longing for them all the day; and there shall be no power in your hands to prevent it. [Fulfilled, II Chron. 29:9.]

33 A nation which you have not known shall eat up the fruit of your land and of all your labors; and you shall be only oppressed and crushed continually, [Fulfilled, Judg. 6:1-6; 13:1.]

34 So that you shall be driven mad by the sight which your eyes shall see.

35 The Lord will smite you on the knees and on the legs with a sore boil that cannot be healed, from the sole of your foot to the top of your head.

36 The Lord shall bring you and your king whom you have set over you, to a nation which neither you nor your fathers have known, and there you shall [be forced to] serve other gods, of wood and stone. [Fulfilled, II Kings 17:4, 6; 24:12, 14; 25:7, 11; Dan. 6:11, 12.]

37 And you shall become an amaze-

ment, a proverb, and a byword, among all peoples to which the Lord will lead you.

38 You shall carry much seed out into the field, and shall gather little in; for the locust shall consume it. [Fulfilled, Hag. 1:6.]

39 You shall plant vineyards and dress them, but shall neither drink of the wine nor gather the grapes; for the worm shall eat them.

40 You shall have olive trees throughout all your territory, but you shall not anoint yourself with the oil; for your olive trees shall drop their fruit.

41 You shall beget sons and daughters, but shall not enjoy them; for they shall go into captivity. [Fulfilled, Lam. 1:5.]

42 All your trees and the fruit of your ground shall the locust possess. [Fulfilled, Joel 1:4.]

43 The transient (stranger) among you shall mount up higher and higher above you, and you shall come down lower and lower.

44 He shall lend to you, and you shall not lend to him; he shall be the head, and you shall be the tail.

45 All these curses shall come upon you and shall pursue you and overtake you, till you are destroyed, because you do not obey the voice of the Lord your God, to keep His commandments and His statutes which He commanded you;

46 They shall be upon you for a sign [of warning to other nations] and for a wonder, and upon your descendants for ever.

47 Because you did not serve the Lord your God with joyfulness of [mind and] heart [in gratitude] for the abundance of all [with which He had blessed you],

48 Therefore you shall serve your enemies whom the Lord shall send against you, in hunger and thirst, in nakedness, and in want of all things; and He will put a yoke of iron upon

your neck, until He has destroyed you.

49 The Lord will bring a nation against you from afar, from the end of the earth, as swift as the eagle flies, a nation whose language you shall not understand;

50 A nation of unyielding countenance, who will not regard the person of the old, or show favor to the young,

51 And shall eat the fruit of your cattle and the fruit of your ground, until you are destroyed; who also shall not leave you grain, new wine, oil, the increase of your cattle or the young of your sheep until they have caused you to perish.

52 They shall besiege you in all your towns, until your high and fortified walls, in which you trusted, come down throughout all your land; and they shall besiege you in all your towns throughout all your land, which the Lord your God has given you.

53 And you shall eat the fruit of your own body, the flesh of your sons and daughters, whom the Lord your God has given you, in the siege and in the (pressing) misery with which your enemies shall distress you. [Fulfilled, II Kings 6:24-29.]

54 The man who is most tender among you, and extremely particular and well-bred, his eye shall be cruel and grudging of food toward his brother, and toward the wife of his bosom, and toward those of his children still remaining;

55 So that he will not give to any of them any of the flesh of his children which he is eating, because he has nothing left him in the siege and in the distress with which your enemies shall distress you in all your towns.

56 The most tender and daintily bred woman among you, who would not venture to set the sole of her foot

upon the ground because she is so dainty and kind, will grudge to the husband of her bosom, to her son and to her daughter,

57 Her afterbirth that comes out from her body and the children whom she shall bear; for she will eat them secretly for want of all else in the siege and distress with which your enemies shall distress you in your towns.

58 If you will not be watchful to do all the words of this law that are written in this book, that you may (reverently) fear this glorious and fearful name [and presence], THE LORD YOUR GOD;

59 Then the Lord will bring upon you and your descendants extraordinary strokes and blows, great plagues of long continuance, and grievous sicknesses of long duration.

60 Moreover He will bring upon you all the diseases of Egypt, of which you were afraid, and they shall cling to you.

61 Also every sickness and every affliction which is not written in the book of this law, the Lord will bring upon you, until you are destroyed.

62 And you shall be left few in number, whereas you had been as the stars of the heavens for multitude: because you would not obey the voice of the Lord your God.

63 And as the Lord rejoiced over you to do you good, and to multiply you, so the Lord will rejoice to bring ruin upon you and to destroy you; and you shall be plucked from off the land which you go to possess.

64 And the Lord shall scatter you among all peoples from one end of the earth to the other; and there you shall [be forced to] serve other gods, of wood and stone, which neither you nor

g) The informed reader scarcely needs to be reminded of how literally fulfilled have been many of these predictions of evil made against the chosen people because of their idolatry and rebellion against God. Such verses as 25, 32, 33, 36, 38, 41, 42, and 53, foretell historical facts now recorded in Jewish history both sacred and secular. Here verse 62 foretells how the Jewish race "has been thinned, and kept down, again and again."

h) [The Roman Emperor] Hadrian issued a proclamation forbidding any Jews to reside in Judea, or even to approach its confines (*Gray and Adams' Commentary*).

your fathers have known. [Fulfilled, Dan. 3:6.]

65 And among these nations you shall find no ease and there shall be no rest for the sole of your foot; but the Lord will give you there a trembling heart, failing of eyes [from disappointment of hope], fainting of mind *and* languishing of spirit.

66 Your life shall hang in doubt before you; day and night you shall be worried, and have no assurance of your life.

67 In the morning you shall say, Would it were evening! and at evening you shall say, Would it were morning! because of the anxiety *and* dread of your [mind and] heart, and the sights which you shall see with your [own] eyes.

68 And the Lord shall 'bring you into Egypt again with ships, by the way about which I said to you, You shall never see it again; and there you shall be sold to your enemies for bondmen and bondwomen, and no man shall buy you. [Hos. 8:13.]

CHAPTER 29

THESE are the words of the covenant, which the Lord commanded Moses to make with the Israelites in the land of Moab, besides the covenant which he made with them in Horeb.

2 Moses called to all Israel, and said to them, You have seen all that the Lord did before your eyes in the land of Egypt to Pharaoh, to all his servants, and to all his land;

3 The great trials which your eyes saw, the signs, and those great wonders;

4 Yet the Lord has not given you a [mind and] heart to understand, and

eyes to see, and ears to hear, to this day.

5 I have led you forty years in the wilderness; your clothes have not worn out upon you, and your sandals have not worn off your feet.

6 You have not eaten [grain] bread, nor have you drunk wine or strong drink, that you might recognize *and* know [your dependence on Him Who is saying], I am the Lord your God.

7 And when you came to this place, Sihon the king of Heshbon and Og the king of Bashan came out against us to battle, but we defeated them;

8 We took their land, and gave it for an inheritance to the Reubenites, the Gadites, and the half-tribe of the Manassites.

9 Therefore keep the words of this covenant, and do them, that you may deal wisely *and* prosper in all that you do.

10 All of you stand today before the Lord your God; your heads, your tribes, your elders, and your officers, even all the men of Israel,

11 Your little ones, your wives, and the stranger *and* sojourner in your camp, from the hewer of your wood to the drawer of your water;

12 That you may enter into the covenant of the Lord your God, and into His oath, which He makes with you today;

13 That He may establish you this day as a people for Himself, and that He may be to you a God, as He said to you and as He swore to your fathers, Abraham, Isaac, and Jacob.

14 It is not with you only that I make this sworn covenant,

15 But with future Israelites who do not stand here with us today before the Lord our God, as well as with

i) "Observe the contrast, you came out from bondage by God's high hand, monuments of His grace and power; you shall be carried back into bondage in men's slave-ships. This was literally fulfilled under (the Roman emperor) Titus, and also under Hadrian" (*Gray and Adams' Commentary*). The curses . . . were also fulfilled in a terrible manner during the middle ages, and are still in a course of fulfillment, though frequently less sensibly felt (*Lange's Commentary*). "Here, then, are prophecies delivered above 3,000 years ago, and yet being fulfilled in the world at this very time . . . I must acknowledge, they not only convince, but amaze and astonish me beyond expression; they are truly as Moses foretold (vs. 45, 46) they would be, 'a sign and a wonder for ever'" (Bishop Newton, quoted in *Jamieson, Fausset and Brown Commentary*).

those who are here with us this day.

16 You know how we lived in the land of Egypt, and how we came through the midst of the nations you crossed;

17 And you have seen their abominations, and their idols, wood and stone, silver and gold, which were among them.

18 Beware lest there should be among you a man or woman or family or tribe, whose [mind and] heart turns away this day from the Lord our God to go and serve the gods of these nations; lest there should be among you a [poisonous] root that bears gall and wormwood;

19 And lest, when he hears the words of this curse *and* oath, he flatter *and* congratulate himself in his [mind and] heart, saying, I shall have peace *and* safety, 'though I walk in the stubbornness of my [mind and] heart [bringing down a hurricane of destruction] and sweep away the watered land with the dry.

20 The Lord will not pardon him, but then the anger of the Lord and His jealousy will smoke against that man, and all the curse that is written in this book shall settle on him; the Lord will blot out his very name from under the heavens;

21 And the Lord will single him out for ruin *and* destruction from all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law,

22 So that the next generation, your children who rise up after you, and the foreigner who shall come from a distant land, shall say, when they see the plagues of this land, and the diseases with which the Lord has made it sick —

23 The whole land is brimstone and

salt, and a burned waste, not sown or bearing anything, where no grass can take root, like the overthrow of Sodom and Gomorrah with Admah and Zeboiim, which the Lord overthrew in His anger and wrath —

24 Even all the nations shall say, Why has the Lord done thus to this land? What does the heat of this great anger mean?

25 Then men shall say, Because they forsook the covenant of the Lord, the God of their fathers, which He made with them when He brought them forth out of the land of Egypt,

26 For they went and served other gods, and worshiped them, gods they knew not, and that He had not given to them;

27 So the anger of the Lord was kindled against this land, bringing upon it all the curses that are written in this book;

28 And the Lord rooted them out of their land in anger and in wrath and in great indignation, and cast them into another land, as this day.

29 The secret things belong unto the Lord our God; but the things which are revealed belong to us and to our children for ever, that we may do all of the words of this law.

CHAPTER 30

AND when all these things have come upon you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations, where the Lord your God has driven you,

2 And shall return to the Lord your God and obey His voice according to all that I command you today, you and your children, with all your [mind and] heart, and with all your being;

3 Then the Lord your God will re-

j) It is on the strength of the Lord's oath to be Israel's God and so to protect them, that this Israelite flatters himself he is secure, no matter how he may behave. In the history of religion such a delusion has been lamentably frequent, and persons depending upon the unlimited protection of election have presumed on this and recklessly indulged in evil (*Cambridge Bible*, condensed). The Bible emphasizes the "security of the saints," but it is equally emphatic concerning the insecurity of those in conscious and continued indifference to God. [Ezek. 3:20; 18:24, 26; Rev. 22:14; James 1:21; Gal. 6:8; II Pet. 1:10, 11.]

store your fortunes, and have compassion upon you, and will gather you again from all the nations, where He has scattered you.

4 Even if any of your dispersed are in the uttermost parts of the heavens, from there the Lord your God will gather you, and from there will He bring you.

5 And the Lord your God will bring you into the land which your fathers possessed, and you shall possess it; and He will do you good, and multiply you above your fathers.

6 And the Lord your God will circumcise your heart, and the heart of your descendants, to love the Lord your God with all your [mind and] heart, and with all your being, that you may live.

7 And the Lord your God will put all these curses upon your enemies, and on those who hate you, who persecute you.

8 And you shall return and obey the voice of the Lord, and do all His commandments which I command you today.

9 And the Lord your God will make you abundantly prosperous in every work of your hand, in the fruit of your body, of your cattle, of your land, for good; for the Lord will again delight in prospering you, as He took delight in your fathers,

10 If you obey the voice of the Lord your God, to keep His commandments and His statutes which are written in this book of the law, and if you turn to the Lord your God with all your [mind and] heart, and with all your being.

11 For this commandment which I command you this day, is not too difficult for you, nor is it far off.

12 It is not [a secret laid up] in Heaven, that you should say, Who shall go up for us to Heaven, and bring it to us, that we may hear and do it?

13 Neither is it beyond the sea,

that you should say, Who shall go over the sea for us, and bring it to us, that we may hear and do it?

14 But the word is very near you, in your mouth, and in your mind *and* in your heart, so that you can do it.

15 See, I have set before you this day life and good, and death and evil.

16 [If you obey the commandments of the Lord your God which] I command you today, to love the Lord your God, to walk in His ways, and to keep His commandments and His statutes and His ordinances, then you shall live and multiply, and the Lord your God will bless you in the land which you go to possess.

17 But if your [mind and] heart turn away, and you will not hear, but are drawn away to worship other gods and serve them,

18 I declare to you today, that you shall surely perish, and you shall not live long in the land which you pass over the Jordan to enter and possess.

19 I call Heaven and earth to witness this day against you, that I have set before you life and death, the blessing and the curse; therefore choose life, that you and your descendants may live;

20 To love the Lord your God, to obey His voice, and to cling to Him; for He is your life, and the length of your days, that you may dwell in the land which the Lord swore to give to your fathers, to Abraham, Isaac, and Jacob.

CHAPTER 31

AND Moses went on speaking these words to all Israel.

2 And he said to them, I am 120 years old this day; I can no more go out and come in; and the Lord has said to me, You shall not go over this Jordan.

3 The Lord your God will Himself go over before you, and He will destroy these nations from before you, and you shall dispossess them; and Joshua

shall go over before you, as the Lord has said.

4 And the Lord will do to them as He did to Sihon and Og, the kings of the Amorites, and to their land, when He destroyed them.

5 And the Lord will give them over to you, and you shall do to them according to all the commandments which I have commanded you.

6 Be strong, courageous *and* firm, fear not, nor be in terror before them; for it is the Lord your God Who goes with you; He will not fail you or forsake you.

7 And Moses called to Joshua, and said to him in the sight of all Israel, Be strong, courageous *and* firm; for you shall go with this people into the land which the Lord has sworn to their fathers to give them; and you shall cause them to possess it.

8 It is the Lord Who goes before you; He will [march] with you; He will not fail you *or* let you go, or forsake you; [let there be no cowardice or flinching, but] fear not, neither become broken [in spirit] (depressed, dismayed and unnerved with alarm).

9 And Moses wrote this law, and delivered it to the Levitical priests, who carried the ark of the covenant of the Lord, and to all the elders of Israel.

10 And Moses commanded them, At the end of every seven years, at the set time of the year of release [of debtors from their debts], at the feast of booths,

11 When all Israel comes to appear before the Lord your God in the place which He chooses [for His sanctuary], you shall read this law before all Israel in their hearing.

12 Assemble the people, men, women, and children, and the stranger *and* the sojourner within your towns, that they may hear and learn (reverently) to fear the Lord your God, and be watchful to do all the words of this law,

13 And that their children, who have

not known it, may hear, and learn (reverently) to fear the Lord your God, as long as you live in the land which you go over Jordan to possess.

14 And the Lord said to Moses, Behold, your days are nearing when you must die. Call Joshua, and present yourselves in the tent of meeting, that I may give him his charge. And Moses and Joshua went, and presented themselves in the tent of meeting.

15 And the Lord appeared in the tent in a pillar of cloud; and the pillar of cloud stood over the door of the tent.

16 And the Lord said to Moses, Behold, you shall sleep with your fathers; and this people will rise up, and play the harlot after the strange gods of the land where they go to be among them, and they will forsake Me, and break My covenant which I have made with them.

17 Then My anger will be kindled against them in that day, and I will forsake them and hide My face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Have not these evils come upon us because our God is not among us?

18 And I will surely hide My face in that day because of all the evil which they have done in turning to other gods.

19 And now write this song for you, and teach it to the Israelites; put it in their mouths, that this song may be a witness for Me against the Israelites.

20 For when I have brought them into the land which I swore to their fathers, that flows with milk and honey, and they have eaten and filled themselves, and become fat; then they will turn to other gods, and serve them, and despise *and* scorn Me, and break My covenant.

21 And when many evils and troubles have befallen them, this [sacred] song will confront them as a witness, for it will never be forgotten from the

mouths of their descendants; for I know their strong desire *and* the purposes which they are forming even now, before I have brought them into the land which I swore to give them.

22 Moses wrote this song the same day, and taught it to the Israelites. [See 32:1-43.]

23 And [the Lord] charged Joshua son of Nun, Be strong and courageous *and* firm; for you shall bring the Israelites into the land which I swore to give them; and I will be with you.

24 And when Moses had finished writing the words of this law in a book to the very end,

25 He commanded the Levites who carried the ark of the covenant of the Lord,

26 Take this book of the law, and put it by the side of the ark of the covenant of the Lord your God, that it may be there for a witness against you.

27 For I know your rebellion and stubbornness; behold, while I am yet alive with you, today you have been rebellious against the Lord; and how much more after my death!

28 Gather to me all the elders of your tribes, and your officers, that I may speak these words in their ears and call Heaven and earth to witness against them.

29 For I know that after my death you will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because you will do what is evil in the sight of the Lord, to provoke Him to anger through the work of your hands.

30 And Moses spoke in the hearing of all the congregation of Israel the words of this song, until they were ended.

CHAPTER 32

GIVE ear, O heavens, and I [Moses] will speak; and let the earth hear the words of my mouth.

2 My message shall drop as the rain, my speech shall distil as the dew, as the light rain upon the tender grass, and as the showers upon the herb.

3 For I will proclaim the name [and presence] of the Lord. Concede *and* ascribe greatness to our God.

4 He is the Rock, His work is perfect; for all His ways are law *and* justice, a God of faithfulness, without breach *or* deviation, just and right is He.

5 They [Israel] have spoiled themselves. They are not sons to Him, that is their blemish. A perverse and crooked generation!

6 Do you thus repay the Lord, you foolish and senseless people? Is not He your Father Who acquired you for His own? Who made and established you [as a nation]?

7 Remember the days of old, consider the years of many generations; ask your father, and he will show you, your elders, and they will tell you.

8 When the Most High gave to the nations their inheritance, when He separated the children of men, He set the bounds of the peoples according to the number of the Israelites.

9 For the Lord's portion is His people; Jacob (Israel) is the lot of His inheritance.

10 He found him in a desert land, in the howling void of the wilderness; He kept circling around him, He scanned him (penetratingly), He kept him as the pupil of His eye.

11 As an eagle that stirs up her nest, that flutters over her young, He spread abroad His wings; He took them, He bore them on His pinions. [Luke 13:34.]

12 So the Lord alone led him; there was no foreign god with Him.

13 He made Israel ride on the high places of the earth, and he ate the increase of the field; and He made him to suck honey out of the rock and oil out of the flinty rock;

14 Butter *and* curds of the herd and

milk of the flock, with fat of lambs, and rams of the breed of Bashan and he-goats, with the finest of the wheat; and you drank wine of the blood of the grape.

15 But Jeshurun (Israel) grew fat and kicked. You became fat, you grew thick, you were gorged *and* sleek! Then he forsook God Who made him, and forsook *and* despised the Rock of his salvation.

16 They provoked Him to jealousy with strange gods, with abominations they provoked Him to anger.

17 They sacrificed to demons, not to God; to gods whom they knew not, to new gods lately come up, whom your fathers never knew or feared.

18 Of the Rock that bore you you were unmindful; you forgot the God Who travailed in your birth.

19 And the Lord saw it, He spurned *and* rejected them, from indignation with His sons and His daughters.

20 And He said, I will hide My face from them, I will see what their end will be. For they are a perverse generation, children in whom is no faithfulness.

21 They have moved Me to jealousy with what is not God; they have angered Me with their idols; so I will move them to jealousy with those not a people; I will anger them with a foolish nation.

22 For a fire is kindled by My anger, and it burns to the depths of Sheol, devours the earth with its increase, and sets on fire the foundations of the mountains.

23 And I will heap evils upon them; I will spend My arrows upon them.

24 They shall be wasted with hunger, and devoured with burning heat and poisonous pestilence; and the teeth of beasts will I send against them, with the poison of crawling things of the dust.

25 From without the sword shall bereave, and in the chambers shall be terror, destroying both young man and

virgin, the sucking child with the man of gray hairs.

26 I said, I would scatter them afar, and I would have made the remembrance of them to cease from among men,

27 Had I not feared the provocation of the foe, lest their enemies misconstrue it, and lest they should say, Our own hand has prevailed; all this was not the work of the Lord.

28 For they are a nation void of counsel, and there is no understanding in them.

29 O that they were wise, and would see through this [present triumph] to their ultimate fate!

30 How could one have chased 1,000 and two put 10,000 to flight, except their rock had sold them, and the Lord had delivered them up?

31 For their rock is not as our Rock, even our enemies themselves being judges.

32 For their vine comes from the vine of Sodom, and from the fields of Gomorrah; their grapes are grapes of (poisonous) gall, their clusters are bitter;

33 Their wine is the (furious) venom of serpents, and the pitiless poison of vipers;

34 Is not this laid up in store with Me, sealed up in My treasuries?

35 Vengeance is Mine, and recompense, for the time when their foot shall slide; for the day of their disaster is at hand, and their doom comes speedily.

36 For the Lord will pass sentence for His people, and relent for His servants' sake, when He sees that their power is gone, and none remain, whether bond or free.

37 And He will say, Where are their gods, the rock in which they took refuge,

38 Who ate the fat of their sacrifices, and drank the wine of their drink offering? Let them rise up and help you, let them be your protection.

39 See now that I, I am He, and there is no god beside Me; I kill, and I make alive; I wound, and I heal; and there is none who can deliver out of My hand.

40 For I lift up My hand to Heaven, and swear, As I live for ever,

41 If I whet My lightning sword, and My hand takes hold on judgment, I will wreak vengeance on My foes, and recompense those who hate Me.

42 I will make My arrows drunk with blood, and My sword shall devour flesh with the blood of the slain and the captives, from the long-haired heads of the foe.

43 Rejoice *with* His people, O you nations, for He avenges the blood of His servants, and vengeance He inflicts on His foes, and clears guilt from the land of His people.

44 And Moses came and spoke all the words of this song in the ears of the people, he and Hoshea (Joshua) son of Nun.

45 And when Moses had finished speaking all these words to all Israel,

46 He said to them, Set your [minds and] hearts on all the words which I command you this day, that you may command them to your children, that they may be watchful to do all the words of this law.

47 For it is not an empty *and* worthless trifle for you; it is your *very* life; by it you shall live long in the land which you are going over the Jordan to possess.

48 And the Lord said to Moses that same day,

49 Get up into this mountain of the Abarim, Mount Nebo, which is in the land of Moab, opposite Jericho; and look at the land of Canaan, which I

give to the Israelites for a possession; 50 And die on the mountain which you ascend, and be gathered to your people, as Aaron your brother died on Mount Hor and was gathered to his people;

51 Because you broke faith with Me in the midst of the Israelites at the waters of Meribah of Kadesh, in the wilderness of Zin; because you did not set Me apart as holy in the midst of the Israelites.

52 For you shall see the land over opposite you, but you shall not go there, into the land which I give to the Israelites.

CHAPTER 33

THIS is the blessing with which Moses the man of God blessed the Israelites before his death.

2 He said, The Lord came from Sinai and beamed upon us from Seir; He flashed forth from Mount Paran, from among ten thousands of holy ones, a flaming fire, a law, at His right hand.

3 Yes, He loves [the tribes] His people; all those consecrated to Him are in Your hand. They followed in Your steps; they [accepted Your word and] received direction from You,

4 When Moses commanded us a law, as a possession for the assembly of Jacob.

5 [The Lord] was King in Jeshurun (Israel), when the heads of the people were gathered, all the tribes of Israel together.

6 Let [the tribe of] Reuben live, and not die out, but ^blet his men be few.

7 And this [Moses] said to Judah: Hear, O Lord, the voice of Judah, and bring him to his people! With his

k) The earlier Bible translators could not believe that Moses meant to say of Reuben, "let his men be few," so they put "not" in it in italics: "let *not* his men be few." But Reuben had committed a grave offense (Gen. 49:3, 4), which canceled his birthright, and God meant exactly what He directed Moses to say, as continuous fulfillment of the prophecy proves. "In Judg. 5:16 the tribe [of Reuben] is scorned for its failure to join the others against the Canaanites, and except for I Chron. 5:3-20 it does not again appear in Israel's history. Nor does Misha of Moab, ninth century, B.C. name it" (*Cambridge Bible*). Furthermore, by 1951 A.D. no Jew was permitted to enter the territory once allotted to the tribe of Reuben. "The whole territory, which is . . . quite capable of cultivation, is now deserted by its settled inhabitants" (*Davis' Bible Dictionary*). It was then being restored, not by Israelites, but by Arabs.

hands he contended for himself, but You be a help to him against his enemies.

8 And of Levi he said, Your Thummim and Your Urim [by which the priest sought God's will for the nation] are for your pious one [Aaron for the tribe], whom You tried *and* proved at Massah, with whom You contended at the waters of Meribah; [Num. 20:1-13.]

9 [Aaron], who 'said of his father and mother, I do not regard them, nor did he acknowledge his brothers, or openly recognize his own children. For the priests observed Your word and kept Your covenant [as to their limitations].

10 [The priests] shall teach Jacob Your ordinances, and Israel Your law; they shall put incense before You, and whole burnt offering upon Your altar.

11 Bless, O Lord, [Levi's] substance, and accept the work of his hands; crush the loins of his adversaries, and of those who hate him, that they arise no more.

12 Of Benjamin he said, The beloved of the Lord shall "dwell in safety by Him; He covers him all the day long, and makes His dwelling between his shoulders.

13 And of Joseph he said, Blessed by the Lord be his land, with the precious gifts of Heaven, from the dew, and from the deep that couches beneath,

14 From the precious things of the fruits of the sun, and from the precious yield of the months,

15 From the chief products of the

ancient mountains, and from the precious things of the everlasting hills,

16 With the precious things of the earth and its fullness, and the favor *and* good will of Him Who dwelt in the bush. Let these blessings come upon the head of Joseph, upon the crown of the head of him who was separate *and* prince among his brothers. [Exod. 3:4.]

17 Like a firstling young bull his majesty is, and his horns like the horns of the wild ox; with them he shall push the peoples, all of them, to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

18 And of Zebulun he said, "Rejoice, Zebulun, in your interests abroad; and you, Issachar, in your tents [at home].

19 They shall call the people unto Mount [Carmel]; there they shall offer sacrifices of righteousness, for "they shall suck the abundance of the seas, and the treasures hid in the sand.

20 And of Gad he said, Blessed be He Who enlarges Gad! Gad lurks like a lioness, and tears the arm, yes, the crown of the head.

21 He selected the best land for himself, for there was the leader's portion reserved; yet he came with the chiefs of the nation, and the righteous will of the Lord he performed, and His ordinances with Israel. [Num. 32:29-33.]

22 Of Dan he said, Dan is a lion's whelp that leaps forth from Bashan.

23 Of Naphtali he said, O Naphtali,

l) The law required that the high priest act as impartially when one of his immediate family died as if the departed were no kin to him (Lev. 21:10-12). This throws light on Christ's attitude toward His mother and brethren in Matt. 12:46-50. Cp. Heb. 8:1-6; 3:1-3.

m) The temple in Jerusalem was located almost between the ridges of the territory of Benjamin, suggesting "between his shoulders" (cp. Josh. 15:8). Moses sees it as a symbol of the Lord's presence covering Benjamin continually.

n) Not until 1934 was this prophecy notably in process of fulfillment, when Haifa's bay became one of the great harbors of the Mediterranean, with commerce affecting the whole world.

o) The great oil pipeline path across Palestine was first opened in 1935. Until then this prophecy fell far short of fulfillment. But 3400 years before, Moses sent out the inspired headlines, "Zebulun . . . Issachar . . . shall suck of the abundance of the seas, and of the treasures hid in the sand." Our omnipotent God was "declaring the end *and* the result from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand" (Isa. 46:10).

*satisfied with favor, and full of the blessing of the Lord, possess the sea [of Galilee] and [its warm, sunny climate like] the south.

24 Of Asher he said, Blessed above sons be Asher; let him be acceptable to his brothers, and *let him dip his foot in oil.

25 Your castles and strongholds shall have bars of iron and bronze; and as your day so shall your strength, your rest *and* security, be.

26 There is none like God, O Jeshurun [Israel], Who rides through the heavens to your help, and in His majestic glory through the sky.

27 The eternal God is your refuge *and* dwelling place, and underneath are the everlasting arms; He drove the enemy before you *and* thrust them out, saying, Destroy!

28 And Israel dwells in safety, the fountain of Jacob alone in a land of grain and new wine; yes, His heavens drop dew.

29 Happy are you, O Israel, *and* blessing is yours! Who is like you, a people saved by the Lord, the shield of your help, the sword that exalts you! Your enemies shall come fawning *and* cringing, *and* submit feigned obedience to you, and you shall march on their high places.

CHAPTER 34

AND Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, that is opposite Jericho. And the Lord showed him all the land, Gilead to Dan,

2 And all Naphtali, and the land of Ephraim and Manasseh, and all the

land of Judah, to the western [Mediterranean] sea.

3 And the South (the Negeb) and the Plain, that is, the valley of Jericho the city of palm trees, as far as Zoar.

4 And the Lord said to him, This is the land which I swore to Abraham, Isaac, and Jacob, saying, I will give it to your descendants. I have let you see it with your eyes, but you shall not go over there.

5 So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord,

6 And He buried him in the valley of the land of Moab, opposite Beth-peor; but no man knows where his tomb is to this day.

7 Moses was 120 years old when he died; his eye was not dim, nor his natural force abated. [But cp 31:2.]

8 And the Israelites wept for Moses in the plains of Moab thirty days; then the days of weeping and mourning for Moses were ended.

9 And Joshua son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him; so the Israelites listened to him, and did as the Lord commanded Moses.

10 And there arose not a prophet since in Israel like Moses, whom the Lord knew face to face,

11 [None equal to him] in all the signs and wonders, which the Lord sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land,

12 And in all the mighty power and all the great and terrible deeds which Moses wrought in the sight of all Israel.

n) For many centuries much of the territory of upper Naphtali was little more than a miasmatic swamp, unfit for man or beast. But when the Jews last returned to Palestine they drained and redeemed the area, and by 1940 it was dotted over with thriving colonies, as Moses had foretold, "satisfied with favor, and full of the blessing of the Lord."

q) The maps of the territory of Asher suggest sometimes the sole of a foot, sometimes the shape of a leg and foot; but in either case the Great International Iraq-Petroleum Enterprise, opened in 1935, crossed the area just at the toe of Asher's "foot." Oil brought nearly 1,000 miles across the sands from Mesopotamia began pouring through pipes into the Haifa harbor a million gallons of oil a day. Jacob had said, "In the latter days . . . Asher, his bread shall be fat" (Gen. 49:1, 20), and here Moses says of Asher, "Let him dip his foot in oil!"

THE BOOK OF JOSHUA

CHAPTER 1

AFTER the death of Moses the servant of the Lord, the Lord said to Joshua, son of Nun, Moses' minister, [Deut. 34:4-8.]

2 Moses My servant is dead; so now arise [take his place], go over this Jordan, you and all this people, into the land which I am giving to them, the Israelites.

3 Every place upon which the sole of your foot shall tread, that I have given to you, as I promised Moses.

4 From the wilderness and this Lebanon to the great river Euphrates, all the land of the ^aHittites [meaning Canaan], and to the Great [Mediterranean] Sea on the west shall be your territory.

5 No man shall be able to stand before you all the days of your life. As I was with Moses, so I will be with you; I will not fail you or forsake you.

6 Be strong [confident], and of good courage, for you shall cause this people to inherit the land, which I swore to their fathers to give them.

7 Only you be strong, and very courageous, that you may do according to all the law, which Moses My servant commanded you. Turn not from it to the right hand or to the left, that you may prosper wherever you go.

8 This book of the law shall not depart out of your mouth, but you shall meditate on it day and night, that you may observe *and* do according to all that is written in it; for then you shall make your way prosperous, and then you shall deal wisely *and* have good ^bsuccess.

9 Have not I commanded you? Be strong, vigorous and very courageous; be not afraid, neither be dismayed; for the Lord your God is with you wherever you go.

10 Then Joshua commanded the officers of the people, saying,

11 Pass through the camp, and command the people, Prepare your provisions; for within three days you shall pass over this Jordan, to go in to take possession of the land, which the Lord your God is giving you to possess.

12 And to the Reubenites, the Gadites, and the half-tribe of Manasse Joshua said,

13 Remember what Moses the servant of the Lord commanded you, saying, The Lord your God is giving you [of these two and a half tribes a place of] rest, and will give you this land [east of the Jordan].

14 Your wives, your little ones, and your cattle shall dwell in the land which Moses gave you on this side Jordan; but all your mighty men of valor shall pass on before your brethren [of the other tribes] armed, and help them [possess their land].

15 Until the Lord gives your brethren rest, as He has given you, and they also possess the land the Lord your God is giving them. Then you shall return to the land of your possession, and possess it, the land Moses the Lord's servant gave you on the sunrise side of the Jordan.

16 They answered Joshua, All you

n) Although the Hittites are mentioned forty-eight times in the Bible, some critics long refused to accept the possibility or at least the probability of the importance of such an ancient people. But archaeological discoveries of the twentieth century have confirmed the importance of the Hittites beyond all question. For instance, G. A. Barton in *Archaeology and the Bible* records the existence of an archive of clay tablets containing among other things a military treaty made by the Egyptians and the Hittites nearly thirteen centuries before the birth of Christ.

b) This is the only place in the early English versions where the word "success" is found. The secret of success is given in verses 5 to 9. Joshua accepted Moses' place of leadership without misgivings. God's will for him was his will, and he did not hesitate. To be all-out for God was already habitual with him; it is the unfulfilling prerequisite of eternal success. (Deut. 6:3-5; Luke 10:25-28; Ps. 1:1-3).

command us we will do, and wherever you send us, we will go.

17 As we hearkened to Moses in all things, so will we hearken to you; only the Lord your God be with you, as He was with Moses.

18 Whoever rebels against your commandment, and will not hearken to all you command him, shall be put to death. Only be strong, vigorous *and* of good courage.

CHAPTER 2

JOSHUA son of Nun sent two men secretly from Shittim as scouts, saying, Go, view the land, and Jericho. And they went, and came to the house of a harlot named Rahab, and lodged there.

2 It was told the king of Jericho, Behold, there came men in here tonight of the Israelites to search out the country.

3 And the king of Jericho sent to Rahab, saying, Bring forth the men who have come to you, who entered your house, for they have come to search out the land.

4 But the woman had taken the two men and hidden them. So she said, Yes, two men came to me, but I did not know from where they came;

5 And at gate-closing time, after dark, the men went out. Where they went I do not know. Pursue them quickly, for you will overtake them.

6 But she had brought them up to the roof, and hid them under the stalks of flax, which she had laid in order here.

7 So the men pursued them to Jordan as far as the fords. As soon as the pursuers had gone, the city's gate was shut.

8 Before the two men had lain down, Rahab came up to them on the roof;

9 And she said to the men, I know that the Lord has given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land are aint because of you.

10 For we have heard how the Lord dried up the water of the Red Sea for you, when you came out of Egypt, and what you did to the two kings of the Amorites who were on the [east] side Jordan, Sihon and Og, whom you utterly destroyed.

11 When we heard it, our hearts melted, neither did spirit *or* courage remain any more in any man, because of you; for the Lord your God, He is God in Heaven above, and on earth beneath. [Heb. 11:31.]

12 Now then, I pray you, swear to me by the Lord, since I have shown you kindness, that you also will show kindness to my father's house, and give me a sure sign,

13 And save alive my father and mother, my brothers and sisters, and all they have, and deliver us from death.

14 And the men said to her, Our life for yours! If you do not tell this business of ours, then when the Lord gives us the land we will deal kindly and faithfully with you.

15 Then she let them down by a rope through the window; for her house was built into the [town] wall, so she dwelt in the wall.

16 And she said to them, Get you to the mountain, lest the pursuers meet you; hide yourselves there three days, until the pursuers have returned; and afterward you may go your way.

17 The men said to her, We will be blameless of this oath you have made us swear. [The responsibility is now yours.]

18 Behold, when we come into the land, you shall bind this scarlet cord in the window through which you let us down, and you shall bring your father and mother, your brothers, and all your father's household, into your house.

19 And if any one goes out of the doors of your house into the street, his blood shall be upon his head, and we will be guiltless; but if a hand is laid

upon any one who is with you in the house, his blood shall be on our head.

20 But if you tell this business of ours, we shall be guiltless of your oath which you made us swear.

21 And she said, According to your words, so it is. Then she sent them away, and they departed; and she bound the scarlet cord in the window.

22 They left and went to the mountain, and stayed there three days, until the pursuers returned, who had searched all along the way without finding them.

23 So the two men descended from the mountain, passed over [Jordan] and came to Joshua son of Nun, and told him all that had befallen them.

24 They said to Joshua, Truly the Lord has given all the land into our hands; for all the inhabitants of the country are faint because of us.

CHAPTER 3

JOSHUA rose early in the morning, and they removed from Shittim, and came to the Jordan, he and all the Israelites, and lodged there before passing over.

2 After three days, the officers went through the camp,

3 Commanding the people, When you see the ark of the covenant of the Lord your God being borne by the Levitical priests, set out from where you are and follow it.

4 Yet a space must be kept between you and it, about 2,000 cubits by measure; come not near it, that you may [be able to see the ark and] know the way you must go, for you have not passed this way before.

5 And Joshua said to the people, Sanctify yourselves [that is, separate yourselves for special holy purpose], for tomorrow the Lord will do wonders among you.

6 Joshua said to the priests, Take up the ark of the covenant, and pass over before the people. And they took it up and went on before the people.

7 The Lord said to Joshua, This day I will begin to magnify you in the sight of all Israel, so they may know that, as I was with Moses, so I will be with you.

8 You shall command the priests who bear the ark of the covenant, When you come to the brink of the waters of the Jordan, you shall stand still in the Jordan.

9 Joshua said to the Israelites, Come near; hear the words of the Lord your God.

10 Joshua said, Hereby you shall know that the living God is among you, and that He will surely drive out from before you the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites, and Jebusites.

11 Behold, the ark of the covenant; the Lord of all the earth is passing over before you into Jordan!

12 So now take twelve men from the tribes of Israel, one from each tribe.

13 When the soles of the feet of the priests who bear the ark of the Lord of all the earth shall rest in the Jordan, the waters of the Jordan coming down from above shall be cut off, and they shall stand in one heap.

14 So, when the people set out from their tents to pass over the Jordan with the priests bearing the ark of the covenant before the people,

15 And when those who bore the ark had come to the Jordan, and the feet of the priests bearing the ark were in the brink of the water (for the Jordan overflows all its banks through the time of harvest),

c) What the blood on the doorposts, on the first passover night in Egypt, was to the houses of Israel (Exod. 12:13), that the scarlet cord in the window was to the house of Rahab. Her sinful years of ignorance God ignored (Acts 17:30, 31); she became an ancestress, as did Ruth, of David and of Jesus Christ (Matt. 1:1, 5, 6).

16 Then the "waters which came down from above stood and rose up in a heap far off, at Adam, the city that is beside Zarethan; and those flowing down toward the sea of the Arabah, the Salt [Dead] Sea, were wholly cut off, and the people passed over opposite Jericho. [Ps. 114.]

17 And while all Israel were passing over on dry ground, the priests who bore the ark of the covenant of the Lord stood firm on dry ground in the midst of the Jordan, until all the nation finished passing over the Jordan.

CHAPTER 4

WHEN all the nation had fully passed over the Jordan, the Lord said to Joshua,

2 Take twelve men from among the people, out of every tribe a man,

3 And command them, Take twelve stones out of the midst of the Jordan from the place where the priests' feet stood firm: carry them over with you, and leave them at the place where you lodge tonight.

4 Then Joshua called the twelve men of the Israelites, whom he had appointed, a man from each tribe.

5 And Joshua said to them, Pass over before the ark of the Lord your God in the midst of the Jordan, and take up every man of you a stone on his shoulder, as is the number of the tribes of the Israelites;

6 That this may be a sign among you, when your children ask in time to come, What do these stones mean to you?

7 Then you shall tell them that the waters of the Jordan were cut off before the ark of the covenant of the Lord; when it passed over the Jordan, the waters of Jordan were cut off. So

these stones shall be to the Israelites a memorial for ever.

8 And the Israelites did as Joshua commanded, and took up twelve stones out of the midst of the Jordan, according to the number of the tribes of the Israelites, as the Lord told Joshua, and carried them over with them to the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests bearing the ark of the covenant had stood; and they are there to this day.

10 For the priests who bore the ark stood in the midst of the Jordan, until everything was finished that the Lord commanded Joshua to tell the people, according to all that Moses had commanded Joshua. The people passed over in haste.

11 When all the people had passed over, the ark of the Lord and the priests went over, in the presence of the people.

12 And the sons of Reuben, Gad, and half the tribe of Manasseh, passed over armed before the [other] Israelites, as Moses had bidden them;

13 About 40,000 [of these] prepared for war passed over before the Lord for battle, to the plains of Jericho.

14 On that day the Lord magnified Joshua in the sight of all Israel; and they stood in awe of him, as they stood in awe of Moses, all the days of his life.

15 And the Lord said to Joshua,

16 Order the priests bearing the ark of the testimony to come up out of the Jordan.

17 So Joshua commanded the priests, Come up out of the Jordan.

d) The city of Adam has been placed 16 miles up the river from Jericho, and it seems probable that a stretch of 20 or 30 miles of the river bed was left dry. An interesting parallel of the event here recorded has been found in the pages of an Arabic historian telling how in 1266 A.D. near a place many experts have identified with Adam, the bed of the [Jordan] river was left dry for ten hours as the result of a landslide. Garstang cites other parallels in 1906 and 1927; but to accept this "natural" explanation of what happened centuries earlier does not detract in any way from the supernatural intervention which opened the way to Israel just at the moment when they needed to cross. The priests standing in the dry bed of the river as the whole nation passed over were the sign [3:10] that this was the doing of the Lord. (Condensed from *The New Bible Commentary*.)

18 And when the priests who bore the ark of the covenant of the Lord had come up out of the midst of the Jordan, and the soles of their feet were lifted up to the dry land, the waters of the Jordan returned to their place, and flowed over all its banks, as they had before.

19 And the people came up out of the Jordan on the tenth day of the first month and encamped in Gilgal on the east border of Jericho.

20 And those twelve stones, which they took out of the Jordan, Joshua set up in Gilgal.

21 And he said to the Israelites, When your children ask their fathers in time to come, What do these stones mean?

22 You shall let your children know, Israel came over this Jordan on dry land.

23 For the Lord your God dried up the waters of the Jordan for you until you passed over, as the Lord your God did to the Red Sea, which He dried up for us, until we passed over,

24 That all the peoples of the earth may know that the hand of the Lord is mighty; that you may reverence and fear the Lord your God for ever.

CHAPTER 5

WHEN all the kings of the Amorites who were beyond the Jordan to the west, and all the kings of the Canaanites who were by the sea, heard that the Lord had dried up the waters of the Jordan before the Israelites until we had crossed over, their hearts melted, and there was no spirit in them any more, because of the Israelites.

2 At that time the Lord said to Joshua, Make knives of flint and circumcise the [new generation of] Israelites as before.

3 So Joshua made knives of flint and

circumcised the sons of Israel at Gibeath-haaraloth.

4 And this is the reason Joshua circumcised them: all the males of the people who came out of Egypt, all the men of war, had died on the way in the wilderness, after they came out of Egypt.

5 Though all the people who came out were circumcised, yet all the people who were born in the wilderness on the way after Israel came out of Egypt had not been circumcised.

6 For the Israelites walked forty years in the wilderness, till all who were men of war who came out of Egypt perished, because they did not hearken to the voice of the Lord; to them the Lord swore that He would not let them see the land, which the Lord swore to their fathers to give us, a land flowing with milk and honey.

7 So it was their uncircumcised children, whom He raised up in their stead, whom Joshua circumcised: because the rite had not been performed on the way.

8 When they finished circumcising all the males of the nation, they remained in their places in the camp till they were healed.

9 And the Lord said to Joshua. This day have I rolled away the reproach of Egypt from you. So the name of the place is called Gilgal [rolling] to this day.

10 And the Israelites encamped in Gilgal; and they kept the passover on the fourteenth day of the month at evening in the plains of Jericho.

11 And on that same day, they ate the produce of the land, unleavened cakes and parched grain.

12 And the manna ceased on the day after they ate of the produce of the land; and the Israelites had manna no more, but they ate of the fruit of the land of Canaan that year.

13 When Joshua was by Jericho, he

looked up, and behold, a Man stood near him with His drawn sword in His hand. And Joshua went to Him, and said to Him, Are you for us, or for our adversaries?

14 And He said, No [neither]; but as Prince of the Lord's host am I now come. And Joshua fell on his face to the earth, and worshiped, and said to Him, What says my Lord to His servant?

15 And the Prince of the Lord's host said to Joshua, "Loose your shoes from off your feet; for the place where you stand is holy. And Joshua did so. [Exod. 3:5.]

CHAPTER 6

NOW Jericho [a fenced town with high walls] was tightly closed because of the Israelites; no one went out or came in.

2 And the Lord said to Joshua, Sec, I have given Jericho, its king and mighty men of valor, into your hand.

3 You shall march around the enclosure, all the men of war going around the city once. This you shall do six days.

4 And seven priests shall bear before the ark seven trumpets of ram's horns; and the seventh day you shall march around the enclosure seven times, and the priests shall blow the trumpets.

5 When they make a long blast with the ram's horn, and you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the enclosure shall fall down in its place, and the people shall go up [over it] every man straight before him.

6 So Joshua son of Nun called the priests, and said to them, Take up the ark of the covenant, and let seven

priests bear seven trumpets of rams' horns before the ark of the Lord.

7 He said to the people, Go on; march around the enclosure, and let the armed men pass on before the ark of the Lord.

8 When Joshua had spoken to the people, the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew the trumpets, and the ark of the covenant of the Lord followed them.

9 The armed men went before the priests who blew the trumpets, and the rear guard came after the ark, the priests blowing the trumpets as they went.

10 But Joshua commanded the people, You shall not shout or let your voice be heard, nor shall any word proceed out of your mouth until the day I tell you to shout; then you shall shout.

11 So he caused the ark of the Lord to go around the city once; and they came into the camp, and lodged in the camp.

12 Joshua rose early in the morning, and the priests took up the ark of the Lord.

13 And the seven priests bearing the seven trumpets of rams' horns before the ark of the Lord passed on, blowing the trumpets continually; and the armed men went before them, and the rear guard came after the ark of the Lord, the priests blowing the trumpets as they went.

14 The second day they compassed the city enclosure once, and returned to the camp. So they did six days.

15 On the seventh day, they rose early at daybreak and marched around the city as usual, only that one day

e) "The real character of this personage was disclosed by His accepting the homage of worship (cp. Acts 10:25, 26; Rev. 19:10), and still further in the command, 'Loose thy shoe from off thy foot'" (Jamison, Fausset & Brown's *Commentary*). The *New Bible Commentary* supports this position, as do Lange, *The Cambridge Bible*, Ellicott, and many others, when it says, "We believe that this was the Son of God Himself."

they compassed the city seven times.

16 And the seventh time, when the priests had blown the trumpets, Joshua said to the people, Shout; for the Lord has given you the city.

17 And the city and all that is in it shall be devoted to the Lord [for destruction]; only Rahab the harlot and all who are with her in her house shall live, because she hid the messengers whom we sent.

18 But you, keep yourselves from the accursed and devoted thing, lest when you have devoted it [to destruction], you take of the accursed thing, and so make the camp of Israel accursed, and trouble it.

19 But all the silver, and gold, and vessels of bronze and iron, are consecrated to the Lord; they shall come into the treasury of the Lord.

20 So the people shouted, and the trumpets were blown. When the people heard the sound of the trumpet, they raised a great shout, and [Jericho's] wall fell down in its place, so that the [Israelites] went up into the city every man straight before him, and they took the city.

21 Then they utterly destroyed all that was in the city, both man and woman, young and old, ox, sheep, and donkey, with the edge of the sword.

22 But Joshua said to the two men who had spied out the land, Go into the harlot's house, and bring out the woman, and all she has, as you swore to her.

23 So the young men, the spies, went in and brought out Rahab, her father and mother, her brethren, and all that she had; and they brought out all her kindred, and set them outside the camp of Israel.

24 And they burned the city with fire, and all that was in it; only the silver, the gold, and the vessels of bronze and of iron, they put into the treasury of the house of the Lord.

25 So Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she lives in Israel even to this day, because she hid the messengers whom Joshua sent to spy out Jericho.

26 Then Joshua laid this oath on them, Cursed be the man before the Lord, who rises up and rebuilds this city, Jericho. With the loss of his first-born shall he lay its foundation, and with the loss of his youngest son shall he set up its gates. [See I Kings 16:34.]

27 So the Lord was with Joshua; and his fame was in all the land.

CHAPTER 7

BUT the Israelites committed a trespass in the devoted thing: for Achan son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, took some of the things devoted [for destruction]; and the anger of the Lord burned against Israel.

2 Joshua sent men from Jericho to Ai, which is near Beth-aven, east of Bethel, and said to them, Go up and

f) Any walled town was called a "city" and its head man was called "a king" in ancient times, but the fact that Joshua's army could march around the whole of Jericho seven times in one day shows that it was a very small place. Sir Charles Marston in *New Bible Evidence* echoes the reports of other archaeologists when he says that the excavations of ancient Jericho do not confirm the conceptions of our youth. Though the walls were so formidable, the area they enclosed only measures seven acres. The whole circumference of the city was about 650 yards. Our disappointment is somewhat modified by the fact that Jebusite Jerusalem which David captured was about the same size. Schliemann experienced a like disillusionment in 1873 when he excavated the city of Troy which Homer tells us so long withstood the Grecian hosts. Indeed it would almost seem that these ancient cities were more in the nature of places of refuge resorted to on the approach of an enemy. Under peaceful conditions a large proportion of the inhabitants would dwell outside the city's walls (Marston, condensed).

g) Important details of this story are fully substantiated by the findings of Dr. J. B. Garstang in his several excavations of Jericho. 1. The city was thoroughly burned by fire. 2. It had not been thoroughly plundered. Stored grain, for example, was found burned, but undisturbed. 3. But "the silver, the gold, and the vessels of bronze and of iron" were missing. 4. The walls had fallen, but the one gate had a tower left standing. 5. Well supported houses had been built on the walls. 6. The gate tower was "an imposing edifice." 54 ft. by 24 ft., remarkably well built of gray brick. Its ruins still stand 16 ft. high. 7. Only on one side of Jericho is there a mountain, and that is a mountain ridge, beginning a mile west of the city. (Adapted from various sources including *The Story of Jericho* by Garstang and *Archaeology and Bible History*, by Joseph P. Free.)

spy out the land. So the men went up and spied out Ai.

3 And they returned to Joshua, and said to him, Let not all the men go up; but let about two thousand or three thousand go up and attack Ai; do not make the whole army toil up there, for they of Ai are few.

4 So about three thousand Israelites went up there, and they fled before the men of Ai,

5 And the men of Ai killed about thirty-six men of them, for they chased them from before the gate as far as Shebarim, and slew them at the descent. And the hearts of the people melted, and became as water.

6 Then Joshua rent his clothes, and lay on the earth upon his face before the ark of the Lord until evening, he and the elders of Israel; and they put dust on their heads.

7 Joshua said, Alas, O Lord God, Why have You brought this people over the Jordan at all, only to give us into the hand of the Amorites to destroy us? Would that we had been content to dwell beyond Jordan!

8 O Lord, what can I say, when Israel has turned to flee before their enemies!

9 For the Canaanites and all the inhabitants of the land will hear of it, and will surround us, and cut off our name from the earth; and what will You do for Your great name?

10 The Lord said to Joshua, Get up! Why do you lie thus upon your face?

11 Israel has sinned; they have transgressed My covenant which I commanded them; they have taken of the things devoted [for destruction]; they have stolen, and lied, and put them among their own baggage.

12 That is why the Israelites could not stand before their enemies, but fled before them; they are accursed *and* have become devoted [for destruction], I will cease to be with you, unless you destroy the accursed [devoted] things among you.

13 Up, sanctify [set apart for holy purpose] the people, and say, Sanctify yourselves for tomorrow; for thus says the Lord, the God of Israel, There is an accursed thing in the midst of you, O Israel; you can not stand before your enemies until you take away from among you the thing devoted [to destruction].

14 In the morning therefore you shall present your tribes; and the tribe which the Lord takes shall come by families; and the family which the Lord takes shall come by households; and the household which the Lord takes shall come by persons.

15 And he who is taken with the devoted thing shall be [killed and his body] burned with fire, he and all he has, because he has transgressed the covenant of the Lord, and because he has done a shameful *and* wicked thing in Israel. [Verse 25.]

16 So Joshua rose up early in the morning and brought Israel near by their tribes; and the tribe of Judah was taken;

17 He brought near the family of Judah, and the family of the Zarhites was taken; and he brought near the family of the Zarhites man by man, and Zabdi was taken;

18 He brought near his household man by man, and Achan son of Carmi, son of Zabdi, son of Zerah of the tribe of Judah, was taken.

19 And Joshua said to Achan, My son, give glory to the Lord God of Israel, make confession to Him; and tell me now what you have done; do not hide it from me.

20 And Achan answered Joshua, In truth I have sinned against the Lord, the God of Israel, and this have I done:

21 When I saw among the spoils an attractive mantle from Shinar, and two hundred shekels of silver, and a bar of gold weighing fifty shekels, I coveted them and took them. Behold, they are hidden in the earth inside my tent, with the silver underneath.

22 So Joshua sent messengers, who ran to the tent; and lo, the spoil was hidden in his tent with the silver underneath.

23 And they took them from the tent and brought them to Joshua and all the Israelites, and laid them out before the Lord.

24 And Joshua and all Israel with him took Achan son of Zerah, and the silver, the garment, the wedge of gold, his sons, his daughters, his oxen, his donkeys, his sheep, his tent, and all that he had; and they brought them to the valley of Achor.

25 And Joshua said, Why have you brought trouble on us? The Lord will trouble you this day. And all Israel stoned him and those with him with stones, and afterward burned their bodies with fire.

26 And they raised over him a great heap of stones that remains to this day; then the Lord turned from the fierceness of His anger. Therefore the name of that place was called the Valley of Achor *or* Troubling, to this day.

CHAPTER 8

AND the Lord said to Joshua, Fear not nor be dismayed; take all the men of war with you, and arise, go up to Ai; see, I have given into your hand the king of Ai, his people, his city, and his land;

2 And you shall do to Ai and her king as you did to Jericho and her king; only its spoil and its cattle [this time] you shall take as booty for yourselves. Lay an ambush against the city behind it.

3 So Joshua arose, and all the people of war, to go up against Ai; [he] chose thirty thousand mighty men of strength and sent them forth by night.

4 And he commanded them, Behold, you shall lie in wait against the city behind it. Do not go very far from the city, but be all ready.

5 And I, and all the people who are with me, will approach the city. And

when they come out against us, as the first time, we will flee before them,

6 Till we have drawn them from the city; for they will say, They are fleeing from us as before. So we will flee before them.

7 Then you shall rise up from the ambush, and seize the city; for the Lord your God will deliver it into your hand.

8 When you have taken the city, you shall set it afire; as the Lord commanded you shall do. See, I have commanded you.

9 So Joshua sent them forth; and they went to the place of ambush, and remained between Bethel and Ai, on the west side of Ai; but Joshua lodged that night among the people.

10 Joshua rose up early in the morning, and mustered the men, and went up with the elders of Israel, before the warriors to Ai.

11 And all the fighting men who were with him, went up, and drew near before the city, and encamped on the north side of [it], with a ravine between them and Ai.

12 And he took about five thousand men, and set them in ambush between Bethel and Ai, west of the city.

13 So they stationed all the army, the main encampment that was north of the city, and their men in ambush behind *and* on the west of the city, and Joshua went that night into the midst of the ravine.

14 When the king *and people* of Ai saw it, they hastily rose early, and the men of the city went out against Israel to battle, [at a time *and* place appointed,] before the Arabah [plain]; but he did not know of the ambush against him behind the city.

15 And Joshua and all Israel pretended to be beaten by them, and fled toward the wilderness.

16 So all the people in Ai were called together to pursue them; and they pursued Joshua, and were drawn away from the city.

17 Not a man was left in Ai or Bethel, who did not go out after Israel. Leaving the city open, they pursued Israel.

18 Then the Lord said to Joshua, Stretch out the javelin that is in your hand toward Ai; for I will give it into your hand. So Joshua stretched out the javelin in his hand toward the city.

19 The ambush arose quickly out of their place and ran when he stretched out his hand; and they entered the city and took it, then hastened and set it afire.

20 When the men of Ai looked back, behold, the smoke of the city went up to the heavens, and they had no power to flee this way or that way. Then the Israelites who fled to the wilderness turned back upon the pursuers.

21 When Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city went up, they turned again and slew the men of Ai.

22 And the others came forth out of the city against them of Ai; so they were in the midst of Israel, some on this side, and some on that side. And [the Israelites] smote them, so that they let none of them remain or escape.

23 But they took the king of Ai alive, and brought him to Joshua.

24 When Israel had finished slaying all the inhabitants of Ai in the field, and in the wilderness into which they pursued them, and they were all fallen by the sword until they were consumed, then all the Israelites returned to Ai and smote it with the sword.

25 And all that fell that day, both of men and women, were twelve thousand, including all the men of Ai.

26 For Joshua drew not back his hand with which he stretched out the javelin, until he had utterly destroyed all the inhabitants of Ai.

27 Only the livestock and the spoil of that city Israel took as booty for themselves, according to the word of

the Lord which He commanded Joshua.

28 So Joshua burned Ai, and made it a heap of ruins for ever, even a desolation to this day.

29 And he hanged the king of Ai on a tree until evening; and at sunset Joshua commanded, and they took the body down from the tree, and cast it at the entrance of the city's gate, and raised a great heap of stones over it, there to this day.

30 Then Joshua built an altar to the Lord, the God of Israel, on Mount Ebal,

31 As Moses the servant of the Lord commanded the Israelites, as it is written in the book of the law of Moses, an altar of unhewn stones, upon which no man has lifted up an iron tool; and they offered on it burnt offerings to the Lord, and sacrificed peace offerings.

32 And there in the presence of the Israelites, [Joshua] wrote on the stones a copy of the law of Moses.

33 And all Israel, sojourner as well as he who was born among them, with their elders, officers, and judges, stood on either side of the ark before the Levitical priests who carried the ark of the covenant of the Lord, half of them in front of Mount Gerizim, and half of them in front of Mount Ebal, as Moses the servant of the Lord had commanded before, that they should bless the Israelites.

34 Afterward Joshua read all the words of the law, the blessing and cursing, all that is written in the book of the law.

35 There was not a word of all that Moses commanded which Joshua did not read before all the assembly of Israel, and the women, and little ones, and the foreigners who were living among them.

CHAPTER 9

WHEN all the kings beyond the Jordan in the hill country and in

the lowland and all along the coast of the Great [Mediterranean] Sea toward Lebanon, the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites heard this,

2 They gathered together with one accord to fight Joshua and Israel.

3 But when the people of Gibeon heard what Joshua had done to Jericho and Ai,

4 They worked cunningly, and went pretending to be ambassadors, and took [provisions and] old sacks on their donkeys, and wineskins, old, torn, and mended;

5 And old and patched shoes on their feet, and wearing old garments; and all their supply of food was dry and moldy.

6 And they went to Joshua in the camp at Gilgal, and said to him and the men of Israel, We have come from a far country; so now make a covenant with us.

7 But the men of Israel said to the Hivites, Perhaps you live among us; then how can we make a covenant with you?

8 They said to Joshua, We are your servants. And Joshua said to them, Who are you? From where have you come?

9 They said to him, From a very far country your servants have come because of the name of the Lord your God; for we have heard the fame of Him, and all that He did in Egypt,

10 And all that He did to the two kings of the Amorites, who were beyond the Jordan, to Sihon king of Heshbon, and to Og king of Bashan, who lived in Ashtaroth.

11 So our elders and all the residents of our country said to us, Take provisions for the journey, and go to meet [the Israelites], and say to them, We are your servants; and now make a covenant with us.

12 This our bread we took hot for our provision out of our houses on the day we set out to go to you; but

now, behold, it is dry, and has become moldy.

13 These wineskin [bottles], which we filled, were new; and behold, they are torn; and our garments and our shoes have become old because of the very long journey.

14 So the [Israelite] men partook of their food, and did not consult the Lord.

15 Joshua made peace with them, convenating with them to let them live; and the assembly's leaders swore to them.

16 Then three days after they had made a covenant with [the strangers, the Israelites] heard that they were their neighbors, and that they dwell among them.

17 And the Israelites set out and came to their cities on the third day. Now their cities were Gibeon, Chephirah, Beeroth, and Kiriath-jearim.

18 But the Israelites did not slay them, because the leaders of the assembly had sworn to them by the Lord the God of Israel [to spare them]. And all the assembly murmured against the leaders.

19 But all the leaders said to all the assembly, We have sworn to them by the Lord the God of Israel; so now we may not touch them.

20 This we will do to them: we will let them live, lest wrath be upon us, because of the oath which we swore to them.

21 And the leaders said to them, Let them live [and be our slaves]. So they became hewers of wood and drawers of water for all the assembly; as the leaders had said of them.

22 Joshua called the men, and said, Why did you deceive us, saying, We live very far from you, when you dwell among us?

23 Now therefore you are cursed, and of you there shall always be slaves, hewers of wood and drawers of water for the house of my God.

24 They answered Joshua, Because

it was surely told your servants that the Lord your God commanded His servant Moses to give you all the land, and to destroy all the land's inhabitants from before you. So we feared greatly for our lives because of you, and have done this thing.

25 And now, behold, we are in your hand; do as it seems good and right in your sight to do to us.

26 So he did to them, and delivered them out of the hand of the Israelites, so that they did not kill them.

27 But Joshua then made them hewers of wood and drawers of water for the congregation and for the altar of the Lord, to this day, in the place which He should choose.

CHAPTER 10

WHEN Adonizedek king of Jerusalem heard how Joshua had taken Ai, and had utterly destroyed it, doing to Jericho and its king as he had done to Ai and its king, and how the residents of Gibeon had made peace with Israel, and were among them,

2 He feared greatly, because Gibeon was a great city, like one of the royal cities, and because it was greater than Ai, and all its men were mighty.

3 So Adonizedek king of Jerusalem sent to Hoham king of Hebron, to Piram king of Jarmuth, to Japhia king of Lachish, and to Debir king of Eglon, saying,

4 Come up to me, and help me, and let us smite Gibeon; for it has made peace with Joshua and with the Israelites.

5 Then the five kings of the Amorites, the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon, gathered their forces and went up with all their armies and encamped before Gibeon, to fight against it.

6 And the men of Gibeon sent to Joshua at the camp in Gilgal, saying, Do not relax your hand from your servants; come up to us quickly, and save us, and help us; for all the kings

of the Amorites who dwell in the hill country are gathered against us.

7 So Joshua went up from Gilgal, he and all the warriors with him, and all the mighty men of valor.

8 And the Lord said to Joshua, Do not fear them, for I have given them into your hand; there shall not a man of them stand before you.

9 So Joshua came upon them suddenly, having gone up from Gilgal all night.

10 And the Lord caused [the enemies] to panic before Israel, who slew them with a great slaughter at Gibeon, and chased them along the way that goes up to Beth-horon, and smote them as far as Azekah and Makkedah.

11 As they fled before Israel, while they were descending [the pass] to Beth-horon, the Lord cast great stones from the heavens on them as far as Azekah, killing them. More died because of the hailstones than the Israelites slew with the sword.

12 Then Joshua spoke to the Lord the day when the Lord gave the Amorites over to the Israelites; and he said in the sight of Israel, Sun, be silent and stand still at Gibeon; and you, Moon, in the valley of Ajalon!

13 And the sun stood still, and the moon stayed, until the nation took vengeance upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of the heavens, and did not hasten to go down for about a whole day.

14 There was no day like it before or since, when the Lord heeded the voice of a man; for the Lord fought for Israel.

15 Then Joshua returned, and all Israel with him, to the camp at Gilgal.

16 Those five kings fled, and hid themselves in the cave of Makkedah.

17 And it was told Joshua, The five kings are hidden in the cave at Makkedah.

18 Joshua said, Roll great stones to

the cave's mouth, and set men to guard them;

19 But do not stay; pursue your enemies, and fall upon their rear; do not allow them to enter their cities, for the Lord your God has given them into your hand.

20 When Joshua and the Israelites had ended slaying them until they were wiped out, and the remnant remaining of them had entered into fortified cities,

21 All the people returned to the camp to Joshua at Makkedah in peace; none moved his tongue against any of the Israelites.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings to me from the cave.

23 They brought the five kings out of the cave to him, the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon.

24 When they brought out those kings to Joshua, [he] called for all the Israelites and told the commanders of the men of war who went with him, Come, put your feet on the necks of these kings. And they came and put their feet on the [kings'] necks.

25 Joshua said to them, Fear not nor be dismayed; be strong and of good courage; for thus shall the Lord do to all your enemies against whom you fight.

26 Afterward Joshua smote and slew them, and hanged their bodies on five trees; and they hung on the trees until evening.

27 At sunset Joshua ordered and they took the bodies down from the trees, and cast them into the cave where the kings had hidden, and laid great stones on the cave's mouth, which remain to this very day.

28 Joshua took Makkedah that day and smote it and its king with the sword, and utterly destroyed every one in it, he left none remaining; and he did to the king of Makkedah as he had

done to the king of Jericho. [Josh. 6:21.]

29 Then Joshua and all Israel went from Makkedah to Libnah, and attacked Libnah;

30 And the Lord gave it also, and its king, into Israel's hand, and Joshua smote it with the sword, and all the people in it; he left none remaining in it; and he did to its king as he did to the king of Jericho.

31 And Joshua passed from Libnah, and all Israel with him, to Lachish, and encamped against it, and attacked it.

32 And the Lord delivered Lachish into the hand of Israel, and Joshua took it on the second day, and smote it with the sword, and all the people in it, as he had done to Libnah.

33 Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left none remaining.

34 From Lachish Joshua and all Israel went on to Eglon, laid siege to it, and attacked it.

35 And they took it that day, and smote it with the sword, and utterly destroyed all who were in it that day, as he had done to Lachish.

36 Then Joshua with all Israel went up from Eglon to Hebron; and they attacked it,

37 And took it, and smote it with the sword, and its king and all its towns, and every one in it; he left none remaining, as he had done to Eglon, and utterly destroyed it and all its people.

38 And Joshua and all Israel with him, returned to Debir, and attacked it.

39 And he took it, with its king and all its towns; and they smote them with the sword, and utterly destroyed every one in it; he left none remaining; as he had done to Hebron and to Libnah and its king, so he did to Debir and its king.

40 So Joshua smote all the land, the hill country, the South, the lowland, and the slopes, and all their kings; he

left none remaining, but utterly destroyed all that breathed, as the ^bLord the God of Israel commanded. [Deut. 20:16.]

41 And Joshua smote them from Kadesh-barnea even to Gaza, and all the country of Goshen, even to Gibeon.

42 Joshua took all these kings and their land at one time, because the Lord the God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, to the camp at Gilgal.

CHAPTER 11

WHEN Jabin king of Hazor had heard of this he sent to Jobab king of Madon, and to the kings of Shimron and Achshaph,

2 And to the kings who were in the north, in the hill country, and in the Arabah south of Chinneroth, and in the lowland, and in the heights of Dor on the west,

3 To the Canaanites in the east and west, the Amorites, the Hittites, the Perizzites, the Jebusites in the hill country, and the Hivites below [Mount] Hermon in the land of Mizpah.

4 And they went out, with all their hosts, much people, like the sand on the seashore in number, with very many horses and chariots.

5 And all these kings met and came and encamped together at the waters of Merom, to fight with Israel.

6 But the Lord said to Joshua, Do not be afraid because of them; for tomorrow by this time I will give them up all slain to Israel; you shall hock their horses, and burn their chariots with fire.

7 So Joshua and all the people of

war with him, came against them suddenly by the waters of Merom, and fell upon them.

8 And the Lord gave them into the hand of Israel, who smote them and chased them [toward] populous Sidon and Misrephoth-maim, and eastward as far as the valley of Mizpah; they smote them, until none remained.

9 And Joshua did to them as the Lord had commanded him; he hamstringed their horses, and burned their chariots with fire.

10 And Joshua at that time turned back, and took Hazor, and smote its king with the sword; for Hazor previously was the head of all those kingdoms.

11 They smote all the people in it with the sword, utterly destroying them; none were left alive, and he burned Hazor with fire.

12 And Joshua took all the cities of those kings, and all the kings, and smote them with the sword, utterly destroying them, as Moses the servant of the Lord commanded. [Deut. 20:16.]

13 But Israel burned none of the cities that stood [fortified] on mounds, except Hazor only; that Joshua burned.

14 And all the spoil of these cities, and the livestock, the Israelites took for their booty; but every man they smote with the sword, until they had destroyed them, and they left none who breathed.

15 As the Lord had commanded Moses His servant, so Moses commanded Joshua, and so Joshua did; he left nothing undone of all that the Lord commanded Moses.

16 So Joshua took all that land, the hill country, all the South, all the land of Goshen, the lowland, the Arabah

b) As the presence of "the Prince of the Lord's host" (Josh. 5:13, 14) indicates, Jehovah will take part in this conflict, not as an ally or an adversary, but as commander-in-chief. It is not Israel's quarrel, in which they are to ask the Divine assistance. It is the Lord's own quarrel, and Israel and Joshua are but a division in His host. The wars of Israel in Canaan are always presented by the Old Testament as "the wars of the Lord." The conquest of Canaan is too often treated as an enterprise of the Israelites, carried out with great cruelties, for which they claimed the Divine sanction. The Old Testament presents the matter in an entirely different light. . . . Jehovah fights for His own right hand, and Israel is but a fragment of His army. "The sun stood still," the stars in their courses fought against His foes (Ellicott's *Commentary*).

[plain], the hill country of Israel, and its lowland;

17 From Mount Halak, that rises toward Seir, as far as Baal-gad in the valley of Lebanon, below Mount Hermon. He captured all their kings, and slew them.

18 Joshua had waged war a long time [at least five years] with all those kings.

19 Not a city made peace with the Israelites, except the Hivites, the people of Gibeon; all the others they took in battle.

20 For it was of the Lord to harden their hearts, that they should come against Israel in battle, that [Israel] might 'destroy them utterly, and that without favor, as the Lord commanded Moses.

21 Joshua came at that time and cut off the Anakim [large in stature] from the hill country, from Hebron, from Debir, from Anab, and from all the hill country of Judah and of Israel; Joshua destroyed them utterly with their cities.

22 None of the Anakim were left in the land of the Israelites: only in Gaza, Gath, and Ashdod [of Philistia], some remained.

23 So Joshua took the whole land, according to all that the Lord had spoken to Moses; and Joshua gave it for an inheritance to Israel according to their allotments by tribes. And the land had rest from war.

CHAPTER 12

NOW these are the kings of the land, whom the Israelites defeated, and took possession of their land east of the Jordan from the river

Arnon to Mount Hermon, and all the Arabah eastward:

2 Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, on the edge of the valley of the river Arnon, and from the middle of the valley as far as the river Jabbok, the boundary of the Ammonites, that is, the half of Gilead,

3 And the Arabah to the Sea of Chinneroth eastward, and in the direction of Beth-jeshimoth, to the sea of the Arabah, the Salt [or Dead] Sea, southward to the foot of the slopes of Pisgah;

4 And Og king of Bashan, one of the remnant of the Rephaim who lived at Ashtaroth and at Edrei,

5 And ruled over Mount Hermon and Salecah and all Bashan to the boundary of the Geshurites and the Ma-acathites, and over half of Gilead to the boundary of Sihon king of Heshbon.

6 These Moses, the servant of the Lord, and the Israelites defeated; and Moses the servant of the Lord gave their land for a possession to the Reubenites, the Gadites, and the half-tribe of Manasseh.

7 These are the kings of the land whom Joshua and the Israelites defeated on the west side of the Jordan, from Baal-gad in the valley of Lebanon to Mount Halak, that rises toward Seir. Joshua gave their land to the tribes of Israel for a possession according to their allotments,

8 In the hill country, in the lowland, in the Arabah, on the slopes, in the wilderness, and in the Negeb, the land of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites.

i) Infidels say that it seems wholly inconsistent with what we should suppose to be the merciful character of God, that He should thus command whole nations to be destroyed by the sword . . . (But) when we see juries in our own country bringing in a verdict of guilty, the judge pronouncing sentence of death, and that sentence executed, we do not complain that there is anything unjust in the act. These Canaanites are proved to have polluted and stained the land with [intolerable] crimes; it was merely the holy judge pronouncing sentence on flagrant criminals and [Joshua] the righteous governor executing that sentence to the letter. It was not an act of arbitrary or private revenge, but the execution of the sentence of retributive justice, and such as had perhaps as great mercy to the innocent as justice to the guilty (Cumming, quoted in *Gray and Adams Commentary*, condensed).

9 The king of Jericho, one; the king of Ai, which is beside Bethel, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one; the king of Adullam, one;

16 The king of Makkedah, one; the king of Bethel, one;

17 The king of Tappuah, one; the king of Hepher, one;

18 The king of Aphek, one; the king of Lasharon, one;

19 The king of Madon, one; the king of Hazor, one;

20 The king of Shimron-meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of Jokneam in Carmel, one;

23 The king of Dor in the height of Dor, one; the king of Goiim in Galilee, one;

24 The king of Tirzah, one. In all, thirty-one kings.

CHAPTER 13

NOW Joshua was old and gone far in years [over 100]; and the Lord said to him, You have grown old and are gone far in years, and very much land still remains to be possessed.

2 This is the land that yet remains: all the regions of the Philistines, and all those of the Geshurites,

3 From the Shihor, which is east of Egypt, northward to the boundary of Ekron, it is counted as Canaanite; there are five rulers of the Philistines, those of Gaza, Ashdod, Ashkelon, Gath, and Ekron, and those of the Avvim,

4 In the south, all the land of the

Canaanites, and Mearah which belongs to the Sidonians, to Aphek, to the boundary of the Amorites,

5 And the land of the Gebalites, and all Lebanon, toward the east, from Baal-gad below Mount Hermon to the gate of Hamath;

6 All the inhabitants of the hill country from Lebanon to Misrephoth-maim, even all the Sidonians. I will Myself drive them out from before the Israelites; only allot the land to Israel for an inheritance, as I have commanded you.

7 So now divide this land for an inheritance to the nine tribes, and the half-tribe of Manasseh.

8 With the other half-tribe of Manasseh the Reubenites and the Gadites received their inheritance, beyond Jordan eastward, as Moses the servant of the Lord gave them:

9 From Aroer, on the edge of the valley of the river Arnon, and the city in the midst of the valley, and all the tableland of Medeba as far as Dibon;

10 And all the cities of Sihon king of the Amorites, who ruled in Heshbon, as far as the boundary of the Ammonites;

11 And Gilead, and the region of the Geshurites and Ma-acathites, and all Mount Hermon, and all Bashan to Salecah;

12 All the kingdom of Og in Bashan, who reigned in Ashtaroth and Edrei, and alone was left of the Rephaim [giants]; for these Moses had defeated and driven out.

13 Yet the Israelites did not drive out the Geshurites or the Ma-acathites; but Geshur and Ma-acath dwell among [them] still.

14 Only to the tribe of Levi Moses gave no inheritance; the sacrifices to the Lord God of Israel made by fire are their inheritance, as He said to him.

15 And Moses gave an inheritance to the tribe of the Reubenites according to their families.

16 Their territory was from Aroer, on the edge of the valley of the river Arnon, and the city in the midst of the valley, and all the tableland by Medeba;

17 With Heshbon, and all its cities that are on the plain; Dibon, Bamoth-baal, and Beth-baal-meon,

18 Jahaz, Kedemoth, Mephaath,

19 Kiriathaim, Sibmah, and Zereth-shahar on the hill of the valley,

20 Bethpeor, Pisgah's slopes, and Beth-jeshimoth,

21 All the cities of the plain, and all the kingdom of Sihon king of the Amorites, who ruled in Heshbon, whom Moses defeated with the leaders of Midian, Evi, Rekem, Zur, Hur, and Reba, the princes of Sihon, who lived in the land.

22 Balaam also, the son of Beor, the soothsayer, the Israelites killed with the sword among the rest of their slain. [Num. 31:16.]

23 And the border of the Reubenites was the Jordan. This was the inheritance of the Reubenites according to their families with their cities and villages.

24 Moses gave an inheritance also to the tribe of the Gadites according to their families.

25 Their territory was Jazer, and all the cities of Gilead, and half the land of the Ammonites, to Aroer east of Rabbah,

26 And from Heshbon to Ramathizpeh and Betonim, and from Mahanaim to the territory of Debir,

27 And in the valley of Beth-haram, Beth-nimrah, Succoth, and Zaphon, the rest of the realm of Sihon king of Heshbon, with the Jordan as a boundary, to the lower end of the Sea of Chinnereth east of the Jordan.

28 This is the inheritance of the Gadites according to their families, with their cities and villages.

29 And Moses gave an inheritance to the half-tribe of Manasseh; it was

allotted to them according to their families.

30 Their region extended from Mahanaim, through all Bashan, the entire kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan; sixty cities,

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan; these were allotted to the people of Machir son of Manasseh for the half of the Machirites according to their families.

32 These are the inheritances which Moses distributed in the plains of Moab, beyond the Jordan east of Jericho.

33 But to the tribe of Levi Moses gave no inheritance; the Lord the God of Israel was their inheritance, as He told them.

CHAPTER 14

THese are the inheritances in the land of Canaan, distributed to the Israelites by Eleazar the priest, Joshua the son of Nun, and the heads of the fathers' houses of their tribes.

2 Their inheritance was by lot, as the Lord commanded Moses, for the nine and one-half tribes.

3 For Moses had given an inheritance to the two and one-half tribes beyond the Jordan; but to the Levites he gave no inheritance among them.

4 For the people of Joseph were two tribes, Manasseh and Ephraim; and no part was given in the land to the Levites, except cities in which to live, with their pasture lands for their livestock and for their possession.

5 As the Lord commanded Moses, so the Israelites did, and they divided the land.

6 Then the people of Judah came to Joshua in Gilgal, and Caleb son of Jephunneh the Kenizzite said to him, You know what the Lord said to Moses the man of God concerning me and you in Kadesh-barnea.

7 Forty years old was I when Moses

the servant of the Lord sent me from Kadesh-barnea to scout out the land; and I brought him report as it was in my heart.

8 But my brethren who went up with me made the heart of the people melt; yet I wholly followed the Lord my God.

9 And Moses swore on that day, Surely the land on which your feet have walked shall be an inheritance to you and your children always, because you have wholly followed the Lord my God. [Deut. 1:35, 36.]

10 And now, behold, the Lord has kept me alive, as He said, these forty-five years since the Lord spoke this word to Moses, while the Israelites wandered in the wilderness; and now, lo, I am this day eighty-five years old.

11 Yet I am as strong today as I was the day Moses sent me; as my strength was then, so is my strength now, for war, and to go out, and to come in.

12 So now give me this hill country, of which the Lord spoke that day; for you heard then how the [giant-like] Anakim were there, and that the cities were great and fortified; if the Lord will be with me, I shall drive them out, as the Lord said.

13 Then Joshua blessed him, and gave Hebron to Caleb son of Jephunneh for an inheritance.

14 So Hebron became the inheritance of Caleb son of Jephunneh the Kenizzite to this day, because he wholly followed the Lord, the God of Israel.

15 The name of Hebron before was Kiriath-arba [meaning, city of Arba]. This Arba was the greatest of the Anakim. And the land had rest from war.

CHAPTER 15

THE lot for the tribe of Judah according to *its* families reached southward to the boundary of Edom, to the wilderness of Zin at its most southern part.

2 And their south boundary was

from the end of the Salt [Dead] Sea, from the bay that faces southward;

3 It went out south of the ascent of Akrabim, passed along to Zin, and went up south of Kadesh-barnea, along by Hezron, up to Addar, and turned about to Karka,

4 Passed along to Azmon, went out by the brook of Egypt, and ended at the sea. This was their southern frontier.

5 The eastern boundary was the Salt [Dead] Sea, as far as the mouth of the Jordan. The northern boundary was from the bay of the sea at the mouth of the Jordan;

6 And the boundary went up to Beth-hogla, and passed along north of Beth-arabah, and [it] went up to the [landmark] stone of Bohan son of Reuben.

7 And the boundary went up to Debir from the Valley of Achor, and so northward, turning toward Gilgal, which is opposite the ascent to Adummim, on the south side of the valley; and *it* passed on to the waters of En-shemesh, and ended at En-rogel;

8 Then the boundary went up by the valley of the son of Hinnom at the southern shoulder of the Jebusite (that is, Jerusalem); and the boundary went up to the top of the mountain that lies before the valley of Hinnom on the west, at the northern end of the valley of Rephaim.

9 Then the boundary extended from the top of the mountain to the spring of the Waters of Nephtoah, and went on to the cities of Mount Ephron; then *it* bent round to Baalah, that is, Kiriath-jearim.

10 And the boundary went around west of Baalah to Mount Seir, passed along to the northern side of Mount Jearim, which is Chesalon, and went down to Beth-shemesh, then passed on by Timnah;

11 And the boundary went out to the shoulder of the hill north of Ekron, then it bent round to Shikkeron, and

passed along to Mount Baalah, and went out to Jabneel; then the boundary ended at the sea.

12 And the west boundary was the Great Sea with its coastline. This is the boundary round about the people of Judah according to their families.

13 And to Caleb son of Jephunneh [Joshua] gave a part among the people of Judah, as the Lord commanded [him]; it was Kiriath-arba, which is Hebron, [named for] Arba the father of Anak.

14 And Caleb drove from there the three sons of Anak, Sheshai, and Ahiman, and Talmai, the descendants of Anak.

15 He went up from there against the people of Debir. Debir was formerly named Kiriath-sepher.

16 Caleb said, He who smites Kiriath-sepher, and takes it, to him will I give Achsah my daughter as wife.

17 And Othniel the son of Kenaz, Caleb's brother, took it; and he gave him Achsah his daughter as wife.

18 When Achsah came to Othniel, she got his consent to ask her father for a field. Then she returned to Caleb and when she lighted off her donkey, Caleb said, What do you wish?

19 Achsah answered, Give me a present; since you have set me in the [dry] Negeb, give me also springs of water. And he gave her the [sloping field with] upper and lower springs.

20 This is the inheritance of the tribe of Judahites according to their families.

21 The cities of the tribe of Judah in the extreme south, toward the boundary of Edom, were Kabzeel, Eder, Jagur,

22 Kinah, Dimonah, Adadah,

23 Kedesh, Hazor, Ithnan,

24 Ziph, Telem, Bealoth,

25 Hazor-hadattah, Keriath-hezron (Hazor),

26 Amam, Shema, Moladah,

27 Hazar-gaddah, Heshmon, Beth-pelet,

28 Hazar-shual, Beer-sheba, Biziothiah,

29 Baalah, Iim, Ezem,

30 Eltolad, Chesil, Hormah,

31 Ziklag, Madmannah, Sansannah,

32 Lebaoth, Shilhim, Ain, and Rimmon. All the cities were twenty-nine [later thirty-six], with their villages.

33 In the lowland, Eshtaol, Zorah, Ashnah,

34 Zanoah, Engannim, Tappuah, Enam,

35 Jarmuth, Adullam, Soco, Azekah,

36 Shaaraim, Adithaim, and Gederah and Gederothaim, fourteen cities with their villages.

37 Zenan, Hadashah, Migdalgad,

38 Dilean, Mizpah, Joktheel,

39 Lachish, Bozkath, Eglon,

40 Cabbon, Lahmam, Chitlish,

41 Gederoth, Beth-dagon, Naamah, and Makkedah; sixteen cities with their villages.

42 Libnah, Ether, Ashan,

43 Iphtah, Ashnah, Nezip,

44 Keilah, Achzib, and Mareshah; nine cities with their villages.

45 Ekron, with its towns and villages.

46 From Ekron to the sea, all that lay beside Ashdod, with their villages.

47 Ashdod with its towns and its villages, Gaza with its towns and its villages, to the brook of Egypt, and the great [Mediterranean] Sea with its coastline.

48 In the hill country, Shamir, Jattir, Soco,

49 Dannah, Kiriath-sannah (that is, Debir),

50 Anab, Eshtemoh, Anim,

51 Goshen, Holon, and Giloh; eleven cities with their villages.

52 Arab, Dumah, Eshan,

53 Janim, Beth-tappuah, Apekah,

54 Humtah, Kiriath-arba (that is, Hebron), and Zior; nine cities with their villages.

55 Maon, Carmel, Ziph, Juttah,

56 Jezreel, Jokdeam, Zanoah,
57 Kain, Gibeah, and Timnah; ten
cities with their villages.

58 Halhul, Bethzur, Gedor,

59 Maarath, Bethanath, and Elte-
kon; six cities with their villages.

60 Kiriath-baal (that is, Kiriath-
jearim), and Rabbah; two cities with
their villages.

61 In the wilderness, Beth-arabah,
Middin, Secacah,

62 Nibshan, the City of Salt, and
Engedi; six cities with their villages.

63 But the Jebusites, the inhabitants
of Jerusalem, the people of Judah
could not drive out; so the Jebusites
dwell with the people of Judah at Jeru-
salem to this day.

CHAPTER 16

THE allotment of the people of
Joseph went from the Jordan by
Jericho, east of the waters of Jericho,
into the wilderness, going up from Jeri-
cho into the hill country to Bethel;

2 Then went from Bethel to Luz,
and passed on to Ataroth, the border
of the Archites,

3 And it went down westward to the
territory of the Japhletites, to the out-
skirts of Lower Beth-horon, then to
Gezer, and ended at the sea.

4 The descendants of Joseph, Ma-
nasseh and Ephraim, received their
inheritance.

5 The boundary of the Ephraimites
according to their families was thus:
on the east side their border was
Ataroth-adder as far as Upper Beth-
horon.

6 Then the boundary went from
there to the sea; on the north was
Michmethath; then on the east the
boundary went out to Taanath-shiloh,
and eastward to Janoah,

7 Then it went down from Janoah to
Ataroth, and to Naarah, touched
Jericho, and ended at the Jordan
[River].

8 The border went out from Tap-
puah westward to the brook Kanah,

and ended at the [Mediterranean] Sea.
This is the inheritance of the Ephraim-
ites by their families,

9 With the towns set apart for the
Ephraimites within the inheritance of
the Manassites, all those towns with
their villages.

10 But they did not drive out the
Canaanites who dwelt in Gezer; but
the Canaanites dwell among the Ephra-
imites to this day, and they became
slaves to do forced labor.

CHAPTER 17

ALLOTMENT was made to the
tribe of Manasseh, for he was the
first-born of Joseph. To Machir the
first-born of Manasseh, the father of
Gilead, were allotted Gilead and Ba-
shan, because he was a man of war.

2 Allotment was also made to the
other Manassites by their families, for
the sons of Abiezer, of Helek, Asriel,
Shechem, Hephher, and Shemida, the
male offspring of Manasseh son of
Joseph by their families.

3 But Zelophehad son of Hephher,
son of Gilead, son of Machir, son of
Manasseh, had no sons, but daughters;
their names were Mahlah, Noah, Hog-
lah, Milcah, and Tirzah.

4 They came before Eleazar the
priest and Joshua son of Nun and the
leaders, and said, The Lord command-
ed Moses to give us an inheritance
with our brethren. So according to the
Lord's command Joshua gave them
an inheritance among their father's
brethren.

5 So there fell ten portions to Ma-
nasseh, besides the land of Gilead and
Bashan, which is on the other side of
the Jordan;

6 Because the [five] daughters of
Manasseh received an inheritance
among his [five] sons. The land of
Gilead belonged to the other [half] of
the Manassites.

7 The territory of Manasseh reached
from Asher to Michmethath, east of
Shechem; and the border went along

southward to the inhabitants of Entappuah.

8 The land of Tappuah belonged to Manasseh, but the town of Tappuah on the border of Manasseh belonged to the Ephraimites.

9 Then the boundary went down to the brook Kanah. The cities south of the brook, among the cities of Manasseh, belonged to Ephraim. Then Manasseh's boundary went on north of the brook and ended at the sea:

10 The land to the south was Ephraim's, and that to the north was Manasseh's, and the sea was the boundary: on the north Asher was reached, and on the east Issachar.

11 Also Manasseh had in Issachar and in Asher [these six towns], their inhabitants and their villages, Bethshean, Ibleam, Dor, Endor, Taanach, and Megiddo.

12 Yet the sons of Manasseh could not drive out the inhabitants of those cities; but the Canaanites persisted in dwelling in that land.

13 When the Israelites became strong they put the Canaanites to forced labor, but did not utterly drive them out.

14 The tribe of Joseph spoke to Joshua, saying, Why have you given [us] but one lot and one portion as an inheritance, when [we] are a great [abundant] people, for until now the Lord has blessed [us]?

15 Joshua replied, If you are a great people, get up to the forest, and clear ground for yourselves in the land of the Perizzites and the Rephaim, since the Ephraim hill country is too narrow for you.

16 The Josephites said, The hill country is not enough for us: and all the Canaanites who dwell in the valley have iron chariots, both those in Bethshean and its villages, and in the Valley of Jezreel.

17 And Joshua said to the house of Joseph, to Ephraim and to Manasseh, You are a great *and* numerous people,

and have great power; you shall not have only one lot.

18 But the hill country shall be yours; though it is a forest, you shall clear and possess it to its farthest borders: for you shall drive out the Canaanites, though they have iron chariots and are strong.

CHAPTER 18

AND the whole congregation of the Israelites assembled at Shiloh, and set up the tent of meeting there: and the land was subdued before them.

2 And there remained among the Israelites seven tribes, to whom their inheritance had not yet been divided.

3 Joshua asked the Israelites, How long will you be slack to go in and possess the land, which the Lord God of your fathers has given you?

4 Provide three men from each tribe, and I will send them to go through the land, and write a description of it according to their [tribal] inheritances, then return to me.

5 And they shall divide it into seven parts: Judah shall remain in his territory on the south, and the house of Joseph shall remain in their territory on the north.

6 You shall describe the land in seven divisions, and bring the description here to me, that I may cast lots for you here before the Lord our God.

7 But the Levites have no portion among you: for the priesthood of the Lord is their inheritance. Gad and Reuben and half the tribe of Manasseh have received their inheritance east of the Jordan, which Moses the servant of the Lord gave them.

8 So the men arose and went: and Joshua charged them saying, Go and walk through the land, and describe it, and come again to me, and I will cast lots for you here before the Lord in Shiloh.

9 And the men went and passed through the land, and described it by cities in seven portions in a book: and

they came again to Joshua to the camp at Shiloh.

10 Joshua cast lots for them in Shiloh before the Lord; and there [he] divided the land to the Israelites, to each [tribe] his portion.

11 And the lot of the Benjamites came up according to their families; and the territory of their lot fell between the tribes of Judah and Joseph.

12 On the north side their boundary began at the Jordan; then it went up to the shoulder of Jericho on the north, and up through the hill country westward, and ended at the Beth-aven wilderness.

13 Then the boundary passed over southward toward Luz, to the shoulder of Luz (that is, Bethel); then it went down to Ataroth-addar, by the mountain that lies south of Lower Beth-horon.

14 The boundary extended from there, and turning about on the western side southward from the mountain that lies to the south, opposite Beth-horon, it ended at Kiriath-baal (that is, Kiriath-jearim), a city of the tribe of Judah. This formed the western side [of Benjamin's territory].

15 The southern side began at the edge of Kiriath-jearim, and the boundary went on westward to the spring of the Waters of Nephtoah;

16 Then the boundary went down to the edge of the mountain overlooking the valley of the son of Hinnom, which is at the north end of the valley of Rephaim; and descended to the valley of Hinnom, south of the shoulder of the Jebusites, and went on down to Engogel;

17 Then it bent toward the north and went on to En-shemesh, and on to Geliloth, which was opposite the ascent of Adummim, and went down to the stone of Bohan son of Reuben,

18 And went on to the north of the shoulder [of Beth] Arabah and down to the Arabah;

19 Then the boundary passed along

to the north of the shoulder of Beth-hoglah, and ended at the northern bay of the Salt [Dead] Sea, at the south end of the Jordan; this is the southern border.

20 And the Jordan was its boundary on the east side. This was the inheritance of the sons of Benjamin, by its boundaries round about, according to their families.

21 Now the cities of the tribe of Benjamin according to [its] families were Jericho, Beth-hoglah, Emek-keziz,

22 Beth-arabah, Zemaraim, Bethel,

23 Avvim, Parah, Ophrah,

24 Chephar-ammoni, Ophni, and Geba; twelve cities with their villages;

25 Gibeon, Ramah, Beeroth,

26 Mizpah, Chephirah, Mozah,

27 Rekem, Irpeel, Taralah,

28 Zela, Ha-eleph, *Jebus* (that is, Jerusalem), Gibeath, and Kiriath-[jearim]; fourteen cities with their villages. This is the inheritance of the tribe of Benjamin according to its families.

CHAPTER 19

THE second lot fell to Simeon, for the tribe of the Simeonites, according to their families; and their inheritance lay within that of the people of Judah.

2 And they had for their inheritance Beer-sheba or Sheba, Moladah,

3 Hazarshual, Balah, Ezem,

4 Eltolad, Bethul, Hormah,

5 Ziklag, Beth-marcaboth, Hazar-susah,

6 Beth-lebaath, and Sharuhem, [making] thirteen cities and their villages;

7 Ain [with] Rimmon, Ether, and Ashan, [making] four cities and their villages;

8 And all the villages around these cities as far as Baalath-beer, or Ramah of the Negeb. This was the possession of the Simeonites according to their families.

9 Out of the part assigned to the Judahites was the inheritance of the

tribe of Simeon; for the portion of the tribe of Judah was too large for them, therefore the tribe of Simeon had its inheritance in the midst of Judah's inheritance.

10 The third lot came up for the tribe of Zebulun according to its families. The border of its inheritance extended to Sarid;

11 Then its boundary went up westward and on to Mareal, and reached to Dabbesheth, and to the brook east of Jokneam;

12 And it turned from Sarid eastward to the border of Chisloth-tabor, and it went out to Daberath, and on up to Japhia;

13 Then passed eastward to Gathhepher [Jonah's birthplace], and to Eth-kazin; and went on to Rimmon bending toward Neah.

14 The boundary circled on the north to Hannathon, ending at the valley of Iphtahel;

15 And Kattath, Nahalal, Shimron, Idalah, and Bethlehem; twelve cities with their villages.

16 This is the inheritance of the people of Zebulun according to their families, these cities with their villages.

17 The fourth lot fell to Issachar, for its people according to their families.

18 Their territory included Jezreel, Chesulloth, Shunem,

19 Hapharaim, Shion, Anaharath,

20 Rabbith, Kishion, Ebez,

21 Remeth, Engannim, Enhaddah, and Beth-pazzez;

22 The boundary reached to Tabor, Shahazumah, and Beth-shemesh, and ended at the Jordan; sixteen cities with their villages.

23 This is the inheritance of the tribe of Issachar according to its families, the cities and their villages.

24 The fifth lot fell to the tribe of Asher according to its families.

25 Its territory included Helkath, Hali, Beten, Achshaph,

26 Allammelech, Amad, and Mishal; and on the west it touched Carmel and Shihor-libnath,

27 Then it turned eastward to Beth-dagon, touching Zebulun and the valley of Iphtahel northward to Bethemek, and Neiel, and continued in the north to Cabul,

28 Ebron, Rehob, Hammon, and Kanah, even to populous Sidon;

29 Then the boundary turned to Ramah, reaching to the fortified city of Tyre; and it turned to Hosah, and ended at the sea — Mahalab, Achzib,

30 Ummah, Aphek, and Rehob; twenty-two cities with their villages.

31 This is the inheritance of the tribe of Asher according to its families, these cities with their villages.

32 The sixth lot fell to the tribe of Naphtali, according to its families.

33 Its boundary ran from Heleph, from the oak in Za-ananim, and Adami-nekeb, and Jabneel, as far as Lakkum; and it ended at the Jordan.

34 Then the boundary turned westward to Aznoth-tabor, and went from there to Hukkok, touching Zebulun on the south, Asher on the west, and Judah on the east at the Jordan.

35 The fortified cities included Ziddim, Zer, and Hammath, Rakkath, Chinnereth,

36 Adamah, Ramah, Hazor,

37 Kedesh, Edrei, En-hazor,

38 Yiron, Migdalel, Horem. Beth-anath, and Beth-shemesh; nineteen cities and their villages.

39 This is the inheritance of the tribe of Naphtali according to its families, the cities and their villages.

40 And the seventh lot fell to the tribe of Dan according to its families.

41 The territory of its inheritance included Zorah, Esthtaol, Irshemesh,

42 Sha-alabbin, Aijalon, Ithlah,

43 Elon, Timnah, Ekron,

44 Eltekeh, Gibbethon, Baalath,

45 Jehud, Bene-berak, Gath-rimmon,

46 Mejarkon, and Rakkon, with the territory before Joppa.

47 The territory of the tribe of Dan had to be extended [because of the crowding in of the Amorites and Philistines]; so the sons of Dan went up to fight against Leshem [Laish], and took it, and smote it with the sword, and possessed it, and dwelt there, and called Leshem [Laish], Dan, after Dan their [forefather]. [Judg. 1:34; 18:7-10, 27.]

48 This is the inheritance of the tribe of Dan according to *its* families, these cities with their villages.

49 When they had finished dividing the land for inheritance by their boundaries, the Israelites gave an inheritance among them to Joshua the son of Nun.

50 According to the word of the Lord they gave him the city which he asked. Timnath-serah in the hills of Ephraim; and he built the city, and dwelt in it.

51 These are the inheritances, which Eleazar the priest, Joshua son of Nun, and the heads of the fathers' houses of the tribes of Israel distributed by lot in Shiloh before the Lord, at the door of the tent of meeting. So they finished dividing the land.

CHAPTER 20

THE Lord said also to Joshua,

2 Say to the Israelites, Appoint among you cities of refuge, of which I spoke to you through Moses,

3 That the slayer who kills any one accidentally and unintentionally may flee there; and they shall be your refuge from the avenger of blood. [Num. 35:10ff.]

4 He who flees to one of those cities shall stand at the entrance of the gate of the city and explain his case to the elders of that city; they shall receive him to [the protection of] that city, and give him a place to dwell among them.

5 If the avenger of blood pursues him, they shall not deliver the slayer up into his hand; because he killed his neighbor unintentionally, having had no hatred for him previously.

6 And he shall dwell in that city, until he has been tried before the congregation and until the death of him who is the high priest in those days. Then the slayer shall return to his own city from which he fled, and to his own house.

7 And they set apart *and* consecrated Kedesh in Galilee in the hill country of Naphtali, and Shechem in the hill country of Ephraim, and Kiriath-arba (that is, Hebron), in the hill country of Judah.

8 Beyond the Jordan east of Jericho, they appointed Bezer in the wilderness tableland, from the tribe of Reuben, and Ramoth in Gilead, from the tribe of Gad, and Golan in Bashan, from the tribe of Manasseh.

9 These cities were for all the Israelites and the stranger sojourning among them, that whoever killed a person unintentionally might flee there, and not be slain by the avenger of blood, until he had been tried before the congregation.

CHAPTER 21

THEN the heads of the fathers' houses of the Levites came to Eleazar the priest and Joshua son of Nun, and the heads of the fathers' houses of the Israelite tribes;

2 They said to them at Shiloh in Canaan, The Lord commanded by Moses that we should be given cities to dwell in, with their pasture lands [suburbs] for our cattle.

3 So the Israelites gave to the Levites out of their inheritance, at the command of the Lord, these cities and their suburbs.

4 The [first] lot came out for the families of the Kohathites. So those

⁴Levites who were descendants of Aaron the priest, received by lot from the tribes of Judah, Simeon and Benjamin, thirteen cities.

5 And the rest of the Kohathites received by lot from the families of the tribes of Ephraim, Dan, and the half tribe of Manasseh, ten cities.

6 The Gershonites received by lot from the families of the tribes of Issachar, Asher, Naphtali, and the half tribe of Manasseh in Bashan, thirteen cities.

7 The Merarites received according to their families from the tribes of Reuben, Gad, and Zebulun, twelve cities.

8 The Israelites gave by lot to the Levites these cities with their pasture lands [suburbs], as the Lord commanded by Moses.

9 They gave from the tribes of Judah and Simeon the cities here mentioned by name,

10 Which went to the families of the descendants of Aaron, of the Kohathite branch of the Levites; for the lot fell to them first.

11 They gave them [the city of] Kiriath-arba, Arba being the father of Anak, which city is Hebron, in the hill country of Judah, with its pasture lands round about it.

12 But the city's fields and villages they gave to Caleb son of Jephunneh as his own.

13 Thus to the descendants of Aaron the priest they gave Hebron with its pasture lands [suburbs] the city of refuge for the slayer, and with *their* suburbs, Libnah,

14 Jattir, Eshtemoa,

15 Holon, Debir,

16 Ain, Juttah, and Beth-shemesh; nine cities, each with its suburbs, out of those two tribes.

17 Out of the tribe of Benjamin, Gibeon, Geba,

18 Anathoth and Almon; four cities, each with its suburbs.

19 The cities of the sons of Aaron, the priests, were thirteen, with their suburbs.

20 The rest of the Kohathites belonging to the Levitical families were allotted cities out of the tribe of Ephraim.

21 To them were given, each with its pasture lands [suburbs], Shechem in the hill country of Ephraim, as the city of refuge for the slayer, and Gezer,

22 And Kibzaim, and Beth-horon; four cities, each with its pasture lands [suburbs].

23 And out of the tribe of Dan, each with its pasture lands [suburbs], Elteke, Gibbethon,

24 Aijalon, and Gath-rimmon; four cities, each with its pasture lands [suburbs].

25 And out of the half tribe of Manasseh, Taanach, and [another] Gath-rimmon; two cities, each with its pasture lands [suburbs].

26 All the cities for the families of the remaining Kohathites were ten, with their pasture lands [suburbs].

27 And to the Gershonites, of the families of the Levites, they gave out of the other half tribe of Manasseh the city of Golan in Bashan, as the city of refuge for the slayer, and Be-eshterah; two cities, each with its pasture lands.

28 Out of the tribe of Issachar, Kishion, Daberath,

29 Jarmuth, and En-gannim; four cities, each with its suburbs.

30 Out of the tribe of Asher, Mishal, Abdon,

31 Helkath, and Rehob; four cities, each with its pasture lands.

32 And out of the tribe of Naphtali,

j) The Levites were divided into three groups, the descendants of Levi's three sons, Gershon, Kohath, and Merari. But only those Israelites could be priests who were descendants of Levi through Kohath's grandson Aaron. The priesthood was made hereditary in the family of Aaron and restricted to it; however, even some of these were debarred by legal disabilities (Lev. 21:16ff). The other families of Levi's descendants, the Gershonites and Merarites and those Kohathites who were not descended from Aaron were charged with the care of the sanctuary. The priests ministered at the altar.

Kedesh in Galilee, city of refuge for the slayer; and Hammoth-dor, and Kartan; three cities, each with its suburbs.

33 All the cities of the Gershonite families were thirteen with their pasture lands [suburbs].

34 And to the families of the Merarites, the rest of the Levites, out of the tribe of Zebulun were given Jokneam, Kartah,

35 Dimnah, and Nahalal; four cities, each with its pasture lands [suburbs].

36 And out of the tribe of Reuben, Bezer, Jahaz,

37 Kedemoth, and Mephaath; four cities, each with its pasture lands [suburbs].

38 And out of the tribe of Gad, Ramoth in Gilead as the city of refuge for the slayer; and Mahanaim,

39 Heshbon, and Jazer; four cities in all, each with its pasture lands [suburbs].

40 So all the cities allotted to the Merarite families, that is, the remainder of the Levite families, were twelve cities.

41 The cities of the Levites in the midst of the possession of the Israelites were in all forty-eight cities with their pasture lands [suburbs].

42 These cities all had their pasture lands [suburbs] around them.

43 And the Lord gave to Israel all the land which He swore to give to their fathers; and they possessed it, and dwelt in it.

44 The Lord gave them rest round about just as He swore to their fathers; not one of all their enemies withstood them; the Lord delivered all their enemies into their hand.

45 There failed no part of any good thing which the Lord had promised to the house of Israel; all came to pass.

CHAPTER 22

THEN Joshua called the Reubenites, the Gadites, and the half tribe of Manasseh,

2 And said to them, You have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you;

3 You have not deserted your brethren [the other tribes] these many days until now, but have carefully kept the charge of the Lord your God.

4 But now the Lord your God has given rest to your brethren, as He promised them; so now go, return to your homes in the land of your possession, which Moses the servant of the Lord gave you on the east side of the Jordan.

5 But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all His ways, and to keep His commandments, and to cling to and unite with Him, and to serve Him with all your heart and soul [your very life].

6 So Joshua blessed them, and sent them away; and they went to their homes.

7 Now to one-half of the tribe of Manasseh Moses had given a possession in Bashan; but to the other half Joshua gave a possession on this the west side of the Jordan among their brethren. Also when Joshua sent them away to their homes, he blessed them,

8 And he said to them, Return with much riches to your tents, and with very much livestock, with silver, gold, bronze, iron, and very much clothing. Divide the spoil of your enemies with your brethren.

9 So the Reubenites, Gadites, and the half-tribe of Manasseh returned home, parting from the [other] Israelites at Shiloh in the land of Canaan, to go to the land of Gilead, their own land of which they had been given possession by the command of the Lord through Moses.

10 And when they came to the region of the Jordan, in the land of Canaan, the Reubenites, Gadites, and the half-tribe of Manasseh built there an

altar by the Jordan, an altar great to behold.

11 And the [other] Israelites heard it said, Behold, the Reubenites, Gadites, and the half-tribe of Manasseh have built an altar at the edge of the land of Canaan, in the region [west] of Jordan, in the passage [belonging to us], the Israelites.

12 When the Israelites heard of it, the whole congregation of the sons of Israel gathered at Shiloh, to make war on them.

13 And the [other] Israelites sent to the Reubenites, Gadites, and the half-tribe of Manasseh, in the land of Gilead, Phinehas son of Eleazar the priest,

14 And with him ten chiefs, one from each of the tribal families of Israel; and each one was a head of a fathers' house among the clans of Israel.

15 And they came to the Reubenites, Gadites, and the half-tribe of Manasseh, in the land of Gilead, and they said to them,

16 The whole congregation of the Lord says, What trespass is this that you have committed against the God of Israel, to turn away this day from following the Lord, in that you have built you an altar, to rebel this day against the Lord?

17 Is the iniquity of Peor too little for us, from which we are not cleansed even now, although there came a plague [in which 24,000 died] in the congregation of the Lord, [Num. 25:1-9.]

18 That you must turn away this day from following the Lord? The result will be, since you rebel today against the Lord, that tomorrow He will be angry with the whole congregation of Israel.

19 But now, if your land is unclean, pass over into the Lord's land, where the Lord's tabernacle resides, and take for yourselves a possession among us. But do not rebel against the Lord, or

rebel against us, by building you an altar other than the altar of the Lord our God.

20 Did not Achan, son of Zerah, commit a trespass in the matter of taking accursed things [devoted to destruction], and wrath fell on all the congregation of Israel? And he did not perish alone in his perversity and iniquity. [Josh. 7.]

21 Then the Reubenites, Gadites, and the half-tribe of Manasseh said to the heads of the clans of Israel,

22 The Mighty One, God, the Lord! The Mighty One, God, the Lord! He knows, and let Israel itself know! If it was in rebellion, or in transgression against the Lord, spare us not today;

23 If we have built us an altar to turn away from following the Lord, or if we did so to offer on it burnt offerings or cereal offerings or peace offerings, may the Lord Himself take vengeance.

24 No! But we did it from fear that in time to come your children might say to our children, What have you to do with the Lord God of Israel?

25 For the Lord has made the Jordan a boundary between us and you, you Reubenites and Gadites; you have no part in the Lord. So your children might make our children cease from fearing the Lord.

26 So we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice,

27 But to be a witness between us and you, and between the generations after us, that we do perform the service of the Lord before Him with our burnt offerings and sacrifices and peace offerings; lest your children say to our children in time to come, You have no portion in the Lord.

28 So we thought, if that should be said to us or to our descendants in time to come, we can reply, Behold the copy of the altar of the Lord, which our fathers made, not for burnt offer-

ings, nor for sacrifices; but to be a witness between us and you.

29 Far be it from us that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt offerings, for cereal offerings, or for sacrifices, besides the altar of the Lord our God that is before His tabernacle.

30 And when Phinehas the priest, and the chiefs of the congregation, and heads of the clans of Israel who were with him, heard the words that the Reubenites, Gadites, and Manassites spoke, it pleased them.

31 Phinehas son of Eleazar the priest said to the Reubenites, Gadites, and Manassites, Today we know the Lord is among us, because you have not committed this trespass *and* treachery against the Lord; now you have saved the Israelites from the Lord's hand.

32 Then Phinehas son of Eleazar the priest, and the chiefs, returned from the Reubenites and Gadites in the land of Gilead to the land of Canaan, to the [other] Israelites, and brought back word to them.

33 The report pleased the Israelites; they blessed God, and spoke no more of going to war against them, to destroy the land in which the Reubenites and Gadites dwelt.

34 The Reubenites and Gadites called the altar Ed [witness], saying, It shall be a witness between us that the Lord is God.

CHAPTER 23

A LONG time after that, when the Lord had given Israel rest from all their enemies round about, and

Joshua had grown old and advanced in years,

2 Joshua summoned all Israel, their elders, heads, judges, and officers, and said to them, I am old and advanced in years;

3 And you have seen all that the Lord your God has done to all these nations for your sake, for it is the Lord your God Who has fought for you. [Exod. 14:14.]

4 Behold, I have allotted to you, as an inheritance for your tribes those nations that remain, with all the nations I have cut off, from the Jordan to the Great Sea on the west.

5 The Lord your God will thrust them out from before you, and drive them out of your sight; and you shall possess their land, as the Lord your God ^hpromised you.

6 So be very courageous *and* steadfast to keep and do all that is written in the book of the law of Moses, turning not aside from it to the right hand or the left,

7 That you may not mix with these nations that remain among you, or make mention of the names of their gods, or swear by them, or serve them, or bow down to them;

8 But cling to the Lord your God as you have done to this day.

9 For the Lord has driven out from before you great and strong nations; and as for you, no man has been able to withstand you to this day.

10 One man of you shall put to flight a thousand; for it is the Lord your God Who fights for you, as He promised you.

11 Be very watchful of yourselves, therefore, to ^hlove the Lord your God.

12 For if you turn back and adhere

k) All through the time of Joshua's leadership he kept giving as his warrant of faith the fact that the Lord had said, had promised. The word of God is the guaranty of faith. Genuine faith always advances on the authority expressed in Heb. 13:5, 6, "HE (God) Himself has said . . . So WE take comfort *and* are encouraged *and* confidently *and* boldly SAY . . ."

l) All depended on whether or not Israel would continue faithful to the covenant. Joshua's words do not conceal his apprehension. Seven times he refers to the idolatrous nations still left in Canaan. He knew the snare they would be to Israel, and he therefore prescribed three safeguards. First, there must be brave *adherence to God's word* (v. 6). Second, there must be a vigilantly continued *separation from the Canaanite nations* (v. 7). And, there must be a cleaving to the Lord with real and fervent *love* (vv. 8-11). (J. Sidlow Baxter in *Explore the Book.*)

to the remnant of these nations left among you, and make marriages with them, you marrying their women and they yours,

13 Know for a certainty that the Lord your God will not continue to drive these nations from before you, but they shall be a snare and trap to you, and a scourge in your sides, and thorns in your eyes, until you perish from off this good land which the Lord your God has given you.

14 And behold, this day I am going the way of all the earth; know in all your hearts and in all your souls, that not one thing has failed of all the good things which the Lord your God promised concerning you; all have come to pass for you, not one thing of them has failed.

15 But just as all good things which the Lord has promised you have come to you, so will the Lord carry out [His] every [warning of] evil upon you, until He has destroyed you from off this good land which the Lord your God has given you,

16 If you transgress the covenant of the Lord your God, which He commanded you, if you serve other gods, and bow down to them, then the anger of the Lord will be kindled against you, and you shall perish quickly from off the good land He has given you.

CHAPTER 24

THEN Joshua gathered all the tribes of Israel to Shechem, and summoned the elders of Israel, and their heads, their judges, and their officers; they presented themselves before God.

2 Joshua said to all the people, Thus says the Lord, the God of Israel, Your fathers dwelt in olden times beyond the Euphrates River, Terah, the father of Abraham and Nahor; and they served other gods.

3 And I took your father Abraham from beyond the Euphrates River and led him through all the land of Ca-

naan, and multiplied his offspring. I gave him Isaac;

4 And I gave to Isaac Jacob and Esau. And I gave to Esau the hill country of Seir to possess, and Jacob and his children went down to Egypt.

5 I sent Moses and Aaron, and I plagued Egypt with what I did in the midst of it; and afterward I brought you out.

6 I brought your fathers out of Egypt, and came to the sea; and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea.

7 When they cried to the Lord, He put darkness between you and the Egyptians, and brought the sea upon them and covered them; and your eyes saw what I did in Egypt, and you lived in the wilderness a long time [forty years]. [Josh. 5:6.]

8 I brought you into the land of the Amorites, who lived on the other side of the Jordan; they fought with you, and I gave them into your hand, and you possessed their land, and I destroyed them before you.

9 Then Balak son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam son of Beor to curse you.

10 But I would not listen to Balaam; therefore he blessed you; so I delivered you out of Balak's hand. [Deut. 23:5.]

11 You went over Jordan, and came to Jericho, and the men of Jericho fought against you, as did the Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites, and Jebusites; and I gave them into your hand.

12 I sent the hornet [that is, terror of you] before you, which drove the two kings of the Amorites out before you; but it was not by your sword or by your bow. [Exod. 23:27, 28; Deut. 2:25; 7:20, footnote.]

13 I have given you a land for which you did not labor, and cities you did not build, and you dwell in them; you

eat from vineyards and oliveyards you did not plant.

14 Now therefore [reverently] fear the Lord, and serve Him in sincerity and in truth; put away the gods which your fathers served on the other side of the [Euphrates] River and in Egypt, and serve the Lord.

15 And if it seems evil to you to serve the Lord, choose you this day whom you will serve, whether the gods which your fathers served on the other side of the River, or the gods of the Amorites in whose land you dwell; but as for me and my house, we will serve the Lord.

16 The people answered, Far be it from us to forsake the Lord, to serve other gods;

17 For it is the Lord our God Who brought us and our fathers up out of the land of Egypt, from the house of bondage, Who did those great signs in our sight, and preserved us in all the way that we went, and among all the peoples through whom we passed;

18 And the Lord drove out before us all the people, the Amorites which dwell in the land; therefore we also will serve the Lord, for He is our God.

19 And Joshua said to the people, You cannot serve the Lord; for He is a holy God; He is a jealous God; He will not forgive your transgressions or your sins,

20 If you forsake the Lord and serve strange gods; then He will turn and do you harm, and consume you, after having done you good.

21 And the people said to Joshua, No; but we will serve the Lord.

22 Then Joshua said to the people, You are witnesses against yourselves that you have chosen the Lord, to serve Him. And they said, We are witnesses.

23 Then put away, said he, the for-

eign gods that are among you, and incline your heart to the Lord, the God of Israel.

24 The people said to Joshua, The Lord our God we will serve; His voice we will obey.

25 So Joshua made a covenant with the people that day, and made statutes and ordinances for them at Shechem.

26 And Joshua wrote these words in the book of the law of God; and he took a great stone, and set it up there under an oak that was in [the court of] the sanctuary of the Lord.

27 And Joshua said to all the people, See, this stone shall be a witness against us; for it has heard all the words the Lord spoke to us; so it shall be a witness against you, lest [afterward] you lie [pretend] and deny your God.

28 So Joshua sent the people away, every man to his inheritance.

29 After this, Joshua, son of Nun, the servant of the Lord, died, being 110 years old.

30 They buried him at the edge of his inheritance in Timnath-serah, in the hill country of Ephraim, on the north side of the hill of Gaash.

31 Israel served the Lord all the days of Joshua, and of the elders who outlived Joshua and had known all the works the Lord had done for Israel.

32 And the bones of Joseph, which the Israelites brought up out of Egypt, they buried in Shechem, in the portion of ground Jacob bought from the sons of Hamor father of Shechem for 100 pieces of money; and it became the inheritance of the Josephites.

33 And Eleazar son of Aaron died; and they buried him at Gibeah [on the hill] of Phinehas his son, which was given him in the hill country of Ephraim.

m) Anything which we keep in our hearts in the place which God ought to have is an idol, whether it be an image of wood or stone or gold, or whether it be money, or desire for fame, or love of pleasure, or some secret sin which we will not give up. If God does not really occupy the highest place in our hearts, controlling all, something else does, and that something else is an idol (J. R. Miller, in *Devotional Hours with the Bible*).

THE BOOK OF JUDGES

CHAPTER 1

AFTER the death of Joshua the Israelites asked the Lord, Who shall go up first for us against the Canaanites, to fight against them?

2 And the Lord said, Judah shall go up; behold, I have delivered the land into his hand.

3 And Judah [the tribe] said to [the tribe of] Simeon his brother, Come up with me into my allotment, that we may fight against the Canaanites; and I likewise will go with you into your territory. So Simeon went with him.

4 Then Judah went up, and the Lord delivered the Canaanites and the Perizzites into their hand; and they smote 10,000 of them in Bezek.

5 And they found Adoni-bezek in Bezek, and fought against him, and they smote the Canaanites and the Perizzites.

6 Adoni-bezek fled; but they pursued him, and caught him, and cut off his thumbs and his big toes.

7 Adoni-bezek said, Seventy kings with their thumbs and big toes cut off had to gather their food under my table. As I have done, so God has repaid me. And they brought him to Jerusalem, and there he died.

8 And the men of Judah fought against [Jebusite] Jerusalem, and took it, and smote it with the edge of the sword, and set the city on fire.

9 Afterward the men of Judah went down to fight against the Canaanites who dwelt in the hill country, in the Negeb (South), and in the lowland.

10 And Judah went against the Canaanites who dwelt in Hebron. The name of Hebron before was Kiriath-arba. And they defeated Sheshai and Ahiman and Talmai.

11 From there [Judah] went against the inhabitants of Debir. The name of

Debir before was Kiriath-sepher [city of books and scribes].

12 And Caleb said, Whoever attacks Kiriath-sepher and takes it, to him will I give Achsah my daughter as wife.

13 And Othniel son of Kenaz, Caleb's younger brother, took it; and he gave him Achsah his daughter as wife.

14 And when she came to [Othniel], she got his consent to ask her father for a [sloping] field. And she alighted off her donkey, and Caleb said to her, What do you want?

15 And she said to him, Give me a present; since you have set me in the land of the Negeb, give me also springs of water. And Caleb gave her the upper and lower springs.

16 And the descendants of the Kenite, Moses' father-in-law, went up with the Judahites from the city of palms [Jericho] into the wilderness of Judah, which lies in the Negeb near Arad; and they went and dwelt with the people.

17 And [the tribe of] Judah went with Simeon his brother, and they slew the Canaanites who inhabited Zephath, and utterly destroyed it. So the city was called Hormah [destruction].

18 Also Judah took Gaza, Askelon, and Ekron, each with its territory.

19 The Lord was with Judah, and [Judah] drove out the inhabitants of the hill-country; but he could not drive out those inhabiting the [difficult] valley-basin, because they had chariots of iron.

20 Hebron was given to Caleb, as Moses said; and he expelled from there the three sons of Anak. [Josh. 14: 6, 9.]

21 But the Benjamites did not drive out the Jebusites who inhabited Jeru-

salem; the Jebusites dwell with the Benjamites at Jerusalem to this day.

22 The house of Joseph also went up against Bethel; and the Lord was with them.

23 And the house of Joseph sent to spy out Bethel. The name of the city formerly had been Luz.

24 And the spies saw a man coming out of the city, and they said to him, Show us, we pray, the way into the city, and we will show you mercy.

25 When he showed them the entrance to the city, they smote the city with the sword; but they let the man and all his family go.

26 And the man went into the land of the Hittites, and built a city, and called it Luz, which is its name to this day.

27 Neither did Manasseh drive out the inhabitants of Beth-shean and its villages, or of Taanach or Dor or Ibleam or Megiddo and their villages, but the Canaanites remained in that land.

28 When Israel became strong, they put the Canaanites to forced labor, but did not utterly drive them out.

29 Neither did Ephraim drive out the Canaanites who dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 Neither did Zebulun drive out the inhabitants of Kitron, or of Nahalol; but the Canaanites dwelt among them, and were put to forced labor.

31 Neither did Asher drive out the inhabitants of Acco, or of Sidon, or of Ahlab, or of Achzib, or of Helbah, or of Aphik, or of Rehob;

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land; for they did not drive them out.

33 Neither did Naphtali drive out the inhabitants of Beth-shemesh, or of Beth-anath, but dwelt among the Canaanites, the inhabitants of the land; but the inhabitants of Beth-shemesh and of Beth-anath became subject to forced labor for them.

34 The Amorites forced the Danites back into the hill country, for they would not allow them to come down to the plain;

35 The Amorites remained fixed in Mount Heres [Sun-mountain] in Aijalon, and in Sha-albim; yet the hand of the house of Joseph prevailed, so that they became subject to forced labor.

36 And the border of the Amorites was from the ascent to Akkrabbim, from the rock Sela and onward.

CHAPTER 2

NOW the Angel of the Lord went up from Gilgal to Bochim. And He said, I brought you up from Egypt, and have brought you to the land which I swore to give to your fathers; and I said, I will never break My covenant with you; [Exod. 20:2.]

2 And you shall make no covenant with the inhabitants of this land; you shall break down their altars. But you have not obeyed My voice. Why have you done this?

3 So now I say, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare to you.

4 When the Angel of the Lord spoke these words to all the Israelites, the people lifted up their voice and wept.

5 They named that place Bochim [weepers], and they sacrificed there to the Lord.

6 And when Joshua had let the people go, the Israelites went every man to his inheritance to possess the land.

7 And the people served the Lord all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great works of the Lord, which He did for Israel.

8 And Joshua son of Nun, the servant of the Lord, died, being 110 years old.

9 And they buried him within the boundary of his inheritance in Tim-

nath-heres, in the hill country of Ephraim, north of Mount Gaash.

10 And also all that generation were gathered to their fathers; and there arose another generation after them, who did not know (recognize, understand) the Lord or even the work which He had done for Israel.

11 And the people of Israel did evil in the sight of the Lord, and served the Baals;

12 And they forsook the Lord, the God of their fathers, Who brought them out of the land of Egypt; they went after other gods of the peoples round about them, and bowed down to them, and provoked the Lord to anger.

13 And they forsook the Lord, and served the Baals [masculine] and the Ashtaroth [feminine plural].

14 So the anger of the Lord was kindled against Israel, and He gave them into the power of plunderers who robbed them, and He sold them into the hands of their enemies round about, so that they could no longer stand before their foes.

15 Whenever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn to them; and they were bitterly distressed. [Lev. 26:14-46.]

16 But the Lord raised up judges, who delivered them out of the hand of those who robbed them.

17 And yet they did not listen to their judges; for they played the harlot after other gods and bowed down to them; they turned quickly out of the way in which their fathers had walked, who had obeyed the commandments of the Lord, and they did not so.

18 When the Lord raised them up judges, then He was with the judge, and delivered them out of the hand of their enemies all the days of the judge; for the Lord was moved to relent because of their groanings by reason of those who oppressed and vexed them.

19 But when the judge was dead,

they turned back and corrupted themselves more than their fathers, following and serving other gods, and bowing down to them; they did not cease from their practices or their stubborn way.

20 So the anger of the Lord was kindled against Israel; and He said, Because this people have transgressed My covenant which I commanded their fathers, and have not listened to My voice,

21 I from now on will also not drive out from before them any of the nations which Joshua left when he died,

22 That through them I may prove Israel, whether they will keep the way of the Lord to walk in it, as their fathers kept it, or not.

23 So the Lord left those nations, without driving them out at once, nor had He delivered them into Joshua's power.

CHAPTER 3

NOW these are the nations which the Lord left, to prove Israel by them, that is, all in Israel who had not previously experienced war in Canaan:

2 It was only that the generations of the Israelites might know and be taught war, at least those who previously knew nothing of it.

3 The remaining nations are: the five lords of the Philistines, all the Canaanites, the Sidonians, and the Hivites who dwelt on Mount Lebanon, from Mount Baal-hermon to the entrance of Hamath.

4 They were for the testing *and* proving of Israel, to know whether Israel would listen *and* obey the commandments of the Lord, which He commanded their fathers by Moses.

5 And the Israelites dwelt among the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites;

6 And they married their daughters, and gave their own daughters to their

sons, and served their gods. [Exod. 34:12-16.]

7 And the Israelites did evil in the sight of the Lord, and forgot the Lord their God, and served the Baals [masculine] and the Ashtaroth [feminine plural].

8 So the anger of the Lord was kindled against Israel, and He sold them into the hand of Chushan-rishathaim king of Mesopotamia; and the Israelites served Chushan-rishathaim eight years.

9 But when the Israelites cried to the Lord, the Lord raised up a deliverer for the people of Israel, who delivered them, Othniel son of Kenaz, Caleb's younger brother.

10 The Spirit of the Lord came upon him, and he judged Israel; he went out to war, and the Lord delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed over Chushan-rishathaim.

11 And the land had rest forty years. Then Othniel son of Kenaz died.

12 And the Israelites again did evil in the sight of the Lord; and the Lord strengthened Eglon king of Moab against Israel, because they had done what was evil in the sight of the Lord.

13 And [Eglon] gathered to him the men of Ammon and Amalek, and went and smote Israel, and they possessed the city of palm trees [Jericho].

14 And the Israelites served Eglon the king of Moab eighteen years.

15 But when the Israelites cried to the Lord, the Lord raised them up a deliverer, Ehud son of Gera, a Benjamite, a left-handed man; and by him the Israelites sent tribute to Eglon the king of Moab.

16 Ehud made for himself a sword, a cubit long, which had two edges; and he girded it on his right thigh under his clothing.

17 And he brought the tribute to Eglon king of Moab. Now Eglon was a very fat man.

18 And when Ehud had finished pre-

senting the tribute, he sent away the people who had carried it.

19 He himself went [with them] as far as the sculptured [boundary] stones near Gilgal, and then turned back and came to Eglon, and said, I have a secret errand to you, O king. Eglon commanded silence, and all who stood by him went out from him.

20 When Ehud had come [near] to him as he was sitting alone in his cool upper apartment, Ehud said, I have a commission from God to execute to you. And the king arose from his seat.

21 Then Ehud put forth his left hand, and took the sword from his right thigh, and thrust it into Eglon's belly;

22 And the hilt also went in after the blade; and the fat closed upon the blade, for [Ehud] did not draw the sword out of his belly, and the dirt came out.

23 Then Ehud went out into the vestibule, and shut the doors of the upper room upon [Eglon], and locked them.

24 When [Ehud] had gone out, [Eglon's] servants came; and when they saw the doors of the upper room were locked, they thought, Surely he [is seeking privacy while he] relieves himself in the closet of the cool chamber.

25 They waited long, until they became embarrassed *and* uneasy; but when he still did not open the doors of the upper room, they took the key, and opened them; and there lay their master fallen to the floor, dead!

26 Ehud escaped while they delayed, and passed beyond the sculptured [boundary] stones [images] and escaped to Se-irah.

27 When he arrived, he blew a trumpet in the hill country of Ephraim, and the Israelites went down from the hill country, with him at their head.

28 And he said to them, Follow me; for the Lord has delivered your enemies the Moabites into your hand. So they went down after him, and seized the fords of the Jordan against the

Moabites, and permitted not a man to pass over.

29 They slew at that time about 10,000 Moabites, all strong, courageous men; not a man escaped.

30 So Moab was subdued that day under the hand of Israel, and the land had peace *and* rest for eighty years.

31 After *Ehud* was Shamgar son of Anath, who slew 600 Philistine men with an oxgoad; he also delivered Israel.

CHAPTER 4

BUT after *Ehud* died the Israelites again did evil in the sight of the Lord.

2 So the Lord sold them into the hand of *Jabin* king of Canaan, who reigned in *Hazor*; the commander of his army was *Sisera*, who dwelt in *Harosheth-ha-goiim* [fortress or city of the nations].

3 Then the Israelites cried to the Lord; for [*Jabin*] had 900 chariots of iron, and had severely oppressed the Israelites for twenty years.

4 Now *Deborah*, a "prophetess, the wife of *Lappidoth*, judged Israel at that time.

5 She sat under the palm tree of *Deborah* between *Ramah* and *Bethel* in the hill country of *Ephraim*; and the Israelites came up to her for judgment.

6 And she sent and called *Barak* son of *Abinoam* from *Kedesh* in *Naphtali*, and said to him, Has not the Lord, the God of Israel commanded *you*, Go, gather your men at *Mount Tabor*, taking 10,000 men from the tribes of *Naphtali* and *Zebulun*?

7 And I will draw out *Sisera*, the general of *Jabin's* army, to meet you

at the river *Kishon*, with his chariots and his multitude; and I will deliver him into your hand?

8 And *Barak* said to her, If you will go with me, then I will go; but if you will not go with me, I will not go.

9 And she said, I will surely go with you; nevertheless, the trip you take will not be for your glory; for the Lord will sell *Sisera* into the hand of a woman. And *Deborah* arose and went with *Barak* to *Kedesh*. [See verse 22 for fulfillment.]

10 And *Barak* called *Zebulun* and *Naphtali* to *Kedesh*; and he went up with 10,000 men at his heels; and *Deborah* went up with him.

11 Now *Heber* the *Kenite*, of the descendants of *Hobab*, father-in-law of *Moses*, had separated from the *Kenites*, and encamped as far away as the oak in *Zaananim*, which is near *Kedesh*.

12 When it was told *Sisera* that *Barak* son of *Abinoam* had gone up to *Mount Tabor*,

13 *Sisera* gathered together all his chariots, even 900 chariots of iron, and all the men who were with him, from *Harosheth-ha-goiim* to the river *Kishon*.

14 And *Deborah* said to *Barak*. Up! For this is the day when the Lord has given *Sisera* into your hand. Is not the Lord gone out before you? So *Barak* went down from *Mount Tabor* with 10,000 men following him.

15 And the Lord confused *and* terrified *Sisera* and all his chariot drivers and all his army before *Barak* with the sword. And *Sisera* alighted from his chariot and fled on foot.

16 But *Barak* pursued after the char-

a) According to Num. 11:25, the prophetic gift has its source in the "Spirit of the Lord." The prophet is a spokesman of God and for Him. *Miriam* was the first prophetess who praised God before all the people (Exod. 15:20). *Deborah* was not like *Miriam*, the sister of such men as *Moses* and *Aaron*. The objective spirit of her God alone elevates her above her people, above heroes before and after her. Not only the ecstasy of enthusiasm, but the calm wisdom of that Spirit who informs the law, dwells in her. Of no Judge until *Samuel* [the last of the Judges] is it expressly said that he was a "prophet." Of none until him can it be said that he was possessed of the popular authority needful for the office of Judge. The position of *Deborah* in Israel is therefore a twofold testimony: it proves the relaxation of spiritual and manly energy, but also the undying might of divine truth, as delivered by *Moses*, comes brilliantly to view. History shows many instances where in times of distress, when men despaired, women arose and saved their nation; but in all such cases there must be an unextinguished spark of the old fire in the people themselves. Israel, formerly encouraged by the great exploit of a left-handed man, is now quickened by the glowing word of a noble woman (condensed from *Lange's Commentary*).

lots and the army to Harosheth-hagoiim; and all the army of Sisera fell by the sword; not a man was left.

17 But Sisera fled on foot to the tent of Jael, the wife of Heber the Kenite; for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said to him, Turn aside, my lord, turn aside to me: have no fear. So he turned aside to her into the tent, and she covered him with a rug.

19 And he said to her, Give me, I pray you, a little water to drink, for I am thirsty. And she opened a skin of milk and gave him a drink and covered him.

20 And he said to her, Stand at the door of the tent, and if any man comes and asks you, Is there any man here? Tell him, No.

21 But Jael, Heber's wife, took a tent pin and a hammer in her hand, and went softly to him and drove the pin through his temples and into the ground; for he was in a deep sleep from weariness. So he died.

22 And behold, as Barak pursued Sisera, Jael came out to meet him, and said to him, Come, and I will show you the man you seek. And when he came into her tent, behold, Sisera lay dead, and the tent pin was in his temples.

23 So God subdued on that day Jabin the king of Canaan before the Israelites.

24 And the hand of the Israelites bore more and more upon Jabin the king of Canaan, until they had destroyed [him].

CHAPTER 5

THEN sang Deborah and Barak the son of Abinoam on that day, saying,

2 For the leaders who took the lead in Israel, for the people who offered themselves willingly, bless the Lord!

^b F. F. Bruce in *The New Bible Dictionary* calls attention to the fact that the repeated Hebrew verb here "may be understood not as the normal first person singular ('I arose') but as an archaic second person singular ('thou didst arise')."

3 Hear, O kings; give ear, O princes; I will sing to the Lord; I will sing praise to the Lord, the God of Israel.

4 Lord, when You went forth out of Seir, when You marched out of the field of Edom, the earth trembled, and the heavens also dropped, yes, the clouds dropped water.

5 The mountains quaked at the presence of the Lord, yes, yonder Sinai at the presence of the Lord, the God of Israel.

6 After the days of Shamgar son of Anath, after the days of Jael [meaning here Ehud] the caravans ceased, travelers walked through byways.

7 The villages were unoccupied, and rulers ceased in Israel, until you arose, you, Deborah, arose, a mother in Israel.

8 [Formerly] they chose new gods; then was war in the gates. Was there a shield or spear seen among 40,000 in Israel?

9 My heart goes out to the commanders of Israel, who offered themselves willingly among the people. Bless the Lord!

10 Tell of it, you who ride on white donkeys, you who sit on rich carpets, and you who walk by the way.

11 Far from the noise of archers, in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward His villagers in Israel. Then the people of the Lord went down to the gates.

12 Awake, awake, Deborah! Awake, awake, utter a song! Arise, Barak, and lead away your captives, you son of Abinoam.

13 Then down marched the remnant of the nobles; the people of the Lord marched down for Me against the mighty.

14 Out of Ephraim they came down whose root is in Amalek; after you, Benjamin, with your kinsmen; out of Machir came down commanders and

lawgivers, and out of Zebulun those who 'handle the pen *or* stylus of the writer.

15 And the princes of Issachar came with Deborah, and Issachar faithful to Barak; into the valley they rushed forth at his heels. *But* among the clans of Reuben were great searchings of heart.

16 Why, *Reuben*, did you linger among the sheepfolds, listening to the piping for the flocks? Among the clans of Reuben there were great searchings of heart.

17 Gilead remained beyond Jordan; and why did Dan stay with the ships? Asher sat still on the sea coast, and remained by his creeks. [These came not forth to battle for God's people.]

18 But Zebulun was a people who endangered their lives to the death; Naphtali did also, on the heights of the field.

19 The kings came and fought; then fought the kings of Canaan, at Taanach by the waters of Megiddo; gain of booty they did not obtain.

20 From the heavens the stars fought, from their courses they fought against Sisera.

21 The torrent Kishon swept [the foe] away, the onrushing torrent, the torrent Kishon. O my soul, march on with strength!

22 Then the horses' hoofs beat loudly, because of the galloping of [fleeing] valiant riders.

23 Curse Meroz, said the messenger of the Lord, curse bitterly its inhabitants; because they came not to the help of the Lord, to the help of the Lord against the mighty!

24 Blessed above women shall Jael the wife of Heber the Kenite be,

blessed shall she be above women in the tent.

25 [Sisera] asked water, *and she gave him* milk; she brought him curds in a lordly dish.

26 She put her [left] hand to the tent-pin, and her right hand to the workmen's hammer; and with the wooden hammer she smote Sisera, she smote through his head, yes, she pierced and struck through his temples.

27 He sank, he fell, he lay still at her feet; at her feet he sank, he fell; where he sank, there he fell dead!

28 The 'mother of Sisera looked out at a window, and wailed through the lattice, Why is his chariot so long in coming? Why do the hoof-beats of his chariots tarry?

29 Her wise ladies answered her, yet she repeated her words to herself.

30 Have they not found and been dividing the spoil? A maiden or two for every man, spoil of dyed garments for Sisera, spoil of dyed stuffs embroidered, two pieces of dyed work embroidered for my neck as spoil?

31 So let all Your enemies perish, O Lord! But let those who love Him be like the sun when he rises in his might. And the land had peace *and* rest for forty years.

CHAPTER 6

BUT the Israelites did evil in the sight of the Lord; and the Lord gave them into the hand of Midian for seven years.

2 And the hand of Midian prevailed against Israel; because of Midian the Israelites made themselves the dens which are in the mountains, and the caves and strongholds.

3 For whenever Israel had sown their seed, the Midianites and the

c) Reference at this date (c. 1150 B.C.) to a writer is no more surprising than the mention of "the city of books" in 1:11. Writing, and alphabetical writing at that, had been practiced for some centuries along the Syrian Coast. Quantities of papyrus (the pith of papyrus was used for writing) were exported from Egypt to Phoenicia c. 1100 B.C. Cp. *Judg.* 8:14 (condensed from *The New Bible Commentary*). "Zebulun, formerly known only for his experts with the ciphering-pencil, had now become a people courageous unto death" (*Lange's Commentary*).

d) Who should first suffer anxiety (in the palace of the women), if not the mother? Of a wife, nothing is said; such love thrives not in the harem of a prince. He is his mother's pride, the great hero, who had hitherto been invincible. What she has in him, and what she loses, concerns no other woman (*Lange's Commentary*).

Amalekites and the people of the East came up against them;

4 And they would encamp against them and destroy the crops, as far as Gaza, and leave no nourishment for Israel, and no ox or sheep or donkey,

5 For they came up with their cattle and their tents, and they came like locusts for multitude; both they and their camels could not be counted; so they wasted the land as they entered it.

6 And Israel was greatly impoverished because of the Midianites, and the Israelites cried to the Lord.

7 And when they cried to the Lord because of Midian,

8 The Lord sent a prophet to the Israelites, who said to them, Thus says the Lord, the God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all who oppressed you, and drove them out from before you, and gave you their land;

10 And I said to you, I am the Lord your God; fear not the gods of the Amorites, in whose land you dwell. But you have not obeyed My voice.

11 Now the Angel of the Lord came and sat under the oak [terebinth] at Ophrah, which belonged to Joash the Abiezrite, and his son Gideon was beating wheat in the winepress, to hide it from the Midianites.

12 And the Angel of the Lord appeared to him and said to him, The Lord is with you, you mighty man of [fearless] courage.

13 And Gideon said to him, O sir, if the Lord is with us, why is all this befallen us? And where are all His wondrous works of which our fathers told us, saying, Did not the Lord bring us up from Egypt? But now the Lord has forsaken us, and given us into the hand of Midian.

14 The Lord turned to him, and said, Go in this your might, and you

shall save Israel from the hand of Midian. Have I not sent you?

15 Gideon said to Him, Oh, Lord, how can I deliver Israel? Behold, my clan is the poorest in Manasseh, and I am the least in my father's house.

16 The Lord said to him, Surely I will be with you, and you shall smite the Midianites as one man.

17 Gideon said to Him, If now I have found favor in Your sight, then show me a sign that it is You Who talks with me.

18 Do not leave here, I pray You, until I return to You, and bring my offering, and set it before You. And He said, I will wait until you return.

19 Then Gideon went in and prepared a kid and unleavened cakes of an ephah of flour. The meat he put in a basket and the broth in a pot, and brought them to Him under the oak and presented them.

20 And the Angel of God said to him, Take the meat and the unleavened cakes and lay them on this rock, and pour the broth over them. And he did so.

21 Then the Angel of the Lord reached out the tip of the staff that was in His hand, and touched the meat and the unleavened cakes; and there flared up fire from the rock and consumed the meat and the unleavened cakes. Then the Angel of the Lord vanished from his sight.

22 And when Gideon perceived that He was the Angel of the Lord, Gideon said, Alas, O Lord God! For now I have seen the Angel of the Lord face to face!

23 The Lord said to him, Peace be to you; do not fear, you shall not die.

24 Then Gideon built an altar there to the Lord, and called it, The Lord is peace. To this day it still stands in Ophrah, which belongs to the Abiezrites.

25 That night the Lord said to Gideon, Take your father's bull, the second bull seven years old, and pull

down the altar of Baal that your father has, and cut down the Asherah that is beside it;

26 And build an altar to the Lord your God on top of this stronghold, with stones laid in proper order; then take the second bull, and offer a burnt sacrifice with the wood of the Asherah which you shall cut down.

27 Then Gideon took ten men of his servants, and did as the Lord had told him; but because he was too afraid of his father's household and the men of the city to do it by day, he did it by night.

28 And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the Asherah was cut down that was beside it, and the second bull was offered on the altar which had been built.

29 And they said to one another, Who has done this thing? And when they searched and asked, they were told, Gideon son of Joash has done this thing.

30 Then the men of the city commanded Joash, Bring out your son, that he may die; for he has pulled down the altar of Baal and cut down the Asherah beside it.

31 But Joash said to all who stood against him, Will you contend for Baal? Or will you save him? He who will contend for Baal, let him be put to death while it is still morning. If Baal is a god, let him contend for himself, because one has pulled down his altar.

32 Therefore on that day he called Gideon Jerubbaal, meaning, Let Baal contend against him, because he had pulled down his altar.

33 Then all the Midianites and the Amalekites and the people of the East came together, and crossing the Jordan encamped in the Valley of Jezreel.

34 But the Spirit of the Lord clothed Gideon with Himself and took possession of him; and he blew a trumpet,

and [the clan of] Abiezer was gathered after him.

35 And he sent messengers throughout all Manasseh, and the Manassites were called to follow him; and he sent messengers to Asher, to Zebulun, and to Naphtali, and they came up to meet them.

36 And Gideon said to God, If You will deliver Israel by my hand as You have said,

37 Behold, I will put a fleece of wool on the threshing floor; if there is dew on the fleece only, and it is dry on all the ground, then I shall know that You will deliver Israel by my hand, as You have said.

38 And it was so. When he rose early next morning and squeezed the dew out of the fleece, he wrung from it a bowlful of water.

39 And Gideon said to God, Let not your anger be kindled against me, and I will speak but this once; let me make trial only this once with the fleece, I pray; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night; for it was dry on the fleece only, and there was dew on all the ground.

CHAPTER 7

THEN Jerubbaal, that is, Gideon, and all the people who were with him rose early and encamped beside the spring of Harod; and the camp of Midian was north of them, by the hill of Moreh, in the valley.

2 The Lord said to Gideon, The people who are with you are too many for Me to give the Midianites into their hand, lest Israel boast about themselves against Me, saying, My own hand has delivered me.

3 So now proclaim in the ears of the men, saying, Whoever is fearful and trembling, let him turn back and depart from Mount Gilead. And 22,000 of the men returned, but 10,000 remained.

4 And the Lord said to Gideon, The men are still too many; bring them down to the water, and I will test them for you there; and he of whom I say to you, This man shall go with you, shall go with you; and he of whom I say to you, This man shall not go with you, shall not go.

5 So he brought the men down to the water; and the Lord said to Gideon, Every one who laps up the water with his tongue, as a dog laps it, you shall set by himself; likewise every one who bows down on his knees to drink.

6 And the number of those who lapped, putting their hand to their mouth, were 300 men; but all the rest of the people bowed down upon their knees to drink water.

7 And the Lord said to Gideon, By the 300 men who lapped I will deliver you, and give the Midianites into your hand. Let all the others return every man to his home.

8 So the people took provisions in their hand, and their trumpets; and he sent all the rest of Israel every man to his home, and retained those 300 men; and the host of Midian was below him in the valley.

9 That same night the Lord said to Gideon, Arise, go down against their camp, for I have given it into your hand.

10 But if you fear to go down, go with Purah your servant down to the camp;

11 And you shall hear what they say, and afterward your hands shall be strengthened to go down against the camp. Then he went down with Purah his servant to the outposts of the camp of the armed men.

12 And the Midianites and the Amalekites and all the sons of the East lay along the valley like locusts for multitude; and their camels were without number, as the sand on the seashore for multitude.

13 When Gideon arrived, behold, a man was telling a dream to his comrade; and he said, Behold, I dreamed a dream; and, lo, a cake of barley bread tumbled into the camp of Midian, and came to the tent, and struck it so that it fell, and turned it upside down, so that the tent lay flat.

14 And his comrade replied, This is nothing else but the sword of Gideon son of Joash, a man of Israel. Into his hand God has given Midian and all the host.

15 When Gideon heard the telling of the dream and its interpretation, he worshiped, and returned to the camp of Israel, and said, Arise; for the Lord has given into your hand the host of Midian.

16 And he divided the 300 men into three companies, and he put into the hands of all of them trumpets and empty pitchers, with torches inside the pitchers.

17 And he said to them, Look at me, then do likewise; when I come to the edge of their camp, do as I do.

18 When I blow the trumpet, I and all who are with me, then you blow the trumpets also on every side of all the camp, and shout, For the Lord and for Gideon!

19 So Gideon and the 100 men who were with him came to the outskirts of the camp at the beginning of the middle watch, when the guards had just been changed; and they blew the trumpets and smashed the pitchers that were in their hands.

20 And the three companies blew the trumpets, and shattered the pitchers, holding the torches in their left hands, and in their right hands the trumpets to blow [leaving no chance to use swords]; and they cried, The sword for the Lord and Gideon!

21 They stood every man in his place round about the camp, and all

e) Alluding to the insignificance of Gideon and his family, or perhaps of his whole troop. Barley then, as it is still, was distinguished from "fine flour." "To hear himself but a Barly-cake, troubled him not. It matters not how base wee be thought, so wee be victorious" (Bishop Hall, quoted in *Cambridge Bible*).

the [Midianite] army ran; they cried out and fled.

22 When [Gideon's men] blew the 300 trumpets, the Lord set every [Midianite's] sword against his comrade and against all the army; and the army fled as far as Bethshittah toward Zerah, as far as the border of Abelmeholah, by Tabbath.

23 And the men of Israel were called together out of Naphtali and Asher, and all Manasseh, and they pursued after Midian.

24 And Gideon sent messengers throughout all the hill country of Ephraim, saying, Come down against the Midianites, and take all the intervening fords as far as Beth-barah, and also the Jordan. So all the men of Ephraim were gathered together, and took all the fords as far as Beth-barah, and also the Jordan.

25 And [the men of Ephraim] took the two princes of Midian, Oreb and Zeeb; and they slew Oreb at the rock of Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and they brought the heads of Oreb and Zeeb to Gideon beyond the Jordan.

CHAPTER 8

AND the men of Ephraim said to Gideon, Why have you treated us like this, not calling us when you went to fight with Midian? And they quarreled with him furiously.

2 And he said to them, What have I done now in comparison with you? Is not the gleaning of the grapes of [your big tribe of] Ephraim better than the vintage of [my little clan of] Abiezer?

3 'God has given into your hands the princes of Midian, Oreb and Zeeb; and what was I able to do in comparison with you? Then their anger toward

him was abated, when he had said that.

4 And Gideon came to the Jordan, and passed over, he and the 300 men with him, faint, yet pursuing.

5 And he said to the men of Succoth, Give, I pray you, loaves of bread to the people who follow me; for they are faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, Are Zebah and Zalmunna already in your hand, that we should give bread to your army?

7 And Gideon said, For that, when the Lord has delivered Zebah and Zalmunna into my hand, I will thresh your flesh with the thorns and briers of the wilderness!

8 And he went from there up to Penuel, and made the same request; and the men of Penuel answered him as the men of Succoth had done.

9 And [Gideon] said to the men of Penuel, When I come again in peace, I will break down this tower.

10 Now Zebah and Zalmunna were in Karkor with their army, about 15,000 men, all who were left of all the army of the sons of the East; for there had fallen 120,000 men who drew the sword.

11 And Gideon went up by the route of those who dwell in tents east of Nobah and Jogbehah, and smote their camp [unexpectedly]; for the army thought itself secure.

12 And Zebah and Zalmunna fled, and he pursued them and took the two kings of Midian, Zebah and Zalmunna, and terrified all the army.

13 Then Gideon son of Joash returned from the battle by the ascent of Heres.

14 And he caught a young man of Succoth, and inquired of him; and [the youth] wrote down for him *the names*

† "Gideon's good words were as victorious as his sword" (Bishop Hall, quoted in *Ellicott's Commentary*). "He might have said that he could place but little dependence upon his brethren when, through faintheartedness, 22,000 left him at one time [Judg. 7:3], but he passed this by and took a more excellent way" (*Clarke's Commentary*). "The improving of a victory is often more honorable, and of greater consequence, than the winning of it . . . Humility of deportment is the . . . surest method of ending strife" (*Matthew Henry's Commentary*).

of the officials of Succoth and its elders, seventy-seven men.

15 And he came to the men of Succoth, and said, Behold Zebah and Zalmunna, about whom you scoffed at me, saying, Are Zebah and Zalmunna now in your hand, that we should give bread to your men who are faint?

16 And he took the elders of the city and thorns of the wilderness and briers, and with them he taught the men of Succoth.

17 And he broke down the tower of Penuel, and slew the men of the city.

18 Then [Gideon] said to Zebah and Zalmunna, What kind of men were they whom you slew at Tabor? And they replied, They were like you, each of them; they resembled the sons of a king.

19 And he said, They were my brothers, the sons of my mother. As the Lord lives, if you had saved them alive, I would not slay you.

20 And [Gideon] said to Jether his first-born [to embarrass them], Up, and slay them. But the youth drew not his sword, for he feared, because he was yet a lad.

21 Then Zebah and Zalmunna said, Rise yourself, and fall on us; for as the man is, so is his strength. And Gideon arose and slew Zebah and Zalmunna, and took the [crescent-shaped] ornaments that were on their camels' necks.

22 Then the men of Israel said to Gideon, Rule over us, you and your son and your son's son also; for you have delivered us from the hand of Midian.

23 And Gideon said to them, I will not rule over you, and my son will not rule over you; the Lord will rule over you.

24 And Gideon said to them, Let me make a request of you; every man of you give me the earrings of his spoil.

For [the Midianites] had gold earrings because they were Ishmaelites [general term for all descendants of Keturah].

25 And they answered, We will willingly give them. And they spread a garment, and every man cast on it the earrings of his spoil.

26 And the weight of the golden earrings that he requested was 1,700 shekels of gold; besides the crescents and pendants and the purple garments worn by the kings of Midian, and the chains that were about their camels' necks.

27 And Gideon made an ephod [a sacred, high priest's garment] of it, and put it in his city of Ophrah; and all Israel paid homage to it there, and "it became a snare to Gideon and to his family.

28 Thus was Midian subdued before the Israelites, so that they lifted up their heads no more. And the land had peace and rest for forty years in the days of Gideon.

29 Jerubbaal [Gideon] son of Joash went and dwelt in his own house.

30 Now Gideon had seventy sons born to him, for he had many wives.

31 And his concubine who was in Shechem, also bore him a son, whom he named Abimelech.

32 Gideon son of Joash died in a good old age, and was buried in the tomb of Joash his father, in Ophrah of the Abiezrites.

33 As soon as Gideon was dead, the Israelites turned again and played the harlot after the Baals, and made Baal-berith their god.

34 And the Israelites did not remember the Lord their God, Who had delivered them out of the hand of all their enemies on every side;

35 Neither did they show kindness to the family of Jerubbaal, that is,

8) The gold and purple of the spoil enabled Gideon to make an ephod, presumably on the pattern of that described in Exodus 28. It was not exactly an idol but a kind of fetish, and it diverted the thoughts of the people from Shiloh and the spiritual worship of the unseen and eternal God. So apt is the human heart to cling to some outward emblem — it may be a crucifix, a wafer, or a church — and miss that worship in spirit and in truth for which the Father seeks [John 4:24]. (F. B. Meyer in *Devotional Commentary*).

Gideon, in return for all the good which he had done to Israel.

CHAPTER 9

NOW Abimelech son of Jerubbaal [Gideon] went to Shechem to his mother's kinsmen, and said to them and to the whole clan of his mother's family,

2 Say, I pray you, in the hearing of all the men of Shechem, Which is better for you, that all seventy of the sons of Jerubbaal reign over you, or that one rule over you? Remember also that I am your bone and your flesh.

3 And his mother's kinsmen spoke all these words concerning him in the hearing of all the men of Shechem; and their hearts inclined to follow Abimelech, for they said, He is our brother.

4 And they gave him seventy pieces of silver out of the house of Baal-berith, with which Abimelech hired worthless and foolhardy men who followed him.

5 And he went to his father's house at Ophrah, and slew his brothers the sons of Jerubbaal, seventy men upon one stone; but Jotham the youngest son of Jerubbaal was left, for he hid himself.

6 And all the men of Shechem gathered together, and all of Beth-millo, and went and made Abimelech king, by the oak [terebinth] of the pillar at Shechem.

7 When it was told to Jotham, he went and stood at the top of Mount Gerizim, and shouted to them, Hear me, men of Shechem, that God may hear you.

8 One time the trees went forth to anoint a king over them, and they said to the olive tree, Reign over us.

9 But the olive tree said to them, Should I leave my fatness, by which God and man are honored, and go to wave over the trees?

10 Then the trees said to the fig tree, You come, and reign over us.

11 But the fig tree said to them, Should I leave my sweetness and my good fruit and go to wave over the trees?

12 Then the trees said to the vine [grapevine], You come, and reign over us.

13 And the vine [grapevine] replied, Should I leave my new wine, which rejoices God and man, and go to wave over the trees?

14 Then all the trees said to the bramble, You come, and reign over us.

15 And the bramble said to the trees, If in good faith you are anointing me king over you, then come and take refuge in my shade: but if not, let fire come out of the bramble and devour the cedars of Lebanon.

16 Now therefore, if you acted sincerely and honorably when you made Abimelech king, and if you have dealt well with Jerubbaal and his house, and have done to him as his deeds deserved —

17 For my father fought for you, and jeopardized his life, and rescued you from the hand of Midian:

18 And you have risen up against my father's house this day, and have slain his sons, seventy men on one stone, and have made Abimelech, son of his maidservant, king over the people of Shechem, because he is your kinsman —

19 If you then have acted sincerely and honorably with Jerubbaal and his house this day, then rejoice in Abimelech, and let him also rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the people of Shechem and Beth-millo; and let fire come out from the people of Shechem and Beth-millo, and devour Abimelech.

21 And Jotham ran away and fled, and went to Beer and dwelt there, for fear of Abimelech his brother.

22 Abimelech reigned three years over Israel.

23 And God sent an evil spirit between Abimelech and the men of She-

chem; and the men of Shechem dealt treacherously with Abimelech;

24 That the violence done to the seventy sons of Jerubbaal might come and that their blood might be laid upon Abimelech their brother, who slew them, and upon the men of Shechem, who strengthened his hands to slay his brothers.

25 And the men of Shechem set men in ambush against [Abimelech] on the mountain tops, and they robbed all who passed by them along that way; and it was told Abimelech.

26 And Gaal son of Ebed came with his kinsmen and moved into Shechem; and the men of Shechem put confidence in him.

27 And they went out into the field, gathered their vineyard fruits and trod them, and held festival; and going into the house of their god, they ate and drank and cursed Abimelech.

28 Gaal son of Ebed said, Who is Abimelech, and who are we of Shechem, that we should serve him? Were not the son of Jerubbaal and Zebul his officer servants of the men of Hamor the father *and* founder of Shechem? Then why should we serve him?

29 Would that this people were under my hand! Then would I remove Abimelech, and say to him, Increase your army, and come out.

30 When Zebul the city's mayor heard the words of Gaal son of Ebed, his anger was kindled.

31 And he sent messengers to Abimelech slyly, saying, Behold, Gaal son of Ebed and his kinsmen have come to Shechem: and behold, they stir up the city to rise against you.

32 Now therefore rise up by night, you and the men with you, and lie in wait in the field.

33 Then in the morning, as soon as the sun is up, rise early, and set upon the city; and when Gaal and the men with him come out against you, do to them as opportunity permits.

34 And Abimelech rose up by night,

and all the men with him, and they laid wait against Shechem in four companies.

35 And Gaal son of Ebed came out and stood in the entrance of the city's gate. Then Abimelech and the men with him rose up from ambush.

36 When Gaal saw the men, he said to Zebul, Look, men are coming down from the mountain tops! Zebul said to him, The shadow of the mountains looks to you like men.

37 And Gaal spoke again and said, See, men are coming down from the center of the land, and one company is coming from the direction of the Oak of Meonenim [the sorcerers].

38 Then said Zebul to Gaal, Where is your [big] mouth now, you who said, Who is Abimelech, that we should serve him? Are not these the men whom you have despised? Go out now and fight with them.

39 And Gaal went out ahead of the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many fell wounded, even to the entrance of the gate.

41 And Abimelech lodged at Arumah; and Zebul thrust out Gaal and his kinsmen, so they could not live in Shechem.

42 The next day the men went out into the fields; and Abimelech was told.

43 He took his men and divided them into three companies, and laid wait in the field; and he looked, and behold, the people were coming out of the city; and he rose up against them and smote them.

44 And Abimelech and the company with him rushed forward and stood in the entrance of the city's gate, while the two other companies rushed upon all who were in the field and slew them.

45 And Abimelech fought against the city all that day; he took the city, and slew the people who were in it;

he demolished the city and ^bsowed it with salt.

46 And when all the men of the Tower of Shechem heard of it, they entered the stronghold of the house of El-berith [the god of Berith].

47 Abimelech was told that all the people of the Tower of Shechem were gathered together.

48 And Abimelech went up to Mount Zalmon, he and all the men with him; and Abimelech took an ax in his hand, and cut down a bundle of brush, picked it up and laid it on his shoulder. And he said to the men with him, What you have seen me do, make haste to do also.

49 So each of the men cut down his bundle and following Abimelech put it against the stronghold, and set [the stronghold] on fire over the people in it, so that all the people of the Tower of Shechem also died, about 1,000 men and women.

50 Then Abimelech went to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower in the city, and all the people of the city, men and women, fled to it, and shut themselves in, and went to the roof of the tower.

52 And Abimelech came to the tower, and fought against it, and drew near the door of the tower to burn it with fire.

53 But a certain woman cast an upper millstone *down* upon Abimelech's head, and broke his skull.

54 Then he called hastily to the young man his armor-bearer, and said to him, Draw your sword and slay me, that men may not say of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed each man to his home.

56 Thus God repaid the wickedness of Abimelech, which he did to his father [Gideon] in slaying his seventy brothers;

57 And all the wickedness of the men of Shechem God repaid upon their heads, and caused to come upon them the curse of Jotham son of Jerubaaal. [Vss. 19, 20.]

CHAPTER 10

AFTER Abimelech there arose to rescue Israel, Tola son of Puah, son of Dodo, a man of Issachar; and he lived at Shamir in the hill country of Ephraim.

2 He judged Israel twenty-three years; then died, and was buried in Shamir.

3 After him arose Jair, the Gileadite; and he judged Israel twenty-two years.

4 And he had thirty sons who rode on thirty donkey colts, and they had thirty towns called Havoth [towns of]-jair to this day, which are in the land of Gilead.

5 And Jair died, and was buried in Kamon.

6 And the Israelites again did what was evil in the sight of the Lord, and served the Baals, the Ashtaroth [plu.], and the gods of Syria, of Sidon, of Moab, of the Ammonites, and of the Philistines; they forsook the Lord and did not serve Him.

7 And the anger of the Lord was kindled against Israel, and He sold them into the hand of the Philistines and of the Ammonites,

8 And they oppressed and crushed *and* broke the Israelites that year. For eighteen years they oppressed all the

^b This strewing of salt over Shechem was not intended (even if Abimelech had been able to supply enough salt) actually to make the ground unfruitful; but it was a symbol of perpetual desolation, and that Shechem never would be rebuilt. However, such a forecast of a city's fate made by a true prophet of God, or by the Lord Himself, was one thing; but this forecast, symbolized by the wicked usurper Abimelech, was quite another thing. For Shechem was later rebuilt (1 Kings 12:25), and so was denounced Jericho (1 Kings 16:34). But this is not true of Samaria (Mic. 1:6), or Nineveh (Nah. 1:9-12), or Ashkelon (Zeph. 2:4), or the cities of Edom (Ezek. 35:9), or Tyre (Ezek. 26:3, 14), or Chorazin, or Bethsaida, or Capernaum (Matt. 11:20, 21, 23). For that these cities, as such, would never be rebuilt permanently was foretold on the authority and by order of God Himself. "Sky and earth shall pass away, but My words shall not pass away" (Matt. 24:35).

Israelites beyond the Jordan in the land of the Amorites, which is in Gilead.

9 And the Ammonites passed over the Jordan to fight also against Judah and Benjamin and the house of Ephraim: so that Israel was sorely distressed.

10 And the Israelites cried to the Lord, saying, We have sinned against You, because we have forsaken our God and have served the Baals.

11 And the Lord said to the Israelites, Did I not deliver you from the Egyptians, and the Amorites, the Ammonites, and the Philistines?

12 The Sidonians also, and the Amalekites, and the Maonites, oppressed and crushed you; and you cried to Me, and I delivered you out of their hand.

13 Yet you have forsaken Me and served other gods; therefore I will deliver you no more.

14 Go, cry to the gods you have chosen; let them deliver you in your time of distress.

15 And the Israelites said to the Lord, We have sinned; do to us whatever seems good to You; only deliver us, we pray You, this day.

16 So they put away the foreign gods from among them and served the Lord; and His heart became impatient over the misery of Israel.

17 Then the Ammonites were gathered together, and they encamped in Gilead. And the Israelites assembled and encamped at Mizpah.

18 And the [Israelites], the leaders of Gilead, said one to another, Who is the man who will begin to fight against the Ammonites? He shall be head over all the inhabitants of Gilead.

CHAPTER 11

NOW Jephthah the Gileadite was a mighty warrior, but he was the son of a harlot. Gilead was Jephthah's father.

2 And Gilead's wife also bore him sons; and when his wife's sons grew up, they thrust Jephthah out, and said to

him, You shall not inherit in our father's house; for you are the son of another woman.

3 Then Jephthah fled from his brothers, and dwelt in the land of Tob; and worthless men gathered around Jephthah, and went on raids with him.

4 And after a time, the Ammonites made war against Israel.

5 And when the Ammonites made war against Israel, the elders of Gilead went to bring Jephthah out of the land of Tob;

6 And they said to Jephthah, Come and be our leader, that we may fight with the Ammonites.

7 But Jephthah said to the elders of Gilead, Did you not hate me, and drive me out of my father's house? Why have you come to me now when you are in trouble?

8 And the elders of Gilead said to Jephthah, That is why we have turned to you now, that you may go with us and fight the Ammonites and be our head over all the citizens of Gilead.

9 Jephthah said to the elders of Gilead, If you bring me home again to fight against the Ammonites, and the Lord gives them over to me, [understand that] I will be your head.

10 And the elders of Gilead said to Jephthah, The Lord be witness between us, if we do not what you say.

11 So Jephthah went with the elders of Gilead, and the people made him head and leader over them; and Jephthah repeated all he had promised before the Lord at Mizpah.

12 And Jephthah sent messengers to the king of the Ammonites, saying, What have you to do with me, that you have come against me to fight in my land?

13 The Ammonites' king replied to the messengers of Jephthah, Because Israel took away my land [which was not true], when they came up out of Egypt [300 years before] from the Arnon even to Jabbok and to the Jor-

dan; now therefore restore those lands peaceably.

14 And Jephthah sent messengers again to the king of the Ammonites:

15 And said to him, Thus says Jephthah, Israel did not take the land of Moab or the land of the Ammonites;

16 But when [Israel] came up from Egypt, [they] walked through the wilderness to the Red Sea and came to Kadesh.

17 Then Israel sent messengers to the king of Edom, saying, Let us, we pray, pass through your land; but the king of Edom would not listen. Also they sent to the king of Moab, but he would not consent. So Israel remained at Kadesh.

18 Then they went through the wilderness, and went around the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and camped on the other side of the Arnon, but came not within the territory of Moab; for the Arnon was the boundary of Moab.

19 Then Israel sent messengers to Sihon king of the Amorites, king of Heshbon; and Israel said to him, Let us pass, we pray you, through your land to our country.

20 But Sihon did not trust Israel to pass through his territory; so Sihon gathered all his people together, and encamped at Jahaz, and fought with Israel.

21 And the Lord, the God of Israel, gave Sihon and all his people into the hand of Israel, and they defeated them; so Israel took possession of all the land of the Amorites, the inhabitants of that country.

22 They possessed all the territory of the Amorites, from the Arnon even to the Jabbok, and from the wilderness even to the Jordan.

23 So now the Lord God of Israel has dispossessed the Amorites from before His people Israel, and should you possess them?

24 Will you not possess what Che-

mosh your god gives you to possess? And all the Lord our God dispossessed before us, we will possess.

25 Now are you any better than Balak son of Zippor, king of Moab? Did he ever strive against Israel, or did he ever go to war with them?

26 While Israel dwelt in Heshbon and its villages, and in Aroer and its villages, and in all the cities along the banks of the Arnon for 300 years, why did you not recover [your lost lands] during that time?

27 So I have not sinned against you, but you are doing me wrong to war against me. The Lord, the [righteous] Judge, be judge this day between the Israelites and the Ammonites.

28 But the king of the Ammonites did not listen to the message Jephthah sent him.

29 Then the Spirit of the Lord came upon Jephthah, and he passed through Gilead and Manasseh and Mizpah of Gilead, and from Mizpah of Gilead he passed on to the Ammonites.

30 And Jephthah made a vow to the Lord, and said, If You will indeed give the Ammonites into my hand,

31 Then whatever *or* whoever comes forth from the doors of my house to meet me, when I return in peace from the Ammonites, it shall be the Lord's, and I will offer it *or* him up for a burnt offering.

32 Then Jephthah crossed over to the Ammonites to fight with them; and the Lord gave them into his hand.

33 And from Aroer to Minnith he smote them, twenty cities, and as far as Abel-cheramim [the meadow of vineyards], with a very great slaughter. So the Ammonites were subdued before the Israelites.

34 Then Jephthah came to Mizpah to his home, and behold, his daughter came out to meet him with timbrels and with dances! And she was his only child; beside her he had neither son nor daughter.

35 And when he saw her, he rent

his clothes, and said, Alas, my daughter! You have brought me very low, and are the cause of great trouble to me; for I have opened my mouth [in a vow] to the Lord, and I cannot take it back.

36 And she said to him, My father, if you have opened your mouth to the Lord, do to me according to what you have vowed, since the Lord has taken vengeance for you on your enemies, the Ammonites.

37 And she said to her father, Let this thing be done for me; let me alone two months, that I may go and wander upon the mountains, and bewail my virginity, I and my companions.

38 And he said, Go. And he sent her away for two months; and she went with her companions, and bewailed her virginity upon the mountains.

39 At the end of two months she returned to her father, who 'did with her according to his vow which he had vowed. She never mated with a man. And it became a custom in Israel

40 That the daughters of Israel went yearly to mourn the daughter of Jephthah the Gileadite four days in a year.

CHAPTER 12

THE men of Ephraim were summoned together, and crossed to Zaphon, and said to Jephthah, Why did you cross over to fight with the Ammonites and did not summon us to go with you? We will burn your house over you with fire.

2 And Jephthah said to them, I and my people were in a severe conflict with the Ammonites, and I did call you and you did not rescue me from their hands.

3 And when I saw that you would not rescue me, I put my life in my hands, and crossed over against the Ammonites, and the Lord delivered them into my hand. Why then have you come up to me this day, to fight against me?

4 Then Jephthah gathered all the men of Gilead and fought with Ephraim; and the men of Gilead smote Ephraim, because they had said, You Gileadites are fugitives of Ephraim in the midst of Ephraim and Manasseh.

5 And the Gileadites took the fords of the Jordan before the Ephraimites; and when any of those Ephraimites who had escaped said, Let me go over, the men of Gilead said to him, Are you an Ephraimite? If he said, No,

6 They said to him, Then say Shibboleth, and he said Sibboleth, for he could not pronounce it right. Then they seized him and slew him at the fords of the Jordan. And there fell at that time 42,000 of the Ephraimites.

7 Jephthah judged Israel six years. Then Jephthah the Gileadite died, and was buried in one of the cities of Gilead.

8 And after him Ibzan of Bethlehem judged Israel.

9 And he had thirty sons; and thirty daughters he gave [to husbands] outside his tribe, and thirty daughters [daughters-in-law] he brought in from outside his tribe for his sons. And he judged Israel seven years.

10 Then Ibzan died, and was buried at Bethlehem.

11 After him Elon, a Zebulunite, judged Israel; and he judged Israel ten years.

12 Then Elon the Zebulunite died,

i) Scholars fail to agree as to what Jephthah really did. For example, "This plain and restrained statement that *he did with her according to his vow* is best taken as implying her actual sacrifice. Although human sacrifice was strictly forbidden to Israelites, we need not be surprised at a man of Jephthah's half-Canaanite antecedents following Canaanite usage in this matter" (*New Bible Commentary*). And, "Although the lapse of two months might be supposed to have afforded time for reflection, and a better sense of his duty, there is but too much reason to conclude that he was impelled to the fulfillment by the dictates of a pious but unlightened conscience" (*Jamieson, Fausset and Brown's Bible Commentary*). And, "The religious system of Israel had fallen into suspension. From the days of Phinehas [Judg. 20:27, 28] to the time of Samuel, we hear nothing of the high priest, the ark or the tabernacle" (*Cambridge Bible*). On the other hand, *Lange* sums up the position of many scholars when he calls attention to stories in Greek mythology in which the virginity of a goddess was celebrated by Greek maidens with song and dance. "At all events, it does not 'stand there in the text,' as Luther wrote, that she was offered in sacrifice" (*Lange's Commentary*). And the fact that the maidens mourned her virginity and not her death seems to prove that she did not die.

and was buried at Aijalon in the land of Zebulun.

13 And after him Abdon son of Hillel the Pirathonite judged Israel.

14 And he had forty sons and thirty grandsons who rode on seventy donkey colts; and he judged Israel eight years.

15 Then Abdon son of Hillel the Pirathonite died, and was buried at Pirathon in the land of Ephraim, in the hill country of the Amalekites.

CHAPTER 13

AND the Israelites did what was evil again in the sight of the Lord; and the Lord gave them into the hand of the Philistines for forty years.

2 And there was a certain man of Zorah, of the tribe of the Danites, whose name was Manoah; and his wife was barren and had no children.

3 And the Angel of the Lord appeared to the woman, and said to her, Behold, you are barren and have no children; but you shall become pregnant and bear a son.

4 Therefore beware, and drink no wine or strong drink, and eat nothing unclean,

5 For lo, you shall become pregnant and bear a son. No razor shall come upon his head, for the child shall be a Nazirite to God from birth; and he shall begin to deliver Israel out of the hand of the Philistines.

6 Then the woman went and told her husband, saying, A man of God came to me, and his face was like the face of the Angel of God, to be greatly and reverently feared; I did not ask him from where he came, and he did not tell me his name.

7 But he said to me, Behold, you shall become pregnant and bear a son; and now drink no wine or strong drink, and eat nothing unclean, for the child shall be a Nazirite to God from birth to the day of his death.

8 Then Manoah entreated the Lord, and said, O Lord, let the man of God whom You sent come again to us,

and teach us what we shall do with the child that shall be born.

9 And God listened to the voice of Manoah, and the Angel of God came again to the woman as she sat in the field; but Manoah her husband was not with her.

10 And the woman ran in haste and told her husband, and said to him, Behold, the man who came to me the other day has appeared to me.

11 And Manoah arose, and went after his wife, and came to the Man and said to Him, Are you the Man who spoke to this woman? And He said, I am.

12 And Manoah said, Now when your words come true, how shall we manage the child, and what is he to do?

13 And the Angel of the Lord said to Manoah, Let the mother beware of all that I told her.

14 She may not eat of anything that comes from the grapevine, or drink wine or strong drink, or eat any unclean thing; all that I commanded her let her observe.

15 And Manoah said to the Angel of the Lord, Pray, let us detain you that we may prepare a kid for you.

16 And the Angel of the Lord said to Manoah, Though you detain me, I will not eat of your food; but if you make ready a burnt offering, offer it to the Lord. For Manoah did not know He was the Angel of the Lord.

17 And Manoah said to the Angel of the Lord, What is your name, so that when your words come true, we may do you honor?

18 And the Angel of the Lord said to him, Why do you ask My name, seeing it is wonderful? [Isa. 9:6.]

19 So Manoah took the kid with the cereal offering, and offered it upon a rock to the Lord, the Angel working wonders, while Manoah and his wife looked on.

20 For when the flame went up toward the heavens from off the altar, the Angel of the Lord ascended in the

altar flame. And Manoah and his wife looked on; and they fell on their faces to the ground.

21 The Angel of the Lord did not appear again to Manoah or to his wife. Then Manoah knew that He was the Angel of the Lord.

22 And Manoah said to his wife, We shall surely die, because we have seen God.

23 But his [sensible] wife said to him, If the Lord were pleased to kill us, He would not have received a burnt offering and a cereal offering at our hands, or have shown us all these things, or now have announced such things as these.

24 And the woman [in due time] bore a son, and called his name Samson; and the child grew, and the Lord blessed him.

25 And the Spirit of the Lord began to move him at times in Mahaneh-dan [the camp of Dan] between Zorah and Eshtaol.

CHAPTER 14

SAMSON went down to Timnah, and at Timnah he saw one of the daughters of the Philistines.

2 And he came up, and told his father and mother, I saw one of the daughters of the Philistines at Timnah; now get her for me as my wife.

3 But his father and mother said to him, Is there not a woman among the daughters of your kinsmen, or among all our people, that you must go to take a wife from the uncircumcised Philistines? And Samson said to his father, Get her for me; for she is all right in my eyes.

4 His father and mother did not know that it was of the Lord, and that He sought an occasion for assailing the Philistines. At that time the Philistines had dominion over Israel.

5 Then Samson and his father and mother went down to Timnah, and came to the vineyards of Timnah. And

behold, a young lion roared against him;

6 And the Spirit of the Lord came mightily upon him, and he tore the lion as he would have torn a kid, and he had nothing in his hand; but he did not tell his father or mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 And after a while he returned to take her; and he turned aside to see the body of the lion, and behold, there was a swarm of bees in the body of the lion, and honey.

9 And he scraped some of the honey out into his hands and went along eating, and he came to his father and mother and gave them some, and they ate it; but he did not tell them he had taken the honey from the body of the lion.

10 His father went down to the woman; and Samson made a feast there; for that was the customary thing for young men to do.

11 And when the people saw him, they brought thirty companions to be with him.

12 And Samson said to them, I will now put forth a riddle to you; if you can tell me what it is, within the seven days of the feast, and find it out, then I will give you thirty linen undergarments and thirty changes of raiment.

13 But if you cannot declare it me, then shall you give me thirty linen undergarments and thirty changes of festive [costly] raiment. And they said to him, Put forth your riddle, that we may hear it.

14 And he said to them, Out of the eater came forth food, and out of the strong came forth sweetness. And they could not in three days solve the riddle.

15 And on the seventh day they said to Samson's wife, Entice your husband to declare to us the riddle, lest we burn you and your father's household with

fire. Have you invited us to make us poor? Is it not true?

16 And Samson's wife wept before him, and said, You only hate me, you do not love me; you have put forth a riddle to my countrymen and have not told the answer to me. And he said to her, Behold, I have not told my father or my mother, and shall I tell you?

17 And Samson's wife wept before him the seven days their feast lasted, and on the seventh day he told her, because she pressed him with entreaties. Then she told the riddle to her countrymen.

18 And the men of the city said to [Samson] on the seventh day before sundown, What is sweeter than honey? What is stronger than a lion? And he said to them, If you had not plowed with my heifer, you would not have solved my riddle.

19 And the Spirit of the Lord came upon [Samson], and he went down to Ashkelon, and slew thirty men of them, and took their apparel [as spoil], and gave the changes of garments to those who explained the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife was *given* to his companion, who was his [best] friend.

CHAPTER 15

BUT some days later, in the time of wheat harvest, Samson went to visit his wife, taking along a kid [as a token of reconciliation]; and he said, I will go unto my wife in the inner chamber. But her father would not allow him to go in.

2 And her father said, I truly thought you utterly hated her, so I gave her to your companion. Is her younger sister not fairer than she? Take her, I pray you, instead of her.

3 And Samson said of them, This time shall I be blameless as regards the Philistines, though I do them evil.

4 So Samson went and caught 300

foxes or jackals, and took torches, and turning the foxes tail to tail, he put a torch between each two tails.

5 And when he had set the torches ablaze, he let the foxes go into the standing grain of the Philistines, and burned up the shocks and the standing grain, and also the olive orchards.

6 Then the Philistines said, Who has done this? And they were told, Samson, the son-in-law of the Timnite, because he has taken his wife, and given her to his companion. And the Philistines came up, and burned her and her father with fire.

7 And Samson said to them, If this is the way you do, surely I will take revenge on you, and after that I will quit.

8 And he smote them hip and thigh, a great slaughter; and he went down and dwelt in the cleft of the rock of Etam.

9 Then the Philistines came up and encamped in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why have you come up against us? And they answered, We have come up to bind Samson, to do to him as he has done to us.

11 Then 3,000 men of Judah went down to the cleft of the rock Etam, and said to Samson, Have you not known that the Philistines are rulers over us? What is this that you have done to us? He said to them, As they did to me, so have I done to them.

12 And they said to him, We have come down to bind you, that we may deliver you into the hand of the Philistines. And Samson said to them, Swear to me, that you will not fall upon me yourselves.

13 And they said to him, No: we will bind you fast and give you into their hand; but surely we will not kill you. So they bound him with two new ropes, and brought him up from the rock.

14 And when he came to Lehi, the

Philistines came shouting to meet him; and the Spirit of the Lord came mightily upon [Samson], and the ropes on his arms became as flax that had caught fire, and his bonds melted off his hands.

15 And he found a still moist jawbone of a donkey, and reached out and took it, and slew 1,000 men with it.

16 And Samson said, With the jawbone of a donkey, heaps upon heaps, with the jawbone of a donkey I have slain 1,000 men!

17 And when he stopped speaking, he cast the jawbone from his hand; and that place was called Ramath-lehi [the hill of the jawbone].

18 Samson was very thirsty, and prayed to the Lord and said, You have given this great deliverance by the hand of Your servant; and now shall I die of thirst, and fall into the hand of the uncircumcised?

19 And God split open the hollow place that was at Lehi, and water came out of it. And when [Samson] drank, his spirit returned, and he revived. Therefore the name of it was called En-hakkore [the spring of him who prayed], which is at Lehi to this day.

20 And [Samson] judged [defended] Israel in the days of the Philistines twenty years. [17:6.]

CHAPTER 16

THEN Samson went to Gaza, and saw there a harlot, and went in to her.

2 The Gazites were told, Samson has come here. And they surrounded the place and lay in wait for him all night at the gate of the city. They were quiet all night, saying, In the morning, when it is light, we will kill him.

3 But Samson lay till midnight, and [then] he arose and took hold of the doors of the city's gate and the two posts, and pulling them up, bar and all, he put them on his shoulders and carried them to the top of the hill that is before Hebron.

4 After this he loved a woman in the valley of Sorek, whose name was Delilah.

5 And the lords of the Philistines came to her and said to her, Entice him, and see in what his great strength lies, and by what means we may overpower him, that we may bind him to subdue him, and we will each give you 1,100 pieces of silver.

6 And Delilah said to Samson, Tell me, I pray, wherein your great strength lies, and with what you might be bound to subdue you.

7 And Samson said to her, If they bind me with seven fresh strong gutstrings, still moist, then shall I be weak, and be as another man.

8 Then the Philistine lords brought to her seven fresh, strong bowstrings, still moist, and she bound him with them.

9 Now she had men lying in wait in an inner room. And she said to him, The Philistines are upon you, Samson! And he broke the bowstrings as a string of tow breaks when it touches the fire. So the secret of his strength was not known.

10 And Delilah said to Samson, Behold, you have mocked me, and told me lies; now tell me, I pray you, how you might be bound.

11 And he said to her, If they bind me fast with new ropes that have not been used, then I shall become weak, and be like any other man.

12 So Delilah took new ropes, and bound him with them, and said to him, The Philistines are upon you, Samson! And the men lying in wait were in the inner room. But he snapped the ropes off his arms like [sewing] thread.

13 And Delilah said to Samson, Until now you have mocked me, and told me lies; tell me with what you might be bound. And he said to her, If you weave the seven braids of [the hair of] my head with the web.

14 And she did so and fastened it with the pin, and said to him, The

Philistines are upon you, Samson! And he awoke out of his sleep, and went away with the pin of the [weaver's] beam, and with the web.

15 And she said to him, How can you say, I love you, when your heart is not with me? You have mocked me these three times, and have not told me in what your great strength lies.

16 And when she pressed him day after day with her words, and urged him, he was vexed to death.

17 Then he told her all his mind, and said to her, A razor has never come upon my head, for I have been a Nazirite to God from my birth. If I am shaved, then my strength will go from me, and I shall become weak, and be like any other man.

18 And when Delilah saw that he had told her all his mind, she went and called for the Philistine lords, saying, Come up this once, for he has told me all he knows. Then the Philistine lords came up to her, and brought the money in their hand.

19 And she made Samson sleep upon her knees; and she called a man, and caused him to shave off the seven braids of his head. Then she began to torment [Samson], and his strength went from him.

20 She said, The Philistines are upon you, Samson! And he awoke out of his sleep, and said, I will go out as I have time after time, and shake myself free. For Samson did not know that the Lord had departed from him.

21 But the Philistines laid hold of him, and bored out his eyes, and brought him down to Gaza, and bound him with [two] bronze fetters; and he ground at the mill in the prison.

22 But the hair of his head began to grow again after it had been shaved.

23 Then the Philistine lords gathered together to offer a great sacrifice to Dagon their god, and to rejoice; for they said, Our god has given Samson our enemy into our hand.

24 And when the people saw Sam-

son, they praised their god; for they said, Our god has delivered into our hand our enemy, the ravager of our country, who has slain many of us.

25 And when their hearts were merry, they said, Call for Samson, that he may make sport for us. So they called [blind] Samson out of the prison, and he made sport before them; they made him stand between the pillars.

26 And Samson said to the lad who held him by the hand, Allow me to feel the pillars upon which the house rests, that I may lean against them.

27 Now the house was full of men and women; all the Philistine princes were there, and on the roof were about 3,000 men and women, who looked on while Samson made sport.

28 Then Samson called to the Lord and said, O Lord God [earnestly] remember me, I pray You, and strengthen me, I pray You, only this once. O God, and let me have one vengeance upon the Philistines for both my eyes.

29 And Samson laid hold of the two middle pillars by which the house was borne up, of one with his right hand, and of the other with his left.

30 And Samson cried, Let me die with the Philistines! And he bowed himself mightily; and the house fell upon the princes, and upon all the people that were in it. So the dead whom he slew at his death were more than they whom he slew in his life.

31 Then his kinsmen and all the tribal family of his father came down, and took his body, and brought it up, and they buried him between Zorah and Eshtaol in the burial place of Manoah his father. He had judged Israel [that is, had defended the Israelites] for twenty years. [17:6; Heb. 11:32.]

CHAPTER 17

THERE was a man of the hill country of Ephraim, whose name was Micah.

2 And he said to his mother, The

1,100 shekels of silver that were taken from you, about which you cursed, and also spoke in my hearing, behold, I have the silver with me; I took it. And his mother said, Blessed be you by the Lord, my son!

3 He restored the 1,100 shekels of silver to his mother, and she said, I had truly dedicated the silver to the Lord from my hand for my son, to make a graven image and a molten image; now therefore I will restore it to you.

4 So when he restored the money to his mother, she took 200 pieces of silver, and gave them to the silversmith, who made of it a graven image and a molten image; and they were in the house of Micah.

5 And the man Micah had a house of gods, and he made an ephod, and teraphim, and dedicated one of his sons, who became his priest.

6 In those days there was no king in Israel; every man did what was right in his own eyes.

7 And there was a young man in Bethlehem of Judah, of the family of Judah, who was a Levite, and he sojourned there.

8 And the man departed from the town of Bethlehem in Judah to sojourn where he could find a place; and as he journeyed he came to the hill country of Ephraim to the house of Micah.

9 And Micah said to him, From where do you come? And he said to him, I am a Levite of Bethlehem in Judah, and I go to sojourn where I may find a place.

10 And Micah said to him, Dwell with me, and be to me a father and a priest, and I will give you ten pieces of silver each year, and a suit of clothes, and your living. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was to Micah as one of his sons.

12 And Micah consecrated the Lev-

ite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now I know that the Lord will favor me, since I have a Levite to be my priest.

CHAPTER 18

IN those days there was no king in Israel. And in those days the tribe of the Danites sought for itself an inheritance to dwell in; for until then no [sufficient] inheritance had been acquired by them among the tribes of Israel.

2 So the Danites sent from the whole number of their tribe five brave men, from Zorah and Eshtaol, to spy out the land and to explore it; and they said to them, Go, explore the land. They came to the hill country of Ephraim, to the house of Micah, and lodged there.

3 When they went by the house of Micah, they recognized the voice of the young Levite; and they turned aside there and said to him, Who brought you here? And what do you do in this place? And what have you here?

4 And he said to them, Thus and thus Micah deals with me, and has hired me, and I am his priest.

5 And they said to him, Ask counsel, we pray you, of God, that we may know whether our journey will be successful.

6 And the priest said to them, Go in peace. The way in which you go is [before, under the eye of] the Lord.

7 Then the five men departed, and came to Laish, and saw the people who were there, how they dwelt securely after the manner of the Sidonians, quiet and feeling safe; and there was no magistrate in the land, who might put them to shame in anything or injure them; and they were far from the Sidonians and had no dealings with any one.

8 The five men came to their brethren

ren at Zorah and Eshtaol, and their brethren said to them, What do you say?

9 They said, Arise, let us go up against them; for we have seen the land, and behold, it is very fertile. And will you do nothing? Do not be slow to go and enter in and possess the land.

10 When you go, you will come to people [feeling] safe and secure. The land is broad — widely extended on all sides; and God has given it into your hands: a place where there is no want of anything that is in the earth.

11 And there went from there of the tribe of the Danites, out of Zorah and Eshtaol, 600 men armed with weapons of war.

12 And they went up and encamped at Kiriath-jearim, in Judah. Therefore they called that place Mahaneh-dan [camp of Dan] to this day. It is west of Kiriath-jearim.

13 And they passed from there to the hill country of Ephraim, and came to Micah's house.

14 Then the five men who had gone to spy out the country of Laish said to their brethren, Do you know that there are in these houses an ephod, and teraphim, and a graven image, and a molten image? Now therefore consider what you have to do.

15 And they turned in that direction, and came to the house of the young Levite, at the home of Micah, and saluted him.

16 Now the 600 Danites with their weapons of war stood at Micah's gate.

17 And the five men who had gone to spy out the land went up, and entered the house and took the graven image, the ephod, the teraphim, and the molten image, while the priest stood by the entrance of the gate with the 600 men armed with weapons of war.

18 And when these went into Micah's house, and took the carved image, the ephod, the teraphim, and the

molten image, the priest said to them, What are you doing?

19 And they said to him, Be still, put your hand over your mouth and come with us, and be to us a father and a priest. Is it better for you to be a priest to the house of one man, or that you be a priest to a tribe and family in Israel?

20 And the priest's heart was glad: he took the ephod, the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, the cattle and the baggage in front of them.

22 When they were a good way from the house of Micah, the men who were Micah's near neighbors were called out and overtook the Danites.

23 They shouted to the Danites, who turned and said to Micah, What ails you, that you come with such a company?

24 And he said, You take away my gods which I made, and the priest, and go away; and what have I left? How can you say to me, What ails you?

25 And the men of Dan said to him, Let not your voice be heard among us, lest angry fellows fall upon you, and you lose your life with the lives of your household.

26 And the Danites went their way; and when Micah saw that they were too strong for him, he turned and went back to his house.

27 And they took the things which Micah had made, and his priest, and came to Laish, to a people quiet and feeling secure: and they smote them with the sword, and burned the city.

28 And there was no deliverer because it was far from Sidon, and they had no business with any one. It was in the valley which belongs to Beth-rehob. And they rebuilt the city, and dwelt in it.

29 They named the city Dan, after Dan their forefather, who was born to

Israel; however the name of the city was Laish at first.

30 And the Danites set up the graven image for themselves; and Jonathan son of Gershom, son of Moses, and his sons were priests to the tribe of Dan until the day of the captivity of the land.

31 So they set them up Micah's graven image which he made, as long as the house of God was at Shiloh.

CHAPTER 19

IN those days, when there was no king in Israel, a certain Levite was living temporarily in the most remote part of the hill district of Ephraim, who took to himself a wife of inferior station from Bethlehem in Judah.

2 And his concubine was untrue to him, and went away from him to her father's house at Bethlehem of Judah and stayed the space of four months.

3 Then her husband arose, and went after her, to speak kindly to her [to her heart] and to bring her back, having with him his servant and a couple of donkeys. And she brought him into her father's house, and when her father saw him, he rejoiced to meet him.

4 And his father-in-law, the girl's father, [insistently] detained him, and he remained with him three days. So they ate and drank, and he lodged there.

5 On the fourth day they arose early in the morning, and the [Levite] prepared to leave; but the girl's father said to his son-in-law, Strengthen your heart with a morsel of bread, and afterward go your way.

6 So both men sat down and ate and drank together, and the girl's father said to the man, Consent to stay all night, and let your heart be merry.

7 And when the man rose up to depart, his father-in-law urged him, so he lodged there again.

8 And he arose early in the morning on the fifth day to depart, but the

girl's father said, Strengthen your heart, and tarry until toward evening. So they ate, both of them.

9 And when the man and his concubine and his servant rose up to leave, his father-in-law the girl's father, said to him, Behold, now the day draws toward evening, I pray you stay all night. Behold, now the day grows to an end, lodge here and let your heart be merry; and tomorrow get early on your way, and go home.

10 But the man would not stay that night; he rose up and departed, and came opposite to Jebus, which is Jerusalem. With him were two saddled donkeys [and his servant], and his concubine.

11 When they were near Jebus, it was late, and the servant said to his master, Come, I pray, and let us turn into this Jebusite city and lodge in it.

12 His master said to him, We will not turn aside into the city of foreigners, where there are no Israelites. We will go on to Gibeah.

13 And he said to his servant, Come, and let us go to one of these places and spend the night in Gibeah or in Ramah.

14 So they passed on and went their way; and the sun went down on them near Gibeah, which belongs to Benjamin,

15 And they turned aside there, to go in and lodge at Gibeah. And the Levite went in and sat down in the open square of the city, for no man took them into his house to spend the night.

16 And behold, an old man was coming from his work in the field at evening; he was from the hill country of Ephraim but was living temporarily in Gibeah; the men of the place were Benjamites.

17 And when he looked up, he saw the wayfarer in the city square; and the old man said, Where are you going? And from where did you come?

j) Josephus gives her name as Drumah.

18 The Levite replied, We are passing from Bethlehem of Judah to the rear side of the hill country of Ephraim; I am from there. I went to Bethlehem of Judah, but I am [now] going [home] to the house of the Lord [where I serve]; and there is no man who receives me into his house.

19 Yet we have both straw and provender for our donkeys, and bread and wine also for me and your handmaid and the young man who is with your servants; there is no lack of anything.

20 And the old man said, Peace be to you; but leave all your wants to me; only do not lodge in the street.

21 So he brought him into his house, and gave provender to the donkeys. And the guests washed their feet, and ate and drank.

22 Now as they were making their hearts merry, behold, the men of the city, certain worthless fellows, beset the house round about, and beat on the door, and said to the master of the house, the old man, Bring forth the man who came to your house, that we may have intercourse with him.

23 And the man, the master of the house, went out and said to them, No, my kinsmen, I pray you, do not so wickedly; seeing that this man is my guest, do not this [wicked] folly.

24 Behold, here are my virgin daughter and this man's concubine: them I will bring out now; debase them and do with them what seems good to you, but to this man do not so vile a thing.

25 But the men would not listen to him. So the man took his concubine, and forced her forth to them and they had intercourse with her, and abused her all the night until morning. And when the dawn began to break they let her go.

26 At daybreak the woman came and fell down and lay at the door of the man's house where her master was, till it was light.

27 And her master rose up in the morning and opened the doors of the house, and went out to go his way; and behold, his concubine had fallen down at the door of the house, and her hands were upon the threshold.

28 And he said to her, Up, and let us be going. But there was no answer. Then he put her [dead body] upon the donkey; and the man rose up, and went home.

29 And when he came into his house, he took a knife, and took hold of his dead concubine, and divided her [body] limb by limb into twelve pieces, and sent her [body] throughout all the territory of Israel.

30 And all who saw it said, There was no such deed done or seen from the day that the Israelites came up out of the land of Egypt to this day: consider it, take counsel, and speak [your minds].

CHAPTER 20

THEN all the Israelites came out, and the congregation assembled as one man to the Lord at Mizpah. from Dan even to Beersheba, including the land of Gilead.

2 And the chiefs of all the people, of all the tribes of Israel, presented themselves in the assembly of the people of God, 400,000 men on foot who drew the sword.

3 (Now the Benjamites [among whom the vile tragedy occurred] heard that the [other] Israelites had gone up to Mizpah.) There the Israelites asked, How did this wickedness happen?

4 And the Levite, the husband of the woman who was murdered, replied. I came to Gibeah which belongs to Benjamin, I and my concubine, to spend the night.

5 And the men of Gibeah rose against me, and beset the house round about me by night; they meant to kill me, and they raped my concubine, and she is dead.

6 And I took my concubine; and cut her in pieces, and sent her throughout all the country of the inheritance of Israel; for they have committed abomination and [wicked] folly in Israel.

7 Behold, you Israelites, all of you, give here your advice and counsel.

8 And all the people arose as one man, saying, We will not any of us go to his tent, and none of us will return to his home.

9 But now this we will do to Gibeah: we will go up by lot against it,

10 And we will take ten men of 100 throughout all the tribes of Israel, and 100 of 1,000, and 1,000 out of 10,000, to bring provisions for the men, that when they come to Gibeah of Benjamin they may do to it according to all the [wicked] folly which they have committed in Israel.

11 So all the men of Israel gathered against the city, united as one man.

12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that has been done among you?

13 Now therefore, give up the men [involved], the base fellows in Gibeah, that we may put them to death, and put away evil from Israel. But the Benjamites would not listen to the voice of their kinsmen the Israelites.

14 But the Benjamites out of the cities assembled at Gibeah to go out to battle against the other Israelites.

15 And the Benjamites mustered out of their cities at that time 26,000 men who drew the sword, besides the inhabitants of Gibeah, who mustered 700 chosen men.

16 Among all these were 700 chosen left-handed men; every one could sling stones at a hair, and not miss.

17 And the men of Israel, other than Benjamin, mustered 400,000 men who drew the sword; all these were men of war.

18 The Israelites arose, and went up to the house of God [Bethel], and

asked counsel of God, and said, Which of us shall take the lead to battle against the Benjamites? And the Lord said, Judah shall go up first.

19 Then the Israelites rose in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin, and set the battle in array against them at Gibeah.

21 The Benjamites came forth out of Gibeah, and felled to the ground that day 22,000 men of the Israelites.

22 But the people, the men of Israel, took courage *and* strengthened themselves and again set their battle line in the same place where they formed it the first day.

23 And the Israelites went up and wept before the Lord until evening; and asked of the Lord, Shall we go up again to battle against our brethren the Benjamites? And the Lord said, Go up against them.

24 So the Israelites came near against the Benjamites the second day.

25 And Benjamin went forth out of Gibeah against them the second day and felled to the ground the Israelites again, 18,000 men; all of whom were swordsmen.

26 Then all the Israelites, the whole army, went up, and came to the house of God [Bethel], and wept, and sat there before the Lord, and fasted that day until evening, and offered burnt offerings, and peace offerings before the Lord.

27 And the Israelites inquired of the Lord (for the ark of the covenant of God was there [at Bethel] in those days,

28 And Phinehas son of Eleazar, son of Aaron, ministered before it in those days), saying, Shall we yet again go out to battle against our brethren the Benjamites, or shall we quit? And the Lord said, Go up; for tomorrow I will deliver them into your hand.

29 So Israel set men in ambush round about Gibeah.

30 And the Israelites went up against the Benjamites on the third day, and set themselves in array against Gibeah, as at other times.

31 And the Benjamites went out against their army, and were drawn away from the city; and they began to smite and kill some of the people, as at other times, in the highways, one of which goes up to Bethel and the other to Gibeah, in the open country, about thirty men of Israel.

32 And the Benjamites said, They are routed before us, as at first. But the Israelites said, Let us flee, and draw them from the city to the highways.

33 And all the men of Israel rose out of their place, and set themselves in array at Baal-tamar; and the men of Israel in ambush rushed out of their place in the meadow of Geba.

34 And there came against Gibeah 10,000 chosen men out of all Israel, and the battle was hard; but the Benjamites did not know disaster was close upon them.

35 And the Lord overcame Benjamin before Israel; and the Israelites destroyed of the Benjamites that day 25,100 men, all of whom were swordsmen.

36 So the Benjamites saw that they were defeated. The men of Israel gave ground to the Benjamites, because they trusted to the men in ambush whom they had set against Gibeah.

37 And the men in ambush quickly rushed upon Gibeah; and the liers-in-wait moved out and smote all the city with the sword.

38 Now the appointed signal between the men of Israel and the men in ambush was that when they made a great cloud of smoke arise from the city,

39 The men of Israel should all turn back in battle. Now Benjamin had

begun to smite and kill some of the men of Israel, about thirty persons. They said, Surely they are falling before us, as in the first battle.

40 But when the [signal] cloud began to rise out of the city in a pillar of smoke, the Benjamites looked behind them, and behold. the whole of the city went up in smoke to the heavens.

41 When the men of Israel turned back again, the men of Benjamin were dismayed, for they saw that disaster had come upon them.

42 Therefore they turned their backs before the men of Israel and fled toward the wilderness; but the battle followed close after *and* overtook them; and the inhabitants of the cities destroyed those [Benjamites] who came through them, in their midst.

43 They surrounded the Benjamites, pursued them, and overtook *and* trod them down at their resting place as far as opposite Gibeah toward the east.

44 And there fell 18,000 men of Benjamin, all of them men of valor.

45 And [the Benjamites] turned and fled toward the wilderness to the rock of Rimmon; and Israel picked off on the highways 5,000 men of them; they pursued hard after them to Gidom, and slew 2,000 more of them.

46 So that all of Benjamin who fell that day were 25,000 men who drew the sword, all of them men of valor.

47 But 600 men turned and fled to the wilderness to the rock Rimmon, and remained at the rock Rimmon four months.

48 And the men of Israel turned back against the Benjamites, and smote them with the sword, men and beasts and all that they found. Also they set on fire all the towns to which they came.

CHAPTER 21

NOW the men of Israel had sworn at Mizpah, None of us shall give his daughter in marriage to Benjamin.

2 And the Israelites came to the

house of God [Bethel] and sat there until evening before God, and lifted up their voices, and wept bitterly. [20:27.]

3 And said, O Lord, the God of Israel, why has this come to pass in Israel, that there should be today one tribe lacking in Israel?

4 And next morning the people rose early, and built there an altar, and offered burnt offerings and peace offerings.

5 And the Israelites said, Which among all the tribes of Israel did not come up with the assembly to the Lord? For they had taken a great oath concerning him who did not come up to the Lord to Mizpah, saying, He shall surely die.

6 And the Israelites changed their purpose [and had compassion] for the Benjamites their kinsmen, and said, There is one tribe cut off from Israel today.

7 What shall we do for wives for those who are left, seeing we have sworn by the Lord that we will not give them our daughters as wives?

8 And they said, What one is there of the tribes of Israel that did not come up to Mizpah to the Lord? And behold, no one had come to the camp from Jabesh-gilead, to the assembly.

9 For when the people were mustered, behold, not one of the citizens of Jabesh-gilead was there.

10 And the congregation sent there 12,000 of the bravest men, saying, Go and smite the inhabitants of Jabesh-gilead with the sword, also the women and the little ones.

11 And this is what you shall do; utterly destroy every male, and every woman who is not a virgin.

12 And they found among the inhabitants of Jabesh-gilead 400 young virgins, who had known no man by lying with him; and they brought them to the camp at Shiloh, which is in the land of Canaan.

13 And the whole congregation sent

word to the Benjamites who were at the rock of Rimmon, and invited them to be friendly with them.

14 And Benjamin returned at that time; and they gave them the women whom they had saved alive of the women of Jabesh-gilead; and yet there were not enough for them.

15 And the people had compassion on Benjamin, because the Lord had made a breach in the tribes of Israel.

16 Then the elders of the congregation said, What shall we do for wives for those who are left, since the women of Benjamin are destroyed?

17 And they said, There must be an inheritance for the survivors of Benjamin, so a tribe shall not be wiped out of Israel.

18 But we cannot give them wives of our daughters, for the Israelites have sworn, Cursed be he who gives a wife to Benjamin.

19 So they said, Behold, there is the yearly feast of the Lord at Shiloh, which is north of Bethel, on the east of the highway that goes up from Bethel to Shechem, and south of Lebonah.

20 So they commanded the Benjamites, Go and lie in wait in the vineyards,

21 And watch; if the daughters of Shiloh come out to dance in the dances, then come out of the vineyards, and catch every man his wife from the daughters of Shiloh, and go to the land of Benjamin.

22 And when their fathers or their brothers come to us to complain, we will say to them, Grant them graciously unto us, because we did not reserve a wife for each of them in battle, neither did you give wives to them, for that would have made you guilty [of breaking your oath].

23 And the Benjamites did so, and took wives, according to their number, from the dancers whom they carried

off; then they went and returned to their inheritance, and repaired the towns, and dwelt in them.

24 And the Israelites left there then, every man to his tribe and family, and

they went out from there every man to his inheritance.

25 In those days ^hthere was no king in Israel; every man did what was right in his own eyes.

THE BOOK OF RUTH

CHAPTER 1

IN the days when the judges ruled there was a famine in the land. And a certain man of Bethlehem of Judah went to sojourn in the country of Moab, he, his wife, and his two sons.

2 The man's name was Elimelech, and his wife's name was Naomi, and his two sons were named Mahlon (invalid) and Chilion (pining); they were Ephrathites from Bethlehem of Judah. They went to the country of Moab, and continued there.

3 But Elimelech, Naomi's husband, died, and she was left, and her two sons.

4 And they took wives of the women of Moab; the name of one was Orpah and the name of the other Ruth. They dwelt there about ten years;

5 And Mahlon and Chilion died *also*, both of them, so the woman was bereft of her two sons and her husband.

6 Then she arose with her daughters-in-law, to return from the country of Moab; for she had heard in Moab how the Lord had visited His people in giving them food.

7 So she left the place where she was, her two daughters-in-law with her, and

they started on the way back to Judah.

8 But Naomi said to her two daughters-in-law, Go, return each of you to her mother's house. May the Lord deal kindly with you, as you have dealt with the dead and with me.

9 The Lord grant that you may find a home *and* rest, each in the house of her husband! Then she kissed them, and they wept aloud.

10 And they said to her, No, we will return with you to your people.

11 But Naomi said, Turn back, my daughters, why will you go with me? Have I yet sons in my womb that may become your husbands?

12 Turn back, my daughters, go; for I am too old to have a husband. If I should say I have hope, even if I should have a husband tonight and should bear sons,

13 Would you therefore wait till they were grown? Would you therefore refrain from marrying? No, my daughters; it is far more bitter for me than for you that the hand of the Lord is gone out against me.

14 Then they wept aloud again; and

k) This statement is made three times in these latter chapters. All was well while Joshua and those who assisted him lived, then gradually came disorder. "What is the meaning of this? . . . There was no king [or counselor] in Israel because in Israel there was no God. The Lord is King. You cannot have a [true] king if you have not a God. There was no nominal renunciation of God, no public and blatant atheism, no boastful impiety; there was a deadlier heresy — namely, keeping God as a sign, but paying no tribute to Him as a King, worshipping Him possibly in outward form, but knowing nothing of the subduing and directing power of godliness. That is more to be dreaded than any intellectual difficulty of a theological kind . . . Dead consciences, prayerless prayers, mechanical formalities — these are the impediments which overturn . . . the chariots of progress. This was the case in Israel. Where God is, the king is not [merely] a man with a crown on, but a king in the sense of kingliness, sovereignty, authority, rule — the spirit of obligation and responsibility . . . You find the right monarch where you find the right God" (Joseph Parker, quoted in *Gray and Adams' Commentary*, condensed).

Orpah ^akissed her mother-in-law [good-bye], but Ruth clung to her.

15 And Naomi said, See, your sister-in-law has gone back to her people and to her god; return after your sister-in-law.

16 And Ruth said, Urge me not to leave you, or to return from following you; for where you go, I will go; and where you lodge, I will lodge; ^byour people shall be my people, and your God my God;

17 Where you die, I will die, and there will I be buried. The Lord do so to me, and more also, if anything but death parts me from you.

18 When Naomi saw that Ruth was determined to go with her, she said no more.

19 So they two went on until they came to Bethlehem. And when they arrived in Bethlehem, the whole town was stirred about them, and said, Is this Naomi?

20 And she said to them, Call me not Naomi [pleasant], call me Mara [bitter]; for the Almighty has dealt very bitterly with me.

21 I went out full, and the Lord has brought me home again empty; why call me Naomi, since the Lord has testified against me, and the Almighty has afflicted me?

22 So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, returned from the country of Moab; and they came to Bethlehem in the beginning of barley harvest.

CHAPTER 2

NOW Naomi had a kinsman of her husband's, a man of wealth, of the

family of Elimelech, whose name was Boaz.

2 And Ruth the Moabitess said to Naomi, Let me go to the field, and glean among the ears of grain after him in whose sight I shall find favor. Naomi said to her, Go, my daughter.

3 And [Ruth] went and gleaned in a field after the reapers; and she happened to stop at the part of the field belonging to Boaz, who was of the family of Elimelech.

4 And behold, Boaz came from Bethlehem, and said to the reapers, The Lord be with you! And they answered him, The Lord bless you!

5 Then Boaz said to his servant who was set over the reapers, Whose maiden is this?

6 And the servant set over the reapers answered, It is the Moabitish girl who came back with Naomi from the country of Moab;

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves. So she came, and has continued from early morning until now, except when she rested a little in the house.

8 Then Boaz said to Ruth, Listen, my daughter, do not go to glean in another field, or leave this one, but stay here close by my maidens.

9 Watch which field they reap, and follow them. Have I not charged the young men not to molest you? And when you are thirsty, go to the vessels and drink what the young men have drawn.

10 Then she fell on her face, bowing to the ground, and said to him, Why have I found favor in your eyes, that you should notice me, when I am a foreigner?

11 And Boaz said to her, I have been

a) "How many part with Christ at this cross-way! Like Orpah they go a furlong or two with Christ, till He goes to take them off from their worldly hopes, and bids them prepare for hardship, and then they fairly kiss and leave Him" (Gurnall, quoted in *Gray and Adams' Commentary*).

b) "Ruth is a prophecy, than which none could be more beautiful and engaging, of the entrance of the heathen world into the kingdom of God. She comes forth out of Moab, an idolatrous people full of wantonness and sin, and is herself so tender and pure. In a land where dissolute sensuality formed one of the elements of idol worship, a woman appears, as wife and daughter, chaste as the rose of spring and unsurpassed in these relations by any other [human] character in Holy Writ. . . . Ruth's confession of God and His people originated in the home of her married life. It sprang from the love with which she was permitted to embrace Israelites. . . . The conduct of one Israelitish woman [Naomi] in a foreign land, was able to call forth a love and a confession of God like that of Ruth. . . . Ruth loves a woman, and is thereby led to the God whom that woman confesses" (*Lange's Commentary*).

made fully aware of all you have done for your mother-in-law since the death of your husband; and how you have left your father and mother, and the land of your birth and have come to a people unknown to you before.

12 The Lord recompense you for what you have done, and a full reward be given you by the Lord, the God of Israel, under Whose wings you have come to take refuge!

13 Then she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken to the heart of your maidservant, though I am not as one of your maidservants.

14 And at mealtime Boaz said to her, Come here and eat of the bread, and dip your morsel in the sour wine [mixed with oil]. And she sat beside the reapers; and he passed her parched grain, and she ate until she was satisfied, and she had some left [for Naomi].

15 And when she got up to glean, Boaz ordered his young men, Let her glean even among the sheaves, and do not reproach her;

16 And let fall some handfuls for her on purpose, and let them lie there for her to glean, and do not rebuke her.

17 So she gleaned in the field until evening; then she beat out what she had gleaned. It was about an ephah of barley.

18 And she took it up, and went into the town; she showed her mother-in-law what she had gleaned, and brought forth and gave her the food she had reserved after she was satisfied.

19 And her mother-in-law said to her, Where have you gleaned today? Where did you work? Blessed be the man who noticed you. So [Ruth] told [her], The name of him with whom I worked today is Boaz.

20 And Naomi said to her daughter-in-law, Blessed be he of the Lord, who has not ceased his kindness to the living and to the dead. And Naomi said to her, **The man is a near relative of ours, one**

who has the right to redeem us. [Lev. 25:25.]

21 And Ruth the Moabite said, He said to me also, Stay close to my young men until they have harvested my entire crop.

22 And Naomi said to Ruth, It is good, my daughter, for you to go out with his maidens, lest in any other field you be molested.

23 So she kept close to the maidens of Boaz, gleaning until the end of the barley and wheat harvests; and she lived with her mother-in-law.

CHAPTER 3

THEN Naomi her mother-in-law said to Ruth, My daughter, shall I not seek rest or a home for you, that you may prosper?

2 And now is not Boaz, with whose maidens you were, our relative? See, he is winnowing barley tonight at the threshing floor.

3 Wash and anoint yourself therefore, and put on your best clothes and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking.

4 But when he lies down, notice the place where he lies; then go and uncover his feet and lie down; and he will tell you what to do.

5 And Ruth said to her, All that you say to me I will do.

6 So she went down to the floor, and did just as her mother-in-law had told her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of grain. Then [Ruth] came softly and uncovered his feet and lay down.

8 At midnight, the man was startled, and turned over, and behold, a woman lay at his feet!

9 And he said, Who are you? And she answered, I am Ruth your maidservant. Spread your wing (of protection) over your maidservant, for you are next of kin.

10 And he said, Blessed be you of the Lord, my daughter; for you have made this last loving kindness greater than the former, for you have not gone after young men, whether poor or rich.

11 And now, my daughter, fear not; I will do for you all you require; for all the city of my people know that you are a woman of strength — worth, bravery, capability.

12 It is true that I am your near kinsman; however there is a kinsman nearer than I.

13 Remain tonight, and in the morning, if he will perform for you the part of a kinsman, well; let him do it; but if he will not do the part of a kinsman for you, then, as the Lord lives, I will do the part of a kinsman for you; lie down until the morning.

14 And she lay at his feet until the morning, but arose before one could recognize another. For he said, Let it not be known that the woman came to the floor.

15 Also he said, Bring the mantle you are wearing and hold it. So [Ruth] held it, and he measured out six measures of barley, and laid it on her; and she went into the town.

16 And when she came home her mother-in-law said, How have you fared, my daughter? And Ruth told her all that the man had done for her.

17 And she said, He gave me these six measures of barley, for he said to me, Do not go empty-handed to your mother-in-law.

18 Then said she, Sit still, my daughter, until you learn how the matter turns out; for the man will not rest until he finishes the matter today.

CHAPTER 4

THEN Boaz went up to the city's gate and sat down there; and behold, the kinsman of whom Boaz had spoken came by. He said to him, Ho! Turn aside and sit down here. So he turned aside and sat down.

2 And Boaz took ten men of the

elders of the city, and said, Sit down here. And they sat down.

3 And he said to the kinsman, Naomi, who has returned from the country of Moab, has sold the parcel of land which belonged to our brother Elimelech.

4 And I thought to let you hear of it, and say, Buy it in the presence of those sitting here, and before the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then say so, that I may know; for there is no one besides you to redeem it; and I am [next of kin] after you. And he said, I will redeem it.

5 Then Boaz said, The day you buy the field of Naomi, you must buy it also of Ruth the Moabite, the widow of the dead, to restore the name of the dead to his inheritance.

6 And the kinsman said, I cannot redeem it for myself, lest [by marrying a Moabite] I endanger my own inheritance; take my right of redemption yourself, for I cannot redeem it. [Deut. 23:3, 4.]

7 Now formerly in Israel this was the custom concerning redeeming and exchanging. To confirm a transaction, a man pulled off his sandal and gave it to the other. This was the way of attesting in Israel.

8 Therefore, when the kinsman said to Boaz, Buy it for yourself, he pulled off his sandal.

9 And Boaz said to the elders, and to all the people, You are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi.

10 Also Ruth the Moabite, the widow of Mahlon, I have bought to be my wife, to restore the name of the dead to his inheritance, that the name of the dead may not be cut off from among his brethren, and from the gate of his birthplace. You are witnesses this day.

11 And all the people at the gate, and the elders, said, We are witnesses. The Lord make the woman who is coming

into your house like Rachel and Leah, the two who built the household of Israel. May you do worthily *and* get wealth (power) in Ephratah, and be famous in Bethlehem.

12 And let your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the Lord will give you by this young woman.

13 So Boaz took Ruth, and she became his wife; and he went in to her, and the Lord caused her to conceive and she bore a son.

14 And the women said to Naomi, Blessed be the Lord, Who has not left you this day without a close kinsman, and may his name be famous in Israel.

15 And may he be to you a restorer of life, and a nourisher *and* support of

your old age, for your daughter-in-law who loves you, who is better to you than seven sons, has borne him.

16 Then Naomi took the child, and laid him in her bosom, and became his nurse.

17 And her neighbor women gave him a name, saying, A son is born to Naomi. They named him Obed; he was the father of Jesse, father of David [the ancestor of Jesus Christ].

18 Now these are the descendants of Perez: Perez was father of Hezron,

19 Hezron of Ram, Ram of Amminadab,

20 Amminadab of Nahshon, Nahshon of Salmon,

21 Salmon of Boaz, Boaz of Obed,

22 Obed of Jesse, and Jesse of David [the ancestor of Jesus Christ].

THE FIRST BOOK OF SAMUEL

CHAPTER 1

THERE was a certain man of Ramathaim-zophim, of the hill country of Ephraim, named Elkanah son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephraimite.

2 He had two wives, one named Hannah, and the other named Peninnah. Peninnah had children, but Hannah had none.

3 This man went from his city year by year to worship and sacrifice to the Lord of hosts at Shiloh, where Hophni and Phinehas, sons of Eli, were the Lord's priests.

4 When the day came that Elkanah sacrificed, he would give to Peninnah his wife, and all her sons and daughters, portions [of the sacrificial meat];

5 But to Hannah he gave a double portion; for he loved Hannah, but the Lord had given her no children.

6 [This embarrassed and grieved

Hannah] and her rival provoked her greatly, to vex her, because the Lord had left her childless.

7 So it was year after year, when Hannah went up to the Lord's house Peninnah provoked her: so she wept and did not eat.

8 Then Elkanah her husband said to her, Hannah, why do you cry? And why do you not eat? And why are you grieving? Am I not more to you than ten sons?

9 So Hannah rose, after they had eaten and drunk in Shiloh. Now Eli the priest was sitting on his seat beside a post of the [tent] temple of the Lord.

10 And [Hannah] was in distress of soul praying to the Lord, and weeping bitterly.

11 She vowed, saying, O Lord of hosts, if You will indeed look on the affliction of Your handmaid, and

anrestly] remember and not forget our handmaid, but will give me a son, I will give him to the Lord all his life; no razor shall touch his head.

12 And as she continued praying before the Lord, Eli noticed her mouth. 13 Hannah was speaking in her heart; only her lips moved, and her voice was not heard; so Eli thought she was drunk.

14 Eli said to her, How long will you be intoxicated? Put wine away from you.

15 But Hannah answered, No, my lord, I am a woman of a sorrowful spirit. I have drunk neither wine nor strong drink, but I was pouring out my soul before the Lord.

16 Regard not your handmaid as a wicked woman; for out of my great complaint and bitter provocation I have been speaking.

17 Then Eli said, Go in peace; and the God of Israel grant your petition which you have asked of Him.

18 Hannah said, Let your handmaid find grace in your sight. So [she] went her way, and ate, her countenance no longer sad.

19 The family rose early next morning, worshiped before the Lord, and returned to their home in Ramah. Elkanah knew Hannah his wife, and the Lord remembered her.

20 Hannah became pregnant, and at the due time bore a son, and named him Samuel [heard of God], Because she said, I have asked him of the Lord.

21 And Elkanah, and all his household, went up to offer to the Lord the yearly sacrifice, and his vow.

22 But Hannah did not go, for she said to her husband, I will not go until the child is weaned, and then I will bring him, that he may appear before the Lord, and remain there as long as he lives.

23 Elkanah her husband said to her,

Do what seems best to you, wait until you have weaned him; only, may the Lord establish His word. So Hannah remained and nursed her son until she weaned him.

24 When she had weaned him, she took him with her, with a three-year-old bull, an ephah of flour, and a skin-bottle of wine [to pour over the burnt offering for a sweet odor], and brought Samuel to the Lord's house in Shiloh. The child was growing.

25 Then they slew the bull, and brought the child to Eli.

26 Hannah said, Oh, my lord! As your soul lives, my lord, I am the woman who stood by you here, praying to the Lord.

27 For this child I prayed, and the Lord has granted my petition made to Him.

28 Therefore I have given him to the Lord; as long as he lives he is given to the Lord. And they worshiped the Lord there.

CHAPTER 2

HANNAH prayed, and said, My heart exults and triumphs in the Lord; my horn (my strength) is lifted up in the Lord. My mouth is no longer silent, for it is opened wide over my enemies, because I rejoice in Your salvation.

2 There is none holy like the Lord, there is none besides You; there is no rock like our God.

3 Talk no more so very proudly; let not arrogance go forth from your mouth; for the Lord is a God of knowledge, and by His actions are weighed.

4 The bows of the mighty are broken, and those who stumbled are girded with strength.

5 Those who were full have hired themselves out for bread; but those who were hungry have ceased to hunger. The barren has borne seven, but

Genesis 19:34.

He would then be two or three years old . . . There were women engaged in the tabernacle service to whose care he might have been committed. It was important that he should be dedicated as soon as possible. The earliest impressions of his boyhood were to be those of the house of God (*Cambridge Bible*).

she who has many children languishes *and* is forlorn.

6 The Lord slays and makes alive; He brings down to Sheol and raises up.

7 The Lord makes poor and makes rich; He brings low and He lifts up.

8 He raises up the poor out of the dust, and lifts up the needy from the ash heap, to make them sit with the noble, and inherit the throne of glory. For the pillars of the earth are the Lord's, and He has set the world upon them.

9 He will guard the feet of His godly ones, and the wicked shall be silenced *and* perish in darkness; for by strength shall no man prevail.

10 The adversaries of the Lord shall be broken to pieces; against them will He thunder in Heaven. The Lord will judge [all peoples] to the ends of the earth; and He will give strength to "His king, and exalt the power of His Anointed — "His Christ. [Luke 1:46.]

11 Elkanah and his wife Hannah returned to Ramah to his house. But the child ministered to the Lord before Eli the priest.

12 The sons of Eli were base *and* worthless; they did not know *or* regard the Lord.

13 And the custom of the priests with the people was this: when any man offered sacrifice, the priest's servant came, while the flesh was boiling, with a fleshhook of three prongs in his hand;

14 And he thrust it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh with all the Israelites who came there.

15 Also before they burned the fat, the priest's servant came and said to the man who sacrificed, Give meat to roast for the priest; for he will not accept boiled meat from you, but raw.

16 And if the man said to him, Let them burn the fat first, and then you may take as much as you want, the priest's servant would say, No! Give it to me now, or I will take it by force.

17 So the sin of the *two* young men was very great before the Lord; for they despised the offering of the Lord.

18 But Samuel ministered before the Lord, a child, girded with a linen ephod.

19 Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 And Eli would bless Elkanah and his wife, and say, The Lord give you children of this woman for the gift she asked *and* gave to the Lord. Then they would go to their own home.

21 And the Lord visited Hannah, so that she bore three sons and two daughters. And the child Samuel grew before the Lord.

22 Now Eli was very old, and heard all that his sons did to all Israel, and how they lay with the women who served at the door of the tent of meeting.

23 And he said to them, Why do you do such things? For I hear of your evil dealings from all the people.

24 No, my sons; it is no good report which I hear the Lord's people spreading abroad.

25 If one man wrongs another, God will mediate for him; but if a man wrongs the Lord, who shall intercede for him? Yet they did not listen to their father, for it was the Lord's will to slay them.

26 Now the boy Samuel grew and was in favor both with the Lord and with men.

27 A man of God came to Eli, and said to him, Thus has the Lord said,

c) Hannah's prophetic prayer was but partially fulfilled in the king soon to be anointed by her son as the deliverer of Israel; it reaches forward to . . . the King Messiah, in Whom alone the lofty anticipations of the prophetess are to be completely realized (*Cambridge Bible*).

d) Both the Septuagint (Greek) and the Vulgate (Latin) read "His Christ" (cp. Luke 2:26).

I plainly revealed Myself to the house of your father [forefather Aaron] when they were in Egypt in bondage to Pharaoh's house.

28 Moreover, I selected him out of all the tribes of Israel to be My priest, to offer on My altar, to burn incense, to wear an ephod before Me. And I gave [from then on] to the house of your father [forefather] all the offerings of the Israelites made by fire.

29 Why then do you kick [trample upon, treat with contempt] My sacrifice and My offering, which I commanded; and honor your sons above Me by fattening yourselves upon the choicest part of every offering of My people Israel?

30 Therefore the Lord the God of Israel says, I did promise that your house and that of your father [forefather Aaron] should go in and out before Me for ever. But now the Lord says, Be it far from Me; for those who honor Me I will honor, and those who despise Me shall be lightly esteemed.

31 Behold, the time is coming when I will cut off your strength and the strength of your own father's house, that there shall not be an old man in your house.

32 And you shall behold the distress of My house, even in all the prosperity which God will give Israel, and there shall not be an old man in your house for ever.

33 Yet I will not cut off from My altar every man of yours; some shall survive to weep and mourn [over the family's ruin]; but all the increase of your house shall die in their best years. [I Sam. 22:17-20.]

34 And what befalls your two sons, Hophni and Phinehas, shall be a sign to you; in one day they both shall die. [Fulfilled, I Sam. 4:17, 18.]

35 And I will raise Me up a *faithful

priest, who shall do according to what is in My heart and mind. And I will build him a sure house; and he shall walk before My Anointed for ever. [Verse 10.]

36 Every one who is left in your house shall come crouching to him for a piece of silver and a bit of bread, and say, Put me, I pray you, into a priest's office, so I may have a piece of bread.

CHAPTER 3

NOW the boy Samuel ministered to the Lord before Eli. The word of the Lord was rare *and* precious in those days; there was no frequent *or* widely spread vision.

2 At that time Eli, whose eyesight had dimmed so that he could not see, was lying down in his own place;

3 The lamp of God had not yet gone out in the temple of the Lord, where the ark of God was, and Samuel was lying down,

4 When the Lord called, Samuel! And he answered, Here I am.

5 He ran to Eli and said, Here I am, for you called me. Eli said, I did not call you; lie down again. So he went and lay down.

6 And the Lord called again, Samuel! And Samuel arose and went to Eli, and said, Here am I, you did call me. Eli answered, I did not call, my son; lie down again.

7 Now Samuel did not yet know the Lord, and the word of the Lord was not yet revealed to him.

8 And the Lord called Samuel the third time. And he went to Eli, and said, Here I am, for you did call me. Then Eli perceived that the Lord was calling the boy.

9 So Eli said to Samuel, Go, lie down. And if He calls you, you shall say, Speak, Lord, for Your servant is

e) This person is not identified, but (as Lange's *Commentary* points out) this prophecy found its fulfillment from the standpoint of historical exposition in Samuel. Christian writers usually adopt also the Messianic interpretation. The text does not allow an exclusive reference to Christ, looking plainly as it does to the then existing order of things, but rather it points to Christ as the consummation of the blessedness which it promises.

listening. So Samuel went and lay down in his place.

10 And the Lord came, and stood, and called as at other times, Samuel! Samuel! Then Samuel answered, Speak, Lord, for Your servant is listening.

11 The Lord told Samuel, Behold, I am about to do a thing in Israel, at which both ears of all who hear it shall tingle.

12 On that day I will perform against Eli all that I have spoken concerning his house, from beginning to end.

13 And I [now] announce to him that I will judge *and* punish his house for ever for the iniquity of which he knew, for his sons were [blaspheming God] bringing curse upon themselves, and he did not restrain them.

14 Therefore I have sworn to the house of Eli, that the iniquity of Eli's house shall not be atoned for *or* purged with sacrifice or offering for ever.

15 Samuel lay until morning; then he opened the doors of the Lord's house. And [he] was afraid to tell the vision to Eli.

16 But Eli called Samuel, and said, Samuel, my son. And he answered, Here I am.

17 Eli said, What is it He told you? Pray do not hide it from me. God do so to you and more also, if you hide anything from me of all that He said to you.

18 And Samuel told him everything, hiding nothing. And Eli said, It is the Lord; let Him do what seems good to Him.

19 Samuel grew; the Lord was with him and let none of his words fall to the ground. [Cp. Josh. 23:14.]

20 And all Israel from Dan to Beer-sheba knew that Samuel was established to be a prophet of the Lord.

21 And the Lord continued to appear in Shiloh, for the Lord revealed Himself to Samuel in Shiloh in the word of the Lord.

CHAPTER 4

AND the word of [the Lord through] Samuel came to all Israel. Now Israel went out to battle against the Philistines, and encamped beside Ebenezer; the Philistines encamped at Aphek.

2 The Philistines drew up against Israel, and when the battle spread, Israel was smitten by the Philistines, who slew about 4,000 men on the *battle field*.

3 When the troops had come into the camp, the elders of Israel said, Why has the Lord smitten us today before the Philistines? Let us bring the ark of the covenant of the Lord here from Shiloh, that He may come among us and save us from the power of our enemies.

4 So the people sent to Shiloh and brought from there the ark of the covenant of the Lord of hosts, Who dwells above the cherubim: and the two sons of Eli, Hophni and Phinehas, were with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth resounded.

6 And when the Philistines heard the noise of the shout, they said, What does this great shout in the camp of the Hebrews mean? When they understood that the ark of the Lord had come into the camp,

7 The Philistines were afraid, for they said, God is come into the camp. And they said, Woe to us! For such a thing has not happened before.

8 Woe to us! Who shall deliver us out of the hand of these mighty gods? These are the gods that smote the Egyptians with every kind of plague in the wilderness.

9 Be strong, and acquit yourselves like men, O you Philistines, that you may not become servants to the Hebrews, as they have been to you: be-have yourselves like men, and fight!

10 And the Philistines fought; Israel was smitten, and they fled every man to his own home. There was a very great slaughter, for 30,000 foot soldiers of Israel fell.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain. [Foretold, I Sam. 2:34.]

12 Now a man of Benjamin ran from the battle line and came to Shiloh that day, with his clothes torn and earth on his head.

13 When he arrived, Eli was sitting by the road watching, for his heart trembled for the ark of God. When the man told the news in the city, all the city [people] cried out.

14 When Eli heard the noise of the crying, he said, What is this uproar? And the man came hastily and told Eli.

15 Now Eli was 98 years old; his eyes were dim, so he could not see.

16 The man said to Eli, I have come from the battle; I fled from the battle today. Eli said, How did it go, my son?

17 The messenger replied, Israel fled before the Philistines, and there has been a great slaughter among the people; also your two sons, Hophni and Phinehas, are dead, and the ark of God is captured.

18 And when he mentioned the ark of God, Eli fell off the seat backward by the side of the gate; his neck was broken and he died, for he was an old man, and heavy. He had judged Israel forty years.

19 Now his daughter-in-law, Phinehas' wife, was with child about to be delivered. And when she heard that the ark of God was captured, and that her father-in-law and her husband were dead, she bowed herself and gave birth; for her pains came upon her.

20 And about the time of her death the women attending her said to her, Fear not, for you have borne a son. But she did not answer or notice.

21 And she named the child Icha-

bod, saying, The glory is departed from Israel! Because the ark of God had been captured and because of her father-in-law and her husband.

22 She said, The glory is gone from Israel, for the ark of God has been taken.

CHAPTER 5

THE Philistines brought the ark of God from Ebenezer to Ashdod.

2 They took the ark of God into the house of Dagon and set it beside Dagon [their idol].

3 When they of Ashdod arose early on the morrow, behold, Dagon had fallen upon his face on the ground before the ark of the Lord. So they took Dagon and set him in his place again.

4 But when they arose early the next morning, behold, Dagon had again fallen on his face on the ground before the ark of the Lord, and [his] head and both the palms of his hands were lying cut off on the threshold; only the trunk of Dagon was left him.

5 This is the reason neither the priests of Dagon, nor any who come into Dagon's house, tread on the threshold of Dagon in Ashdod to this day.

6 But the hand of the Lord was heavy upon the people of Ashdod, and He caused [mice to spring up and there was] very deadly destruction, and He smote the people with [very painful] tumors or boils, both Ashdod and its territory.

7 When the men of Ashdod saw that it was so, they said, The ark of the God of Israel must not remain with us: for His hand is heavy on us and on Dagon our god.

8 So they sent and gathered all the lords of the Philistines to them, and said, What shall we do with the ark of the God of Israel? They answered, Let [it] be carried around to Gath. So they carried the ark of the God of Israel there.

9 But after they had carried it to Gath, the hand of the Lord was against the city, causing an exceedingly great panic [at the deaths from the plague], for He afflicted the people of the city, both small and great, and tumors *or* boils broke out on them.

10 So they sent the ark of God to Ekron. And as [it] came the people of Ekron cried out, They have brought the ark of the God of Israel to us, to slay us and our people!

11 So they sent and assembled all the lords of the Philistines, and said, Send away the ark of the God of Israel; let it return to its own place, that it may not slay us and our people. For there was a deadly panic throughout all the city; the hand of God was very heavy there.

12 The men who had not died were stricken with the very painful tumors *or* boils, and the cry of the city went up to Heaven.

CHAPTER 6

THE ark of the Lord was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord? Tell us with what we shall send it to its place.

3 And they said, If you send away the ark of the God of Israel, do not send it empty, but at least return Him a guilt offering; then you will be healed, and it will be known to you why His hand is not removed [and healing granted you].

4 Then they said, What shall be the guilt offering which we shall return to Him? They answered, Five golden tumors, and five golden mice, according to the number of the Philistine lords; for one plague was on you all, even on your lords.

5 Therefore you must make images of your tumors and of your mice that destroy the land, and give glory to the

God of Israel. Perhaps He will lighten His hand from off you and your gods and your land.

6 Why then do you harden your hearts, as the Egyptians and Pharaoh hardened their hearts? When He had done wonders *and* made a mock of them, did they not let the people go, and they departed?

7 Now then make and prepare a new cart, and two milch cows on which no yoke has ever come, and yoke the cows to the cart, but take their calves home, away from them.

8 And take the ark of the Lord and place it upon the cart, and put in a box at its side the figures of gold, which you are returning to Him as a guilt offering. Then send it away, and let it be gone.

9 And watch; if it goes up by the way of its own land to Beth-shemesh, then He has done us this great evil: but if not, then we shall know that it is not His hand that struck us, it happened to us by chance.

10 And the men did so, and took two milch cows and yoked them to the cart, and shut up their calves at home.

11 And they put the ark of the Lord on the cart, and the box with the mice of gold, and the images of their tumors.

12 And the cows went straight toward Beth-shemesh along the highway, lowing as they went, and turned not aside to the right or the left, and the Philistine lords followed them as far as the border of Beth-shemesh.

13 Now the men of Beth-shemesh were reaping their wheat harvest in the valley; and they lifted up their eyes and saw the ark, and rejoiced to see it.

14 The cart came into the field of Joshua of Beth-shemesh and stopped there. A great stone was there, and the men split up the wood of the cart and offered the cows as a burnt offering to the Lord.

15 The Levites took down the ark of the Lord, and the box beside it in

which were the figures of gold and put them upon the great stone. And the men of Beth-shemesh offered burnt offerings and sacrifices that day to the Lord.

16 When the five lords of the Philistines saw it, they returned that day to Ekron.

17 And these are the tumors of gold which the Philistines returned for a guilt offering to the Lord: one each for Ashdod, Gaza, Ashkelon, Gath and Ekron;

18 Also the mice of gold according to the number of all the cities of the Philistines belonging to the five lords, both fortified cities and country villages. The great stone, on which they set the ark of the Lord, remains as a witness to this day in the field of Joshua of Beth-shemesh.

19 And the Lord slew some of the men of Beth-shemesh, because they had looked into the ark of the Lord; He slew seventy men of them [fifty thousand men], and the people mourned, because the Lord had made a great slaughter among them.

20 And the men of Beth-shemesh said, Who is able to stand before the Lord, this holy God? And to whom shall He go away from us?

21 And they sent messengers to the inhabitants of Kiriath-jearim, saying, The Philistines have returned the ark of the Lord. Come down and take it up to you.

CHAPTER 7

SO the men of Kiriath-jearim came, and took the ark of the Lord, and brought it into the house of Abinadab on the hill, and consecrated Eleazar his son to have charge of the ark of the Lord.

2 And the ark remained in Kiriath-jearim a very long time [nearly 100 years, through Samuel's entire judgeship, Saul's reign, and well into David's, when it was brought to Jerusalem]. For it was twenty years before all the house

of Israel lamented after the Lord. [I Chron. 13:5-7.]

3 Then Samuel said to all the house of Israel, If you are returning to the Lord with all your heart, then put away the foreign gods and the Ashtaroth from among you, and direct your hearts to the Lord, and serve Him only, and He will deliver you out of the hand of the Philistines.

4 So the Israelites put away the Baals and the Ashtaroth [fem. plu.], and served the Lord only.

5 Samuel said, Gather all Israel to Mizpah, and I will pray to the Lord for you.

6 So they gathered at Mizpah, and drew water and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the Israelites at Mizpah.

7 Now when the Philistines heard that the Israelites had gathered at Mizpah, the lords of the Philistines went up against Israel. And when the Israelites heard of it they were afraid of the Philistines.

8 And the Israelites said to Samuel, Do not cease to cry to the Lord our God for us, that He will save us from the hand of the Philistines.

9 So Samuel took a sucking lamb, and offered it as a whole burnt offering to the Lord; and Samuel cried to the Lord for Israel, and the Lord answered him.

10 As Samuel was offering up the burnt offering, the Philistines drew near to attack Israel; but the Lord thundered with a great voice that day against the Philistines, and threw them into confusion; and they were defeated before Israel.

11 And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, as far as below Beth-car.

12 Then Samuel took a stone, and set it between Mizpah and Jeshanah, and called the name of it Ebenezer

[stone of help], saying, Heretofore the Lord has helped us.

13 So the Philistines were subdued, and came no more into Israelite territory. And the hand of the Lord was against the Philistines all the days of Samuel.

14 The cities the Philistines had taken from Israel were restored to Israel, from Ekron to Gath; and Israel rescued [the cities'] territory from the Philistines. There was peace also between Israel and the Amorites.

15 And Samuel judged Israel all his days.

16 And he went from year to year in circuit to Bethel, Gilgal, and Mizpah, and was judge for Israel in all those places.

17 Then he would return to Ramah, for his home was there; there he judged Israel, and there he built an altar to the Lord.

CHAPTER 8

WHEN Samuel was old, he made his sons judges over Israel.

2 Now the name of his first-born was Joel, and the name of his second, Abiah. They were judges in Beer-sheba.

3 His sons did not walk in his ways, but turned aside after gain, took bribes, and perverted justice.

4 All the elders of Israel assembled and came to Samuel at Ramah,

5 And said to him, Behold, you are old, and your sons do not walk in your ways; now appoint us a king to rule over us like all the other nations.

6 But it displeased Samuel when they said, Give us a king to govern us. And Samuel prayed to the Lord.

7 And the Lord said to Samuel, Hearken to the voice of the people in all they say to you; for they have not rejected you, but they have rejected Me, that I should not be king over them.

8 According to all the works which they have done since I brought them

up out of Egypt even to this day, forsaking Me and serving other gods, so they also do to you.

9 So listen now to their voice, only solemnly warn them, and show them the ways of the king who shall reign over them.

10 So Samuel told all the words of the Lord to the people who asked of him a king.

11 And he said, These will be the ways of the king who shall reign over you: he will take your sons and appoint them to his chariots, and to be his horsemen, and to run before his chariots.

12 He will appoint them for himself for commanders over thousands, and over fifties, and to plow his ground, and to reap his harvest, and to make his implements of war, and equipment for his chariots.

13 He will take your daughters to be perfumers, cooks, and bakers.

14 He will take your fields, your vineyards, and your olive orchards, even the best of them, and give them to his servants.

15 He will take the tenth of your grain and of your vineyards, and give to his officers and to his servants.

16 He will take your men and women servants, and the best of your cattle and your donkeys, and put them to his work.

17 He will take the tenth of your flocks, and you shall be his slaves.

18 In that day you will cry out because of your king you have chosen for yourselves; but the Lord will not hear you then.

19 Nevertheless the people refused to listen to the voice of Samuel; and they said, No! We will have a king over us,

20 That we also may be like all the nations, and that our king may govern us, and go out before us and fight our battles.

21 Samuel heard all the people's

words, and repeated them in the Lord's ears.

22 And the Lord said to Samuel, Hearken to their voice, and appoint them a king. And Samuel said to the men of Israel, Go every man to his city.

CHAPTER 9

THERE was a man of Benjamin whose name was Kish, son of Abiel, son of Zeror, son of Becorath, son of Aphiah, a Benjamite, a mighty man of wealth and valor.

2 Kish had a son named Saul, a choice young man and handsome; among all the Israelites there was not a man more handsome than he. He was a head taller than any of the people.

3 The donkeys of Kish, Saul's father, were lost. Kish said to Saul, Take a servant with you, and go, look for the donkeys.

4 And they passed through the hill country of Ephraim, and the land of Shalishah, but did not find them. Then they went through the land of Shalim, and the land of Benjamin, but did not find them.

5 And when they came to the land of Zuph, Saul said to his servant, Come, let us return, lest my father stop worrying about the donkeys and become concerned about us.

6 The servant said to him, Behold now, there is in this city a man of God, a man held in honor; all that he says surely comes true. Now let us go there. Perhaps he can show us where we should go.

7 Then Saul said to his servant, But if we go, what shall we bring the man? The bread in our sacks is gone, and there is no gift for the man of God. What have we?

8 The servant replied, I have here a quarter of a shekel of silver. I will give that to the man of God to tell us our way.

9 (Formerly in Israel, when a man

went to inquire of God, he said, Come, let us go to the seer; for he that is now called a prophet was formerly called a seer.)

10 Saul said to his servant, Well said; come, let us go. So they went to the city where the man of God was.

11 As they went up the hill to the city, they met young maidens going out to draw water, and said to them, Is the seer here?

12 They answered, He is; behold, he is just beyond you. Hurry, for he came today to the city because the people have a sacrifice today on the high place.

13 As you enter the city you will find him before he goes up to the high place to eat. The people will not eat until he comes to ask the blessing on the sacrifice. Afterward those who are invited eat. So go on up, for about now you will find him.

14 So they went up to the city, and as they were entering, behold Samuel came toward them, going up to the high place.

15 Now a day before Saul came, the Lord had revealed to Samuel in his ear,

16 Tomorrow about this time I will send you a man from the land of Benjamin, and you shall anoint him to be leader over My people Israel, and he shall save them out of the hand of the Philistines; for I have looked upon the distress of My people, because their cry has come to Me.

17 When Samuel saw Saul, the Lord told him, There is the man of whom I told you. He shall have authority over My people.

18 Then Saul came near to Samuel in the gate, and said, Tell me, where is the seer's house?

19 Samuel answered Saul, I am the seer; go up before me to the high place, for you shall eat with me today, and tomorrow I will let you go, and will tell you all that is on your mind.

20 As for your donkeys that were

lost three days ago, do not be thinking about them, for they are found. And for whom are all the desirable things of Israel? Are they not for you and for all your father's house?

21 And Saul said, Am I not a Benjaminite, of the smallest of the tribes of Israel? And is not my family the least of all the families of the clans of Benjamin? Why then do you speak this way to me?

22 Then Samuel took Saul and his servant, and brought them into the guest room [at the high place], and had them sit in the chief place among the about thirty persons who were invited. [The other people feasted outside.]

23 And Samuel said to the cook, Bring the portion which I gave you, of which I said to you, Set it aside.

24 And the cook lifted high the shoulder and what was on it [indicating that it was the priest's honored portion] and set it before Saul. [Samuel] said, See what was reserved for you. Eat; for until the hour appointed it was kept for you ever since I invited the people. So Saul ate that day with Samuel.

25 When they had come down from the high place into the city, Samuel conversed with Saul on the top of the house.

26 They arose early, and about dawn Samuel called Saul [who was sleeping] on the top of the house, saying, Up, that I may send you on your way. Saul arose, and both he and Samuel went out on the street.

27 And as they were going down to the outskirts of the city, Samuel said to Saul, Bid the servant pass on before us; and he passed on. But you stand still, first, that I may cause you to hear the Word of God.

CHAPTER 10

THEN Samuel took the vial of oil, and poured it on Saul's head, and kissed him, and said, Has not the Lord

anointed you to be prince over His heritage Israel?

2 When you have left me today, you will meet two men by Rachel's tomb in the territory of Benjamin at Zelzah, and they will say to you, The donkeys you sought are found, and your father has quit caring about them, and is anxious for you, asking, What shall I do about my son?

3 Then you will go on from there and you will come to the oak of Tabor, and three men going up to God at Bethel will meet you there, one carrying three kids, another carrying three loaves of bread, and another carrying a skin-bottle of wine.

4 They will greet you and give you two loaves of bread, which you shall accept from their hand.

5 After that you will come to the hill of God, where the garrison of the Philistines is; and when you come to the city you will meet a company of prophets coming down from the high place with harp, tambourine, flute, and lyre, before them, prophesying.

6 Then the Spirit of the Lord will come upon you mightily and you will show yourself a prophet with them: and you will be turned into another man.

7 When these signs meet you, do whatever you find to be done, for God is with you.

8 You shall go down before me to Gilgal; and behold, I will come down to you to offer burnt offerings and to sacrifice peace offerings. You shall wait seven days, until I come to you and show you what you shall do.

9 And when [Saul] had turned his back to leave Samuel, God gave him another heart; and all these signs came to pass that day.

10 When they came to the hill [Gibeah], behold, a band of prophets met him; and the Spirit of God came mightily upon him, and he spoke under divine inspiration among them.

11 And when all who knew Saul

before saw that he spoke by inspiration among the [schooled] prophets, the people said one to another, What has come over [him, who is nobody but] the son of Kish? Is Saul also among the prophets?

12 One of the same place answered, But who is the father of the others? So it became a proverb, Is Saul also among the prophets?

13 When [Saul] had ended his inspired speaking, he went to the high place.

14 Saul's uncle said to him and to his servant, Where did you go? And Saul said, To look for the donkeys, and when we found them nowhere, we went to Samuel.

15 Saul's uncle said, Tell me, what did Samuel say to you?

16 And Saul said to his uncle, He told us plainly that the donkeys were found. But of the matter of the kingdom, of which Samuel spoke, he told him nothing.

17 And Samuel called the people together to the Lord at Mizpah,

18 And said to the Israelites, Thus says the Lord God of Israel, It was I Who brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians and of all kingdoms that oppressed you.

19 But you have this day rejected your God, Who Himself saves you from all your calamities and distresses; and you have said to Him, No! Set a king over us. So now present yourselves before the Lord by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken [probably by lot].

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken. But when they looked for him, he could not be found.

22 Therefore they inquired of the

Lord further, if the man would yet come back. And the Lord answered, Behold, he has hidden himself among the baggage. [Exod. 28:30.]

23 They ran and brought him from there. And when he stood among the people, he was a head taller than any of them.

24 And Samuel said to all the people, Do you see him whom the Lord has chosen, that none like him is among all the people? And all the people shouted, and said, Long live the king!

25 Then Samuel told the people the manner of the kingdom [defining the position of the king in relation to God and to the people], and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, each one to his home.

26 Saul also went home to Gibeah; and there went with him a band of valiant men, whose hearts God had touched.

27 But some worthless fellows said, How can this man save us? And they despised him, and brought him no gift. But he held his peace *and* was as if deaf.

CHAPTER 11

AND Nahash the Ammonite went up and besieged Jabesh-gilead; and all the men of Jabesh said to Nahash, Make a treaty with us, and we will serve you.

2 But Nahash the Ammonite told them, On this condition I will make a treaty with you, that I thrust out all your right eyes, and thus lay disgrace on all Israel.

3 The elders of Jabesh said to Nahash, Give us seven days' time, that we may send messengers through all the territory of Israel. Then, if there is no man to save us, we will come out to you.

4 Then messengers came to Gibeah of Saul, and told the news in the ears

of the people; and all the people wept aloud.

5 Now Saul came after the oxen out of the field; and [he] said, What ails the people that they are weeping? And they told him the words of the men of Jabesh.

6 The Spirit of God came mightily upon Saul when he heard those tidings, and his anger was greatly kindled.

7 And he took a yoke of oxen and cut them in pieces and sent them throughout all the territory of Israel by the hands of messengers, saying, Whoever does not come forth after Saul and Samuel, so shall it be done to his oxen! And terror from the Lord fell on the people, and they came out with one consent.

8 And he numbered them at Bezek, and the Israelites were 300,000, and the men of Judah 30,000.

9 The messengers who came were told, Say to the men of Jabesh-gilead, Tomorrow by the time the sun is hot, you shall have help. The messengers came and reported to the men of Jabesh, and they were glad.

10 So the men of Jabesh said to Nahash, Tomorrow we will come out to you, and you may do with us all that seems good to you.

11 Next day Saul put the men in three companies; and they came into the midst of the enemy's camp in the [darkness of the] morning watch, and slew the Ammonites until midday, and the survivors were scattered, so that no two of them remained together.

12 The people said to Samuel, Who is he who said, Shall Saul reign over us? Bring the men, that we may put them to death.

13 But Saul said, There shall not a man be put to death this day; for today the Lord has brought deliverance to Israel.

14 Samuel said to the people, Come, let us go to Gilgal, and there renew the kingdom.

15 All the people went to Gilgal, and there they made Saul king before the Lord; and there they sacrificed peace offerings before the Lord, and there Saul and all the men of Israel rejoiced greatly.

CHAPTER 12

AND Samuel said to all Israel, I have listened to you in all that you have said to me, and have made a king over you.

2 And now, behold, the king walks before you: and I am old and gray, and behold, my sons are with you: and I have walked before you from my childhood to this day.

3 Here I am; testify against me before the Lord and Saul his anointed. Whose ox or donkey have I taken? Or whom have I defrauded or oppressed? Or of whose hand have I received any bribe to blind my eyes? Tell me and I will restore it to you.

4 And they said, You have not defrauded us, or oppressed us, or taken anything from any man's hand.

5 And Samuel said to them. The Lord is witness against you, and His anointed is witness this day, that you have not found anything in my hand. And they answered, He is witness.

6 And Samuel said to the people. It is the Lord Who appointed Moses and Aaron and brought your fathers up out of Egypt.

7 Now present yourselves, that I may plead with you before the Lord concerning all the righteous acts of the Lord, which He did to you and to your fathers.

8 When Jacob and his sons had come into Egypt [and the Egyptians oppressed them], and your fathers cried to the Lord, then the Lord sent Moses and Aaron, who brought forth your fathers out of Egypt, and made them dwell in this place.

9 But when they forgot the Lord their God, He sold them into the hand of Sisera, commander of Hazor's army,

and into the hand of the Philistines, and of the king of Moab; and they fought those foes.

10 And they cried to the Lord, saying, We have sinned, because we have forsaken the Lord, and have served the Baals and Ashtaroth; but now deliver us from the hand of our enemies, and we will serve You.

11 And the Lord sent Jerubbaal, and Barak, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and you dwelt safely.

12 But when you saw that Nahash king of the Ammonites came against you, you said to me, No! A king shall reign over us, when the Lord your God was your King!

13 Now see the king whom you have chosen, and for whom you have asked; behold, the Lord has set a king over you.

14 If you will revere *and* fear the Lord and serve Him and hearken to His voice and not rebel against His commandment, and if both you and your king will follow the Lord your God, it will be well.

15 But if you will not hearken to the Lord's voice, but rebel against His commandment, then the hand of the Lord will be against you, as it was against your fathers.

16 So stand still and see this great thing the Lord will do before your eyes now.

17 Is it not wheat harvest today? I will call to the Lord, and He will send thunder and rain; that you shall know and see that your wickedness is great, which you have done in the sight of the Lord, in asking a king for yourselves.

18 So Samuel called to the Lord, and He sent thunder and rain that day; and all the people greatly feared the Lord and Samuel.

19 And [they] all said to Samuel,

Pray for your servants to the Lord your God, that we may not die; for we have added to all our sins this evil, to ask for us a king.

20 And Samuel said to the people, Fear not; you have indeed done all this evil; yet turn not aside from following the Lord, but serve Him with all your heart;

21 And turn not aside after vain *and* worthless things which cannot profit or deliver you, for they are empty *and* futile.

22 The Lord will not forsake His people, for His great name's sake, for it has pleased Him to make you a people for Himself.

23 Moreover as for me, far be it from me that I should sin against the Lord by ceasing to pray for you; but I will instruct you in the good and right way.

24 Only fear the Lord, and serve Him faithfully with all your heart; for consider how great are the things He has done for you.

25 But if you still do wickedly, both you and your king shall be swept away.

CHAPTER 13

SAUL was [*forty*] years old when he began to reign; and when he had reigned two years over Israel,

2 Saul chose 3,000 men of Israel; 2,000 were with [him] in Michmash and the hill country of Bethel, and 1,000 with Jonathan in Gibeah of Benjamin; the rest of the men he sent away, each one to his home.

3 Jonathan smote the Philistine garrison at Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear!

4 All Israel heard that Saul had defeated the Philistine garrison, and also that Israel had become an abomination to the Philistines. And the people were called out to join Saul at Gilgal.

f) The complete numbers in this verse are missing in the Hebrew. The word "forty" is supplied by the best available estimate.

5 And the Philistines gathered to fight with Israel, 30,000 chariots and 6,000 horsemen, and troops like sand on the seashore in multitude. They came up and encamped at Michmash, east of Beth-aven.

6 When the men of Israel saw that they were in a tight situation (for their troops were hard pressed), they hid in caves, holes, rocks, tombs, and pits or cisterns.

7 Some Hebrews had gone over Jordan to the land of Gad and Gilead. As for Saul, he was still in Gilgal, and all the people followed him trembling.

8 Saul waited seven days, according to the set time Samuel had appointed. But Samuel had not come to Gilgal, and the people were scattering from Saul.

9 So Saul said, Bring me a burnt offering and peace offerings. And he offered the burnt offering [which he was forbidden to do].

10 And just as he finished sacrificing the burnt offering, behold, Samuel came! Saul went out to meet and greet him.

11 Samuel said, What have you done? Saul said, Because I saw that the people were scattering from me, and that you did not come within the days appointed, and that the Philistines were assembled at Michmash,

12 I thought, The Philistines will come down now upon me to Gilgal, and I have not made supplication to the Lord; so I forced myself to offer a burnt offering.

13 And Samuel said to Saul, You have done foolishly! You have not kept the commandment of the Lord your God, which He commanded you; for the Lord would have established your kingdom over Israel for ever;

14 But now your kingdom shall not continue. The Lord has sought out [David] a man after His own heart, and the Lord has commanded him to be prince *and* ruler over His people,

because you have not kept what the Lord commanded you.

15 And Samuel went up from Gilgal to Gibeah of Benjamin. And Saul numbered the people that were left with him, *only* about 600.

16 Saul and Jonathan his son, and the people with them, remained in Gibeah of Benjamin; but the Philistines encamped at Michmash.

17 And raiders came out of the Philistine camp in three companies; one company turned toward Ophrah, to the land of Shual;

18 Another turned toward Beth-horon, and another toward the border overlooking the valley of Zeboim toward the wilderness.

19 Now there was no metal worker to be found throughout all the land of Israel; for the Philistines said, Lest the Hebrews make them swords or spears;

20 But each of the Israelites had to go down to the Philistines to get his plowshare, mattock, axe, or sickle sharpened;

21 And the price for plowshares and mattocks was a pim, and a third of a shekel for axes and for setting goads. [So that blunt edges resulted for the sickles, mattocks, forks, axes, and goads.]

22 So on the day of battle neither sword nor spear was found in the hand of any of the men who were with Saul and Jonathan; but Saul and Jonathan his son had them.

23 And the garrison of the Philistines went out to the pass of Michmash.

CHAPTER 14

ONE day Jonathan son of Saul said to his armor-bearer, Come, let us go over to the Philistine garrison, on the other side. But he did not tell his father.

2 Saul was remaining in the outskirts of Gibeah under a pomegranate tree

g) See footnote on 1 Sam. 27:10.

in Migron; and with him were about 600 men,

3 And Ahiah son of Ahitub, Ichabod's brother, son of Phinehas, son of Eli, the Lord's priest in Shiloh, wearing the ephod. And the people did not know Jonathan was gone.

4 Between the passes by which Jonathan sought to go over to the Philistine garrison, there was a rocky crag on the one side and a rocky crag on the other side; one was named Bozez, and the other Seneh.

5 The one crag rose on the north in front of Michmash, and the other on the south in front of Geba.

6 And Jonathan said to his young armor-bearer, Come, and let us go over to the garrison of these uncircumcised; it may be that the Lord will work for us; for there is nothing to prevent the Lord from saving by many or by few.

7 And his armor-bearer said to him, Do all that is in your mind; I am with you in whatever you think [best].

8 Jonathan said, We will pass over to these men, and we will let them see us.

9 If they say to us, Wait until we come to you, then we will stand still in our place, and will not go up to them.

10 But if they say, Come up to us, we will go up; for the Lord has delivered them into our hand, and this will be our sign.

11 So they both let the Philistine garrison see them. And the Philistines said, Behold, the Hebrews are coming out of the holes where they have hid themselves.

12 The garrison men said to Jonathan and his armor-bearer, Come up to us, and we will show you a thing. Jonathan said to his armor-bearer, Come up after me, for the Lord has given them into Israel's hand.

13 Then Jonathan climbed up on his hands and feet, his armor-bearer after him; and the enemy fell before Jonathan, and his armor-bearer killed them after him.

14 And that first slaughter, which Jonathan and his armor-bearer made, was about twenty men, within about a half acre of land, which a yoke of oxen might plow.

15 And there was trembling and panic in the [Philistine] camp, in the field, and among all the men; the garrison, and even the raiders trembled; the earth quaked, and it became a terror from God.

16 Saul's watchmen in Gibeah of Benjamin looked, and behold, the multitude melted away, and went hither and thither.

17 Then Saul said to the men with him, Number, and see who is gone from us. When they numbered, behold, Jonathan and his armor-bearer were missing.

18 Saul said to Ahijah, Bring here the ark of God, for at that time the ark of God was with the children of Israel.

19 While Saul talked to the priest, the tumult in the Philistine camp kept increasing. Then Saul said to the priest, Withdraw your hand.

20 Then Saul and all the people with him rallied and went into the battle, and behold, every [Philistine's] sword was against his fellow in wild confusion.

21 Moreover the Hebrews who were with the Philistines before that time, who went up with them into the camp from the country round about, even they also turned to be with the Israelites who were with Saul and Jonathan.

22 Likewise all the men of Israel who had hid themselves in the hill country of Ephraim, when they heard that the Philistines fled, they also went after them in hot pursuit in the battle.

23 So the Lord delivered Israel that day, and the battle passed beyond Beth-aven.

24 But the men of Israel were distressed that day; for Saul had caused them to take an oath, saying, Cursed be the man who eats any food until evening and I have taken vengeance on

my enemies. So none of the men tasted any food.

25 And all they of the land came to a wood; and there was honey on the ground.

26 When the men entered the wood, behold, the honey was dripping; but no man tasted it, for the men feared the oath.

27 But Jonathan had not heard when his father charged the people with the oath. So he dipped the end of the rod in his hand into a honeycomb, and put it to his mouth; and his [weary] eyes brightened.

28 Then one of the men told him, Your father strictly charged the men with an oath, saying, Cursed be the man who eats any food today. And the people were exhausted *and* faint.

29 Then Jonathan said, My father has troubled the land; see how my eyes have brightened, because I tasted a little of this honey.

30 How much better if the men had eaten freely today of the spoil of their enemies which they found; for the slaughter of the Philistines has not been great.

31 They smote the Philistines that day from Michmash to Aijalon. And the people were very faint.

32 [When night came and the oath expired] the men flew upon the spoil. They took sheep, oxen, and calves, slew them on the ground, and ate them [raw] with the blood.

33 Then Saul was told, Behold, the men are sinning against the Lord by eating with the blood. And he said, You have transgressed; roll a great stone to me here.

34 Saul said, Disperse yourselves among the people, and tell them, Bring me every man his ox, or his sheep, and butcher them here, and eat; and sin not against the Lord by eating the blood. So all the men brought each one his ox that night, and butchered them there.

35 And Saul built an altar to the

Lord; it was the first altar he built to the Lord.

36 Then Saul said, Let us go down after the Philistines by night, and seize and plunder them until daylight, and let us not leave a man of them. They said, Do whatever seems good to you. Then the priest said, Let us draw near here to God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? Will You deliver them into the hand of Israel? But He did not answer him that day.

38 Then Saul said, Draw near, all the chief of the people; and let us see how this sin [causing God's silence] arose today.

39 For, as the Lord lives, Who delivers Israel, though it be in Jonathan my son, he shall surely die. But not a man among all the people answered him.

40 Then he said to all Israel, You be on one side, and I and Jonathan my son will be on the other side. The people said to Saul, Do what seems good to you.

41 Therefore Saul said to the Lord, the God of Israel, Give a perfect lot *and* show the right. And Saul and Jonathan were taken [by lot], but the other men went free.

42 Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.

43 Saul said to Jonathan, Tell me what you have done. And Jonathan said, I tasted a little honey with the end of the rod that was in my hand. And lo, I must die.

44 Saul answered, God do so and more also; for you shall surely die, Jonathan.

45 But the people said to Saul, Shall Jonathan, who has wrought this great deliverance to Israel, die? God forbid! As the Lord lives, there shall not one hair of his head perish, for he has wrought this great deliverance with

God this day. So the people rescued Jonathan, and he did not die.

46 Then Saul ceased pursuing the Philistines, and they went to their own place.

47 When Saul took over the kingdom of Israel, he fought against all his enemies on every side: Moab, the Ammonites, Edom; the kings of Zobah, and the Philistines. Wherever he turned he made it worse for them.

48 He did valiantly, and smote the Amalekites, and delivered Israel out of the hands of those who plundered them.

49 Now Saul's sons were Jonathan, Ishvi, and Malchi-shua; and the names of his two daughters were, of the first-born, Merab; and of the younger, Michal.

50 The name of Saul's wife was Ahinoam daughter of Ahimaaz. The commander of his army was Abner son of Ner, Saul's uncle.

51 Kish the father of Saul and Ner the father of Abner were sons of Abiel.

52 There was severe war against the Philistines all the days of Saul, and whenever Saul saw any mighty or [outstandingly] courageous man, he attached him to himself.

CHAPTER 15

SAMUEL told Saul, The Lord sent me to anoint you king over His people Israel. Now listen and heed the words of the Lord.

2 Thus says the Lord of hosts, I have considered *and* will punish what Amalek did to Israel, how he set himself against him in the way, when [Israel] came out of Egypt.

3 Now go and smite Amalek, and utterly destroy all they have; do not spare them, but kill both man and woman, infant and suckling, ox and sheep, camel and donkey.

4 So Saul assembled the men and numbered them at Telaim, 200,000 men on foot, and 10,000 men of Judah.

5 And Saul came to the city of Amalek, and laid wait in the valley.

6 Saul warned the Kenites, Go, depart, get down from among the Amalekites, lest I destroy you with them; for you showed kindness to all the Israelites when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 Saul smote the Amalekites from Havilah as far as Shur, that is east of Egypt.

8 And he took Agag the king of the Amalekites alive, though he utterly destroyed all the rest of the people with the sword.

9 Saul and the people spared Agag, and the best of the sheep, oxen, fatlings, lambs, and all that was good, and would not utterly destroy them; but all that was undesirable or worthless they destroyed utterly.

10 Then the word of the Lord came to Samuel, saying,

11 I regret making Saul king, for he has turned back from following Me, and has not performed My commands. And Samuel was grieved *and* angry [with Saul], and he cried to the Lord all night.

12 When Samuel rose early to meet Saul in the morning, he was told, Saul came to Carmel, and behold, he set up for himself a monument or trophy [of his victory], and passed on, and went down to Gilgal.

13 And Samuel came to Saul, and Saul said to him, Blessed be you of the Lord. I have performed what the Lord ordered.

14 And Samuel said, What then means this bleating of the sheep in my ears, and the lowing of the oxen which I hear?

15 Saul said, They have brought them from the Amalekites; for the people spared the best of the sheep and oxen, to sacrifice to the Lord your God; but the rest we have utterly destroyed.

16 Then Samuel said to Saul, Stop!

I will tell you what the Lord said to me tonight. Saul said to him, Say on.

17 Samuel said, When you were small in your own sight, were you not made the head of the tribes of Israel, and the Lord anointed you king over Israel?

18 And the Lord sent you on a mission, and said, Go, utterly destroy the sinners, the Amalekites, and fight against them until they are consumed.

19 Why then did you not obey the voice of the Lord, but swooped down upon the plunder and did evil in the Lord's sight?

20 Saul said to Samuel, Yes, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things to be utterly destroyed, to sacrifice to the Lord your God in Gilgal.

22 Samuel said, Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim (good luck images). Because you have rejected the word of the Lord, He also has rejected you from being king.

24 And Saul said to Samuel, I have sinned; for I have transgressed the commandment of the Lord and your words, because I feared the people and obeyed their voice.

25 Now, I pray you, pardon my sin, and go back with me, that I may worship the Lord.

26 And Samuel said to Saul, I will not return with you, for you have rejected the word of the Lord, and the Lord has rejected you from being king over Israel.

27 And as Samuel turned to go

away, Saul seized the skirt of Samuel's mantle, and it tore.

28 And Samuel said to him. The Lord has torn the kingdom of Israel from you this day, and has given it to a neighbor of yours, who is better than you.

29 And also the Strength of Israel will not lie or repent; for He is not a man, that He should repent.

30 Saul said, I have sinned; yet honor me now, I pray you, before the elders of my people and before Israel, and return with me, that I may worship the Lord your God.

31 So Samuel turned back after Saul; and Saul worshiped the Lord.

32 Then Samuel said, Bring here to me Agag, king of the Amalekites. And Agag came to him cheerfully. And Agag said, Surely the bitterness of death is past.

33 Samuel said, As your sword has made women childless, so shall your mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 Then Samuel went to Ramah, and Saul went up to his house in Gibeah of Saul.

35 And Samuel came no more to see Saul to the day of his death, but Samuel grieved over Saul; and the Lord repented that he had made Saul king over Israel.

CHAPTER 16

THE Lord said to Samuel, How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil; I will send you to Jesse the Bethlehemite; for I have provided for Myself a king among his sons.

2 Samuel said, How can I go? If Saul hears it, he will kill me. And the Lord said, Take a heifer with you, and say, I have come to sacrifice to the Lord.

3 And invite Jesse to the sacrifice, and I will show you what you shall do;

and you shall anoint for Me him I name to you.

4 And Samuel did what the Lord said, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Have you come peaceably?

5 And he said, Peaceably. I have come to sacrifice to the Lord; consecrate yourselves, and come with me to the sacrifice. And he consecrated Jesse and his sons, and called them to the sacrifice.

6 When they had come, he looked on Eliab [the eldest son], and said, Surely the Lord's anointed is before Him.

7 But the Lord said to Samuel, Look not on his appearance or at the height of his stature, for I have rejected him; for the Lord sees not as man sees; for man looks on the outward appearance, but the Lord looks on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. But Samuel said, Neither has the Lord chosen this one.

9 Then Jesse made Shammah pass by. Samuel said, Nor has the Lord chosen him.

10 Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, The Lord has not chosen any of these.

11 Then [he] said to Jesse, Are all your sons here? [Jesse] said, There is yet the youngest; he is tending the sheep. Samuel said to Jesse, Send for him, for we will not sit down to eat until he is here.

12 Jesse sent and brought him. David had reddish hair *and* fair skin, beautiful eyes, and was fine looking. The Lord said [to Samuel], Arise, anoint him; this is he.

13 Then Samuel took the horn of oil, and anointed David in the midst of his brothers; and the Spirit of the Lord came mightily upon David from that day forward. And Samuel arose and went to Ramah.

14 But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord tormented *and* troubled him.

15 Saul's servants said to him, Behold, an evil spirit from God torments you.

16 Let our lord now command your servants here before you to find a man who plays skillfully on the lyre, and when the evil spirit from God is upon you, he will play it, and you will be well.

17 Saul told his servants, Find me a man who plays well, and bring him to me.

18 One of the young men said, I have seen a son of Jesse the Bethlehemite, who plays skillfully, a valiant man, a man of war, prudent in speech *and* eloquent, an attractive person, and the Lord is with him.

19 So Saul sent messengers to Jesse, and said, Send me David your son, who is with the sheep.

20 And Jesse took a donkey loaded with bread, a skin of wine, and a kid, and sent them by David his son to Saul.

21 And David came to Saul, and served him. Saul became very fond of him, and he became his armor-bearer.

22 Saul sent to Jesse, saying, Let David remain in my service, for he pleases me.

23 And when the evil spirit from God was upon Saul, David took a lyre and played it; so Saul was refreshed and became well, and the evil spirit left him.

CHAPTER 17

NOW the Philistines gathered their armies for battle, and were assembled at Soco, which belongs to Judah, and encamped between Soco and Azekah in Ephes-dammim.

2 Saul and the men of Israel were encamped in the valley of Elah, and drew up in battle array against the Philistines.

3 And the Philistines stood on a mountain on one side, and Israel stood on a mountain on the other side, with a valley between them.

4 And a champion went out of the camp of the Philistines, named Goliath of Gath, whose height was six cubits and a span [almost ten feet].

5 And he had a bronze helmet on his head, and wore a coat of mail; and the coat weighed 5,000 shekels of bronze.

6 He had bronze shin-armor on his legs, and a bronze javelin across his shoulders.

7 And the shaft of his spear was like a weaver's beam; his spear's head weighed 600 shekels of iron; and a shield-bearer went before him.

8 Goliath stood and shouted to the ranks of Israel, Why have you come out to draw up for battle? Am I not a Philistine and you servants of Saul? Choose a man for you, and let him come down to me.

9 If he is able to fight with me and kill me, then we will be your servants; but if I prevail against him and kill him, then you shall be our servants and serve us.

10 And the Philistine said, I defy the ranks of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed and greatly afraid.

12 David was the son of an Ephrathite of Bethlehem in Judah, named Jesse, who had eight sons. [Jesse] in the days of Saul was old, advanced in years.

13 [His] three eldest sons had followed Saul into battle. Their names were Eliab the first-born, next Abinadab, and third Shammah.

14 David was the youngest; the three eldest followed Saul,

15 But David went back and forth from Saul to feed his father's sheep at Bethlehem.

16 The Philistine came out morning

and evening, presenting himself forty days.

17 And Jesse said to David his son, Take for your brothers an ephah of this parched grain, and these ten loaves, and carry them quickly to your brothers at the camp.

18 Also take these ten cheeses to the commander of their thousand. See how your brothers fare and bring some token from them.

19 Now Saul, and the brothers, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

20 So David rose up early next morning, left the sheep with a keeper, took the provisions, and went, as Jesse had commanded him; and he came to the encampment as the host going forth to the battle ground shouted the battle cry.

21 And Israel and the Philistines put the battle in array, army against army.

22 David left his packages in the care of the baggage keeper, and ran into the ranks, and came and greeted his brothers.

23 As they talked, behold, Goliath the champion, the Philistine of Gath, came forth from the Philistine ranks and spoke the same words as before, and David heard him.

24 And all the men of Israel, when they saw the man, fled from him, terrified.

25 And the Israelites said, Have you seen this man who has come out? Surely he has come out to defy Israel, and the man who kills him the king will enrich with great riches, and will give him his daughter, and make his father's house free [from taxes and service] in Israel.

26 And David said to the men standing by him, What shall be done for the man who kills this Philistine, and takes away the reproach from Israel? For who is this uncircumcised

Philistine, that he should defy the armies of the living God?

27 And the [men] told him, Thus shall it be done for the man who kills him.

28 Now Eliab his eldest brother heard what he said to the men; and Eliab's anger was kindled against David, and he said, Why did you come here? With whom have you left those few sheep in the wilderness. I know your presumption and evilness of heart for you came down that you might see the battle.

29 And David said, What have I done now? Was it not a harmless question?

30 And David turned away from Eliab to another, whom he asked the same question, and again the men gave him the same answer.

31 When David's words were heard, they were repeated to Saul, and he sent for him.

32 David said to Saul, Let no man's heart fail because of this Philistine; your servant will go out and fight with him.

33 And Saul said to David, You are not able to go to fight against this Philistine. You are only an adolescent, and he has been a warrior from his youth.

34 And David said to Saul, Your servant kept his father's sheep, and when there came a lion, and again a bear, and took a lamb out of the flock,

35 I went out after him, and smote him and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and killed him.

36 Your servant killed both the lion and the bear; and this uncircumcised Philistine shall be as one of them, for he has defied the armies of the living God!

37 David said, The Lord, Who delivered me out of the paw of the lion and out of the paw of the bear, He will deliver me out of the hand of this

Philistine. And Saul said to David, Go, and the Lord be with you!

38 Then Saul clothed David with his armor; he put a bronze helmet on his head, and clothed him with a coat of mail.

39 And David girded his sword over his armor. Then he tried to go, but could not, for he was not used to it. And David said to Saul, I cannot go with these, for I am not used to them. And David took them off.

40 Then he took his staff in his hand, and chose five smooth stones out of the brook, and put them in his shepherd's [lunch] bag [a whole kid's skin, slung from his shoulder], in his scrip; and his sling was in his hand, and he drew near the Philistine.

41 The Philistine came on and drew near to David, the man who bore the shield going before him.

42 And when the Philistine looked around and saw David, he scorned *and* despised him; for he was but an adolescent, with a healthy reddish color, and a fair face.

43 And the Philistine said to David, Am I a dog, that you should come to me with sticks? And the Philistine cursed David by his gods.

44 The Philistine said to David, Come to me and I will give your flesh to the birds of the air and the beasts of the field.

45 Then said David to the Philistine, You come to me with a sword, a spear, and a javelin; but I come to you in the name of the Lord of hosts, the God of the ranks of Israel, Whom you have defied.

46 This day the Lord will deliver you into my hand; and I will smite you, and cut off your head; and I will give the corpses of the army of the Philistines this day to the birds of the air and the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the Lord saves not with sword and

spear; for the battle is the Lord's, and He will give you into our hand.

48 When the Philistine came forward to meet David, David ran quickly toward the battle line to meet the Philistine.

49 David put his hand in his bag, and took out a stone and slung it, and it struck the Philistine, sinking into his forehead, and he fell on his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and struck down the Philistine, and slew him. But no sword was in David's hand,

51 So he ran and stood over the Philistine, took his sword and drew it out of its sheath, and killed him, and cut off his head with it. When the Philistines saw their mighty champion was dead, they fled.

52 And the men of Israel and Judah rose with a shout and pursued the Philistines as far as Gath and the gates of Ekron, so the wounded Philistines fell along the way from Sha-araim as far as Gath and Ekron.

53 The Israelites returned from pursuit of the Philistines and plundered their tents.

54 David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.

55 When Saul saw David go out against the Philistine, he said to Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As your soul lives, O king, I cannot tell.

56 And the king said, Inquire whose son the stripling is.

57 When David returned from killing Goliath the Philistine, Abner brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, Whose son are you, young man? And David answered, I am the son of your servant Jesse of Bethlehem.

CHAPTER 18

WHEN David had finished speaking to Saul, the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own life.

2 Saul took David that day, and would not let him return to his father's house.

3 Then Jonathan made a covenant with David, because he loved him as his own life.

4 And Jonathan stripped himself of the robe that was on him, and gave it to David, and his armor, even to his sword, his bow, and his girdle.

5 And David went out wherever Saul sent him, and he prospered *and* behaved himself wisely; and Saul set him over the men of war, and it was satisfactory both to the people and to Saul's servants.

6 As they were coming home, when David returned from killing the Philistine, the women came out of all the Israelite towns, singing and dancing, to meet King Saul, with timbrels, songs of joy, and instruments of music.

7 And the women responded, as they laughed *and* frolicked, saying, Saul has slain his thousands, and David his ten thousands.

8 And Saul was very angry, for the saying displeased him; and he said, They have ascribed to David ten thousands, and to me they have ascribed but thousands. What more can he have but the kingdom?

9 And Saul [jealously] eyed David from that day forward.

10 Next day an evil spirit from God came mightily upon Saul, and he raved [madly] in his house, while David played with his hand, as at other times; and there was a javelin in Saul's hand.

11 And Saul cast the javelin; for he thought, I will pin David to the wall. And David evaded him twice.

12 Saul was afraid of David, be-

cause the Lord was with him, but had departed from Saul.

13 So Saul removed David from him, and made him his commander over a thousand; and he went and came before the people.

14 David acted wisely in all his ways *and* succeeded, and the Lord was with him.

15 When Saul saw how capable *and* successful David was, he stood in awe of him.

16 But all Israel and Judah loved David, for he went and came before them.

17 Saul said to David, My elder daughter Merab I will give you as wife; only serve me courageously and fight the Lord's battles. For Saul thought, Let not my hand, but the Philistines' hand, be upon him.

18 David said to Saul, Who am I, and what is my life or my father's family in Israel, that I should be the king's son-in-law?

19 But at the time when Merab Saul's daughter should have been given to David, she was given to Adriel the Meholathite as wife.

20 Now Michal Saul's daughter loved David; and they told Saul, and it pleased him.

21 Saul thought, I will give her to him that she may be a snare to him, and that the hand of the Philistines may be against him. So Saul said to David a second time, You shall now be my son-in-law.

22 And Saul commanded his servants to speak to David privately and say, The king delights in you, and all his servants love you; now then become [his] son-in-law.

23 Saul's servants told those words to David. David said, Does it seem to you a light thing to be a king's son-in-law, seeing I am a poor man, and lightly esteemed?

24 And the servants of Saul told him what David said.

25 Saul said, Say this to David, The

king wants no dowry, but a hundred foreskins of the Philistines, to avenge him of the king's enemies. But Saul thought to make David fall by the Philistines' hand.

26 When his servants told David these words, it pleased [him] well to be the king's son-in-law. Before the days expired,

27 David went, he and his men, and slew two hundred Philistine men; and brought their foreskins, and gave them in full number to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter as wife.

28 When Saul saw and knew that the Lord was with David, and that Michal [his] daughter loved him,

29 Saul was still more afraid of David; and Saul became David's constant enemy.

30 Then the Philistine princes came out to battle; and when they did so, David had more success *and* behaved himself more wisely than all Saul's servants; so that his name was very dear *and* highly esteemed.

CHAPTER 19

NOW Saul told Jonathan his son and all his servants, that they must kill David.

2 But Jonathan Saul's son delighted much in David, and he told David, Saul my father is seeking to kill you. Now therefore, take heed to yourself in the morning, and stay in a secret place and hide yourself.

3 And I will go out and stand beside my father in the field where you are, and I will converse with my father about you; and if I learn anything I will tell you.

4 And Jonathan spoke good of David to Saul his father, and said to him, Let not the king sin against his servant David, for he has not sinned against you, and his deeds have been of good service to you.

5 For he took his life in his hand

and slew the Philistine, and the Lord wrought a great deliverance for all Israel; you saw it and rejoiced; why then will you sin against innocent blood and kill David without a cause?

6 Saul heeded Jonathan and swore, As the Lord lives, David shall not be slain.

7 So Jonathan called David, and told him all these things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

8 Then there was war again; and David went out and fought with the Philistines, and made a great slaughter among them, and they fled before him.

9 Then an evil spirit from the Lord came upon Saul, as he sat in his house with his spear in his hand; and David was playing [the lyre] with his hand.

10 Saul sought to pin David to the wall with the spear, but he slipped away, so that Saul struck the spear into the wall. Then David fled, and escaped that night.

11 Saul sent messengers that night to David's house to watch him that he might kill him in the morning. But Michal, David's wife, told him, If you do not save your life tonight, tomorrow you will be killed.

12 So Michal let David down through the window; and he fled and escaped.

13 And Michal took the teraphim [household good-luck image] and laid it in the bed, put a pillow of goats' hair at its head, and covered it with a bedspread.

14 And when Saul sent messengers to take David, she said, He is sick.

15 Then Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers came in, behold, there was an image in the bed, with a pillow of goats' hair at its head.

17 Saul said to Michal, Why have you deceived me so, and sent away my

enemy, so that he has escaped? Michal answered Saul, He said to me, Let me go; why should I kill you?

18 So David fled, and escaped, and came to Samuel at Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, Behold, David is at Naioth in Ramah.

20 And Saul sent messengers to take David; and when they saw the company of the prophets prophesying, and Samuel standing as appointed head over them, the Spirit of God came upon the messengers of Saul, and they also prophesied.

21 When it was told Saul, he sent other messengers, and they also prophesied. And Saul sent messengers again the third time, and they also prophesied.

22 Then Saul himself went to Ramah, and came to a great well that is in Secu; and he asked, Where are Samuel and David? And was told, They are at Naioth in Ramah.

23 So he went on to Naioth in Ramah; and the Spirit of God came upon him also, and as he went on he prophesied, until he came to Naioth in Ramah.

24 He took off his royal robes, and prophesied before Samuel and lay down stripped thus all that day and night. So they say, Is Saul also among the prophets? [1 Sam. 10:10.]

CHAPTER 20

DAVID fled from Naioth in Ramah, and came and said to Jonathan, What have I done? Of what am I guilty? What is my sin before your father, that he seeks my life?

2 Jonathan said, God forbid! You shall not die. My father does nothing great or small but what he tells me; and why should [he] hide this thing from me? It is not so.

3 But David replied, Your father certainly knows that I have found

favor in your eyes; and he thinks, Let not Jonathan know this, lest he be grieved. But truly as the Lord lives, and as your soul lives, there is but a step between me and death.

4 Then Jonathan said to David, Whatever you desire, I will do for you.

5 David said to Jonathan, Tomorrow is the new moon, and I should not fail to sit at the table with the king; but let me go, that I may hide myself in the field till the third day at evening.

6 If your father misses me at all, then say, David earnestly asked leave of me that he might run to Bethlehem his city; for there is a yearly sacrifice there for all the family.

7 If he says, All right, then it will be well with your servant; but if he is angry, then be sure that evil is determined by him.

8 Therefore deal kindly with your servant, for you have brought [me] into a covenant of the Lord with you. But if there is guilt in me, kill me yourself; for why should you bring me to your father?

9 And Jonathan said, Far be it from you! If I knew that evil was determined for you by my father, would I not tell you?

10 Then said David to Jonathan, Who will tell me if your father answers you roughly?

11 Jonathan said, Come, let us go into the field. So they went into the field.

12 Jonathan said to David, The Lord, the God of Israel be witness. When I have sounded my father about this time tomorrow, or the third day, behold, if he is well inclined toward David, and I do not send and let you know it,

13 The Lord do so and much more to Jonathan. But if it please my father to do you harm, then I will disclose it to you, and send you away, that you may go in safety. And the Lord be with you, as He has been with my father.

14 While I am still alive you shall not only show me the loving-kindness of the Lord that I die not,

15 But also you shall not cut off your kindness from my house for ever; no, not when the Lord has cut off every enemy of David from the face of the earth.

16 So Jonathan made a covenant with the house of David, saying, And the Lord will require that this covenant be kept at the hand of David's enemies.

17 And Jonathan caused David to swear again, by his love for him, for Jonathan loved him as he loved his own life.

18 Then Jonathan said to David, Tomorrow is the new moon; and you will be missed, for your seat will be empty.

19 On the third day you will go quickly, and come to the place where you hid yourself when the matter was in hand, and remain by the stone Ezel.

20 And I will shoot three arrows on the side of it, as though I shot at a mark.

21 And I will send a lad, saying, Go, find the arrows. If I expressly say to the lad, Look, the arrows are on this side of you, take them; then you are to come, for it is safe for you and there is no danger, as the Lord lives.

22 But if I say to the youth, Look, the arrows are beyond you, then go; for the Lord has sent you away.

23 And as touching the matter of which you and I have spoken, behold, the Lord is between you and me for ever.

24 So David hid himself in the field; and when the new moon came, the king sat down to eat food.

25 The king sat, as at other times, on his seat by the wall; and Jonathan sat opposite, and Abner sat by Saul's side, but David's place was empty.

26 Yet Saul said nothing that day; for he thought, Something has befallen him, he is not clean; surely he is not clean.

27 But on the morrow, the second day after the new moon, David's place was empty; and Saul said to Jonathan his son, Why has not the son of Jesse come to the meal, either yesterday or today?

28 And Jonathan answered, David earnestly asked leave of me to go to Bethlehem.

29 He said, Let me go, I pray, for our family holds a sacrifice in the city; and my brother commanded me to be there. Now, if I have found favor in your eyes, let me get away and see my brothers. That is why he has not come to the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said to him, You son of a perverse, rebellious woman, do not I know that you have chosen the son of Jesse to your own shame, and to the shame of your mother who bore you?

31 For as long as the son of Jesse lives upon the earth you shall not be established nor your kingdom. So now send and bring him to me, for he shall surely die.

32 Jonathan answered Saul his father, Why should he be killed? What has he done?

33 But Saul cast his spear at him to smite him, by which Jonathan knew that his father had determined to kill David.

34 So Jonathan arose from the table in fierce anger and ate no food that second day of the month, for he grieved for David, because his father had disgraced him.

35 In the morning Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said to his lad, Run, find the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37 When the lad came to the place where Jonathan had shot the arrow, Jonathan called to [him], Is not the arrow beyond you?

38 And Jonathan cried after the lad,

Make speed, haste, stay not! The lad gathered up the arrows, and came to his master.

39 But the lad knew nothing; only Jonathan and David knew the matter.

40 Jonathan gave his weapons to his lad, and told him, Go, carry them to the city.

41 And as soon as the lad was gone, David arose from beside the heap of stones, and fell on his face to the ground, and bowed himself three times. And they kissed one another, and wept with one another, until David got control of himself.

42 And Jonathan told David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord shall be between me and you, and between my descendants and yours for ever. And Jonathan arose and departed into the city.

CHAPTER 21

THEN David went to Nob, to Ahimelech the priest; and Ahimelech was afraid at meeting David, and said to him, Why are you alone, and no man with you?

2 David said to Ahimelech the priest, The king has charged me with a matter and has told me, Let no man know anything of the mission on which I send you, and with what I have charged you. I have appointed the young men to a certain place.

3 Now what do you have on hand? Give me five loaves of bread, or what you may have.

4 And the priest answered David, There is no common bread on hand, but there is hallowed bread; if the young men have kept themselves at least from women.

5 And David told the priest, Truly women have been kept from us about these three days, since I came out, and the food bags *and* utensils of the young men are clean, and although the bread will be used in a secular way, it will be set apart in the clean bags.

6 So the priest gave him holy bread; for there was no bread there but the showbread, which was taken from before the Lord, to put hot bread in its place the day when it was taken away.

7 Now a certain man of Saul's servants was there that day, detained before the Lord; his name was Doeg, an Edomite, the chief of Saul's herdsman.

8 David said to Ahimelech, Do you have at hand a sword or spear? The king's business required haste, and I brought neither my sword nor my weapons with me.

9 The priest said, The sword of Goliath the Philistine, whom you slew in the valley of Elah, see, it is here wrapped in a cloth behind the ephod; if you will take that, do so, for there is no other here. And David said, There is none like that; give it to me.

10 David arose, and fled that day from Saul, and went to Achish king of Gath.

11 The servants of Achish said to him, Is not this David the king of the land? Did they not sing one to another of him in dances, Saul has slain his thousands, and David his ten thousands?

12 David took these words to heart and was much afraid of Achish king of Gath.

13 And he changed his behavior before them, and pretended to be insane in their [Philistine] hands, and scribbled on the gate doors, and drooled on his beard.

14 Then said Achish to his servants, You see the man is mad; why then have you brought him to me?

15 Have I need of mad men, that you bring this fellow to play the mad man in my presence? Shall this fellow come into my house?

CHAPTER 22

SO David departed, and escaped to the cave Adullam: and when his brothers and all his father's house heard it, they went down there to him.

2 And every one in distress, or in debt, or discontented, gathered to him; and he became a commander over them; and there were with him about 400 men.

3 And David went from there to Mizpah of Moab; and he said to the king of Moab, Let my father [of Moabite descent] and my mother, I pray, come out [of Judah] and be with you, till I know what God will do for me. [Cp. Ruth 4:13, 17.]

4 And he brought them before the king of Moab, and they dwelt with him all the while that David was in the mountain-fastness [in Moab].

5 Then the prophet Gad said to David, Do not remain in the stronghold; leave, and get into the land of Judah. So David left and went into the forest of Hareth.

6 Saul heard that David was discovered, and the men that were with him. Saul was sitting in Gibeah under the tamarisk tree on the height, his spear in his hand, and all his servants standing about him.

7 Saul said to his servants who stood about him, Hear now, you Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all commanders of thousands and hundreds,

8 That all of you have conspired against me? No one discloses to me when my son makes a league with the son of Jesse; none of you is sorry for me or discloses that my son has stirred up my servant against me, to lie in wait, as this day?

9 Then Doeg the Edomite, who stood with Saul's servants, said, I saw the son of Jesse come to Nob, to Ahimelech, son of Ahitub.

10 And [Ahimelech] inquired of the Lord for him, and gave him provisions and the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the

priests who were at Nob; and they all came to the king.

12 Saul said, Hear now, you son of Ahitub. He replied, Here I am, my lord.

13 Saul said to him, Why have you conspired against me, you and the son of Jesse, giving him bread, and a sword, and inquiring of God for him, so he could rise against me, to lie in wait, as this day?

14 Then Ahimelech answered the king, And who is so faithful among all your servants as David, who is the king's son-in-law, and is taken into your council, and honored in your house?

15 Have I only today begun inquiring of God for him? No! Let not the king impute any wrong to his servant, nor to all the house of my father; for your servant has known nothing of all this, little or much.

16 [Saul] said, You shall surely die, Ahimelech, you and all your father's house.

17 And the king said to the guard that stood about him, Turn, and slay the Lord's priests; because their hand also is with David, and because they knew that he fled, and did not disclose it to me. But the servants of the king would not put forth their hand against the Lord's priests.

18 The king said to Doeg, You turn and fall upon the priests. And Doeg the Edomite turned, and attacked the priests, and slew that day eighty-five persons who wore the priest's linen ephod.

19 And Nob, the city of the priests, he smote with the sword; both men and women, children and sucklings, oxen and donkeys and sheep, he put to the sword.

20 And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

21 And Abiathar told David that Saul had slain the Lord's priests.

22 David said to Abiathar, I knew

that day when Doeg the Edomite was there, that he would surely tell Saul. I have occasioned the death of all your father's house.

23 Stay with me, fear not; for he who seeks my life seeks your life; but with me you shall be safeguarded.

CHAPTER 23

THEN they told David, Behold, the Philistines are fighting against Keilah, and are robbing the threshing floors.

2 So David inquired of the Lord, Shall I go and attack these Philistines? And the Lord said to David, Go, smite the Philistines, and save Keilah.

3 David's men said to him, Behold, we are afraid here in Judah. How much more then if we come to Keilah against the armies of the Philistines?

4 Then David inquired of the Lord again. And the Lord answered him, Arise, go down to Keilah, for I will deliver the Philistines into your hand.

5 So David and his men went to Keilah, and fought the Philistines with a great slaughter, and brought away their cattle. So David delivered the people of Keilah.

6 When Abiathar son of Ahimelech fled to David at Keilah, he came with an ephod in his hand.

7 Now it was told Saul that David had come to Keilah. Saul said, God has delivered him into my hand; for he is shut in by going into a town that has gates and bars.

8 Saul summoned all the men for war, to go to Keilah to besiege David and his men.

9 David knew that Saul was plotting evil against him; and he said to Abiathar the priest, Bring the ephod here.

10 Then David said, O Lord, the God of Israel, Your servant has surely heard that Saul intends to come and destroy the city of Keilah on my account.

11 Will the men of Keilah deliver me into his hand? Will Saul come

down, as Your servant has heard? O Lord God of Israel, I beseech You, tell Your servant. And the Lord said, He will come down.

12 Then David asked, Will the men of Keilah deliver me and my men into Saul's hand? The Lord said, They will deliver you up.

13 Then David and his men, about 600, arose and left Keilah, going wherever they could go. When Saul was told David had escaped from Keilah, he gave up going there.

14 David remained in the wilderness strongholds, in the hill country of the Wilderness of Ziph. Saul sought him every day, but God did not give him into his hand.

15 David saw that Saul had come out to seek his life. David was in the Wilderness of Ziph in the wood [at Horesh].

16 And Jonathan Saul's son rose, and went into the wood, to David [at Horesh], and strengthened his hand in God.

17 He said to him, Fear not; the hand of Saul my father shall not find you. You shall be king over Israel, and I shall be next to you; Saul my father knows that too.

18 And they two made a covenant before the Lord. And David remained in the wood [at Horesh], and Jonathan went to his house.

19 Then the Ziphites came to Saul at Gibeah, saying, Does not David hide himself with us in strongholds in the wood [at Horesh], on the hill of Hachilah, which is south of Jeshimon?

20 Now come down, O king, according to all your heart's desire to come down, and our part shall be to deliver him into the king's hand.

21 And Saul said, The Lord bless you, for you have compassion on me.

22 Go, make yet more sure, and know and see where his haunt is, and who has seen him there; for I am told he deals very craftily.

23 See and take note of all his hid-

ing places, and come back to me with the certain facts, and I will go with you. If he is in the land, I will search him out among all the thousands of Judah.

24 So they arose, and went to Ziph ahead of Saul. Now David and his men were in the wilderness of Maon, in the Arabah south of Jeshimon.

25 Saul and his men went to seek him. And David was told; so he went down to the rock in the wilderness of Maon and stayed. When Saul heard that, he pursued David in the wilderness of Maon.

26 And Saul went on one side of the mountain, and David and his men on the other side of the mountain. And David made haste to get away for fear of Saul; for Saul and his men were surrounding [him] and his men to capture them.

27 But a messenger came to Saul, saying, Make haste and come, for the Philistines have made a raid on the land.

28 So Saul returned from pursuing David, and went against the Philistines. So they called that place the Rock of Escape.

29 David went up from there, and dwelt in the strongholds of Engedi.

CHAPTER 24

WHEN Saul returned from following the Philistines, he was told, Behold, David is in the wilderness of Engedi.

2 Then Saul took 3,000 chosen men out of all Israel, and went to seek David and his men among the Rocks of the Wild Goats.

3 He came to the sheepfolds on the way, where there was a cave; and Saul went in to relieve himself. Now David and his men were sitting in the cave's innermost recesses.

4 David's men said to him, Behold the day of which the Lord said to you, Lo, I will deliver your enemy into your hand, and you shall do to him as

seems good to you. Then David arose [in the darkness] and stealthily cut off the skirt of Saul's robe.

5 Afterward, David's heart smote him, because he had cut off Saul's skirt.

6 He said to his men, The Lord forbid that I should do this to my master, the Lord's anointed, to put my hand out against him, when he is the anointed of the Lord.

7 So David checked his men with these words, and did not let them rise against Saul. But Saul rose up and left the cave, and went on his way.

8 David also arose afterward, and went out of the cave, and called after Saul, saying, My lord the king! And when Saul looked behind him, David bowed with his face to the earth, and did obeisance.

9 And David said to Saul, Why do you listen to the words of men who say, David seeks to do you harm?

10 Lo, your eyes have seen how the Lord gave you today into my hand in the cave. Some told me to kill you, but I spared you. I said, I will not put forth my hand against my lord; for he is the Lord's anointed.

11 See, my father, see the skirt of your robe in my hand. Since I cut off the skirt of your robe and did not kill you, you know and see that there is no evil or treason in my hands. I have not sinned against you, yet you hunt my life to take it.

12 The Lord judge between me and you, and the Lord avenge me upon you; but my hand shall not be upon you.

13 As the proverb of the ancients says, Out of the wicked comes forth wickedness; but my hand shall not be against you.

14 After whom is the king of Israel come out? After whom do you pursue? After a dead dog! After a flea!

15 May the Lord be judge, and judge between me and you, and see,

plead my cause, and deliver me out of your hand. [Ps. 142.]

16 When David had said this to Saul, Saul said, Is this your voice, my son David? And Saul lifted up his voice and wept.

17 He said to David, You are more upright in God's eyes than I, for you have repaid me good, and I have rewarded you evil.

18 You have declared today how you have dealt well with me, for when the Lord gave me into your hand you did not kill me.

19 For if a man finds his enemy, will he let him go away unharmed? Therefore may the Lord reward you with good for what you have done for me this day.

20 And now, lo, I well know that you shall surely be king, and that the kingdom of Israel shall be established in your hand.

21 Swear now therefore to me by the Lord, that you will not cut off my descendants after me, and that you will not destroy my name out of my father's house.

22 David gave Saul his oath, and Saul went home; but David and his men got up to the stronghold.

CHAPTER 25

NOW Samuel died; and all the Israelites assembled and mourned for him, and buried him at his house in Ramah. David arose, and went to the wilderness of Paran.

2 A very rich man was in Maon, whose possessions *and* business were in Carmel. He had 3,000 sheep and 1,000 goats, and he was shearing his sheep in Carmel.

3 The man's name was Nabal, and his wife's name was Abigail; she was a woman of good understanding, and beautiful. But the man was rough and evil in his doings; he was a Calebite.

4 David heard in the wilderness that Nabal was shearing his sheep.

5 And David sent out ten young

men, and said to [them], Go up to Carmel to Nabal, and greet him in my name;

6 And salute him thus: Peace be to you and to your house and to all that you have.

7 I have heard that you have shearers. Now your shepherds have been with us, and we did them no harm, and they missed nothing, all the time they were in Carmel.

8 Ask your young men, and they will tell you. Therefore let my young men find favor in your sight, for we come at an opportune time. Pray, give whatever you have at hand to your servants and to your son David.

9 And when David's young men came, they said all this to Nabal in the name of David, and then paused.

10 And Nabal answered David's servants, and said, Who is David? Who is the son of Jesse? There are many servants nowadays each breaking away from his master.

11 Shall I then take my bread, and my water, and my meat that I have killed for my shearers, and give it to men, when I do not know where they belong?

12 So David's young men turned away, and came and told him all that was said.

13 And David said to his men, Every man gird on his sword. And they did so, and David also girded on his sword; and there went up after David about 400 men, and 200 remained with the baggage.

14 But one of Nabal's young men told Abigail, Nabal's wife, Behold, David sent messengers out of the wilderness to salute our master; and he railed at them.

15 But David's men were very good to us, and we were not harmed, nor did we miss anything as long as we went with them, when we were in the fields;

16 They were a wall to us night and

day, all the time we were with them keeping the sheep.

17 So know this and consider what you will do; for evil is determined against our master and all his house; for he is such a wicked man one cannot speak to him.

18 Then Abigail made haste, and took 200 loaves, two skins of wine, five sheep ready dressed, five measures of parched grain, 100 clusters of raisins, and 200 cakes of figs, and laid them on donkeys.

19 And she said to her servants, Go on before me; behold, I come after you. But she did not tell her husband Nabal.

20 As she rode on her donkey she came down hidden by the mountain, and behold, David and his men came down opposite her, and she met them.

21 Now David had said, Surely in vain have I protected all that this fellow has in the wilderness, so that nothing was missed of all that belonged to him; and he has repaid me evil for good.

22 God do so and more also to David, if I leave of all who belong to him one male alive by morning.

23 When Abigail saw David, she hastened and lighted off the donkey, and fell before David on her face, and did obeisance.

24 Kneeling at his feet she said, Upon me alone let this guilt be, my lord; and let your handmaid, I pray, speak in your presence, and hear the words of your handmaid.

25 Let not my lord, I pray, regard this foolish *and* wicked fellow Nabal, for as his name is, so is he; Nabal [foolish, wicked] is his name, and folly is with him. But I your handmaid did not see my lord's young men whom you sent.

26 So now, my lord, as the Lord lives, and as your soul lives, seeing that the Lord has prevented you from blood guiltiness, and from avenging yourself with your own hand, now let your

enemies and those who seek to do evil to my lord be as Nabal.

27 And now this gift which your handmaid has brought my lord, let it be given to the young men who follow my lord.

28 Forgive, I pray you, the trespass of your handmaid; for the Lord will certainly make my lord a sure house; because my lord is fighting the Lord's battles, and evil has not been found in you all your days.

29 Though man be risen up to pursue you and to seek your life, yet the life of my lord shall be bound in the living bundle with the Lord your God. And the lives of your enemies, them shall He sling out, as out of the center of a sling.

30 And when the Lord has done to my lord according to all the good that He has promised concerning you, and has made you ruler over Israel,

31 This shall be no staggering grief to you, or cause for pangs of conscience to my lord, either that you have shed blood without cause, or that my lord has avenged himself. And when the Lord has dealt well with my lord, then [earnestly] remember your handmaid.

32 And David said to Abigail, Blessed be the Lord God of Israel, Who sent you this day to meet me.

33 And blessed be your discretion and advice, and blessed be you, who have kept me today from blood guiltiness and from avenging myself with my own hand.

34 For as the Lord God of Israel lives, Who has prevented me from hurting you, if you had not hurried and come to meet me, surely by morn-

ing there would not have been left so much as one male to Nabal.

35 So David accepted what she had brought him, and said to her, Go up in peace to your house; see, I have hearkened to your voice and have granted your petition.

36 And Abigail came to Nabal; and behold, he was holding a feast in his house, like the feast of a king; and his heart was merry, for he was very drunk; so she told him nothing at all until the morning light.

37 But in the morning, when the wine was gone out of Nabal, and his wife told him these things, his heart died within him, and he became [paralyzed, helpless as] a stone.

38 And about ten days after that, the Lord smote Nabal and he died.

39 When David heard that Nabal was dead, he said, Blessed be the Lord, Who has pleaded the cause of my reproach at the hand of Nabal, and kept His servant from evil. For the Lord has returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him as his wife.

40 And when the servants of David had come to Abigail at Carmel, they said to her, David sent us to you, to take you to him to be his wife.

41 And she arose, and bowed herself to the earth, and said, Behold, let your handmaid be a servant to wash the feet of the servants of my lord.

42 And Abigail hastened and arose, and rode on a donkey, with five of her maids who followed her, and she went after the messengers of David, and became his wife.

43 David also took Ahinoam of

b) Whenever God's inspired Word says "(earnestly) remember," one is certain to miss something if he does not stop, look, and really listen to what the Holy Spirit is wanting to tell him — or her. "(Earnestly) remember" Abigail, the woman whom God has specifically held up as a pattern of right behavior in an unfortunate marriage. Here are a dozen vital questions answered through Abigail's example. She could not have known that thousands of years later people in similar circumstances would become "more than conquerors" because of her, but God knew. Study her until you know her God-given secrets of success: then pass them on to the people who are letting an unfortunate marriage wreck them, rather than sanctify them for service. In *Through the Bible Day by Day*, F. B. Meyer said, "Never let the evil disposition of one mate hinder the devotion and grace of the other. Never let the difficulties of your home lead you to abdicate your throne. Do not step down to the level of your circumstances, but lift them to your own high calling in Christ. (He not conformed . . . be transformed. Rom. 12:1, 2)."

ezreel; and they both became his wives.

44 Saul had given Michal his daughter, David's wife, to Phalti son of Gai, who was of Gallim.

CHAPTER 26

THE Ziphites came to Saul at Gibeah, saying, Does not David hide himself on the hill of Hachilah, east of Jeshimon?

2 So Saul arose and went down to the wilderness of Ziph, with 3,000 chosen men of Israel, to seek David there.

3 Saul encamped on the hill of Hachilah, which is beside the road east of Jeshimon. But David remained in the wilderness; and when he saw that Saul came after him into the wilderness,

4 David sent out spies, and learned that Saul had actually come.

5 David arose, and came to the place where Saul had encamped, and saw where Saul lay with Abner son of Ner, commander of his army; and Saul was lying in the encampment, with the army encamped around him.

6 Then David said to Ahimelech the Gittite, and to Abishai son of Zeruiah, brother of Joab, Who will go down with me into the camp of Saul? And Abishai said, I will go down with you.

7 So David and Abishai went to the army by night; and there Saul lay sleeping within the encampment, with his spear stuck in the ground at his head, and Abner and the army lay around about him.

8 Then said Abishai to David, God has given your enemy into your hand this day. Now therefore let me smite him to the earth at once with one stroke of the spear, and I will not strike him twice.

9 David said to Abishai, Do not destroy him; for who can raise his hand against the Lord's anointed, and be guiltless?

10 David said, As the Lord lives,

[He] will smite him; or his day will come to die; or he will go down in battle and perish.

11 The Lord forbid that I should raise my hand against the Lord's anointed; but take now the spear that is at his head, and the bottle of water, and let us go.

12 So David took the spear and the bottle of water from Saul's head, and they got away; and no man saw, or knew, or wakened, for they were all asleep because of a deep sleep from the Lord that had fallen upon them.

13 Then David went over to the other side, and stood on the top of the mountain afar off, a great space being between them;

14 David called to the army and Abner son of Ner, Will you answer, Abner? Abner replied, Who are you, calling [and disturbing] the king?

15 David said to Abner, Are you not a valiant man? Who is like you in Israel? Why then have you not guarded your lord the king? For one of the people came in [to your camp] to destroy the king your lord.

16 This thing is not good that you have done. As the Lord lives, you deserve to die, because you have not guarded your master, the Lord's anointed. And now see where the king's spear is, and the bottle of water that was at his head.

17 And Saul knew David's voice, and said, Is this your voice, my son David? And David said, My voice, my lord, O king!

18 And David said, Why does my lord thus pursue his servant? What have I done? Or what evil is in my hand [tonight]?

19 Now therefore, I pray, let my lord the king hear the words of his servant. If the Lord has stirred you up against me, let Him accept an offering; but if it is men, cursed be they before the Lord; for they have driven me out this day that I should have no share in

the inheritance of the Lord, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth away from the presence of the Lord; for the king of Israel is come out to seek one flea, as when one hunts a partridge in the mountains.

21 Then said Saul, I have sinned; return, my son David; for I will no more do you harm, because my life was precious in your eyes this day. Behold, I have 'played the fool, and have erred exceedingly.

22 David answered, See, the king's spear! Let one of the young men come and get it.

23 The Lord rewards every man for his righteousness and his faithfulness; for the Lord delivered you into my hand today, but I would not stretch forth my hand against the Lord's anointed.

24 And, behold, as your life was precious today in my sight, so let my life be precious in the sight of the Lord, and let Him deliver me out of all tribulation.

25 Then Saul said to David, May you be blessed, my son David; you will both do mightily and surely prevail. So David went on his way, and Saul returned to his place.

CHAPTER 27

BUT David said in his heart, I shall now perish one day by the hand of Saul; there is nothing better for me than that I should escape into the land of the Philistines; then Saul will de-

spair of seeking me any more within the borders of Israel, and I shall escape out of his hand.

2 So David arose, and went over with the 600 men who were with him, to Achish son of Maach, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, and David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's widow.

4 When it was told Saul that David had fled to Gath, he sought for him no more.

5 And David said to Achish, If I have now found favor in your eyes, let me be given a place to dwell in some country town; for why should your servant live in the royal city with you?

6 Then Achish gave David the town of Ziklag that day. Therefore Ziklag belongs to the kings of Judah to this day.

7 The time David dwelt in the Philistines' country was a year and four months.

8 Now David and his men went up and made attacks on the Geshurites, Girzites, and Amalekites [enemies of Israel Joshua had failed to exterminate]. For from of old those nations inhabited the land, as one goes to Shur, even to the land of Egypt. [Deut. 25:19; Josh. 13:1, 2, 13.]

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, oxen, donkeys, camels, and the apparel, and returned to Achish.

10 Achish would ask, Against whom have you made a raid today? And

i) "When for a moment a man is off guard, in all probability you will know more truth about him than in all his attempts either to reveal himself or to hide himself. The ever-present consciousness, habitually hidden, flashes forth. Later, he may apologize, and say he did not mean what he said. The fact is that he was surprised into saying what he was constantly thinking. In all probability Saul had never said that before, and would never say it again; but he had been thinking it for a long time — 'I played the fool.' There is no escape for any man, as long as reason continues, from the naked truth about himself. He may practice deceit so skillfully as not only to hide himself from his fellow men, but in his unutterable folly to imagine he has hidden himself from God; but he can never hide himself from himself. In some moment of stress and strain, he says what he has been thinking all the time . . . Ere Saul knew it, he had said, 'Behold, I have played the fool.' That is the whole story of the man" (*G. Campbell Morgan, quoted by J. Sidlow Baxter in Explore the Book*).

David would reply, 'Against the South of Judah, or of the Jerahmeelites, or of the Kenites.

11 And David saved neither man or woman alive, to bring tidings to Gath, thinking, Lest they should say about us, So did David, and so will he do as long as he dwells in the Philistines' country.

12 And Achish believed David, saying, He has made his people Israel utterly abhor him; so he shall be my servant always.

CHAPTER 28

IN those days the Philistines gathered their forces for war against Israel. Achish said to David, Understand that thou and your men shall go with me to battle.

2 David said to Achish, All right, thou shalt know what your servant can do. Achish said to David, Therefore I will make you my bodyguard always.

3 Now Samuel was dead, and all Israel had mourned for him and buried him in Ramah, his own city. And Saul had put the mediums and the wizards out of the land.

4 And the Philistines assembled, and came and encamped at Shunem; and Saul gathered all Israel, and they encamped at Gilboa.

5 When Saul saw the Philistine host, he was afraid; his heart trembled greatly.

6 When Saul inquired of the Lord, he refused to answer him, either by dreams, or by Urim [a symbol worn by the priest, when seeking the will of God for Israel], or by the prophets. [Prov. 1:24-30.]

7 Then Saul said to his servants, Find me a woman who is a medium

[between the living and the dead], that I may go and inquire of her. His servants said, Behold, there is a woman who is a medium at Endor.

8 So Saul disguised himself, put on other raiment, and he and two men with him went and came to the woman at night. He said to her, Perceive for me by the familiar spirit, and bring up for me the dead person whom I shall name to you.

9 The woman said, See here, you know what Saul has done, how he has cut off those who are mediums and the wizards, out of the land. Why then do you lay a trap for my life to cause my death?

10 And Saul swore to her by the Lord, saying, As the Lord lives, there shall no punishment come to you for this.

11 The woman said, Whom shall I bring up for you? He said, Bring up Samuel for me.

12 And when the woman saw Samuel she screamed, and she said to Saul, Why have you deceived me? For you are Saul!

13 The king said to her, Be not afraid; what do you see? The woman said to Saul, I see a god [terrorizing superhuman being] coming up out of the earth!

14 He said to her, In what form is he? And she said, An old man comes up, covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and made obeisance.

15 And Samuel said to Saul, Why have you disturbed me, to bring me up? Saul answered, I am bitterly distressed; for the Philistines make war against me, and God has departed

How could David be "a man after God's own heart" (13:14) and lie and deceive like that? God hates lying (Prov. 12:22), and those who deal in falsehood and deception are to be excluded from Heaven (Rev. 22:15). The truth is that David had gone through such a long period of persecution and threatening circumstances that he had fallen into a bit of mistrust of God Himself. God had sworn to make him king, to rid him of his enemies, to give him a sure house; yet here he was in a panic, concluding God had forsaken him and that if he was to remain alive he must manage it himself. It was very dishonoring to God. But God was standing by His stricken child, waiting for the moment when he would realize his own utter helplessness and turn in blessed surrender to the almighty arms of Him who had been watching over him all along. That time came at Ziklag, when in the bitterest hour of his life, we are told, "But David encouraged and strengthened himself in the Lord" (30:6), truly "a man after God's own heart."

from me, and answers me no more, either by prophets, or by dreams. Therefore I have called you, that you may make known to me what I shall do.

16 Samuel said, Why then do you ask of me, seeing the Lord has turned from you and has become your enemy?

17 The Lord has done to you as He said through me He would do; for [He] has torn the kingdom out of your hand and given it to your neighbor, David. [1 Sam. 15:22-28.]

18 Because you did not obey the voice of the Lord, or execute His fierce wrath upon Amalek, therefore the Lord has done this thing to you this day.

19 Moreover the Lord will also give Israel with you into the hand of the Philistines; and tomorrow you and your sons shall be with me [among the dead]. The Lord also will give the army of Israel into the hand of the Philistines.

20 Then immediately Saul fell full length upon the earth floor [of the medium's house], and was exceedingly afraid because of Samuel's words. There was no strength in him, for he had eaten nothing all day and all night.

21 The woman came to Saul, and seeing that he was greatly troubled, she said to him, Behold, your handmaid has obeyed you, and I have put my life in my hand, and have listened to what you said to me.

22 So now, I pray you, listen also to the voice of your handmaid, and let me set a morsel of food before you, and eat, so you may have strength when you go your way.

23 But he said, I will not eat. But his servants, together with the woman, urged him, and he heeded their words. So he arose from the ground, and sat upon the bed.

24 The woman had a fat calf in the house; she hurried and killed it, and took flour, kneaded it, and baked unleavened bread.

25 Then she brought it before Saul and his servants, and they ate. Then they rose up, and went away that night.

CHAPTER 29

NOW the Philistines gathered all their forces at Aphek; and the Israelites encamped by the fountain in Jezreel.

2 As the Philistine lords were passing on by hundreds and by thousands, and David and his men were in the rear with Achish,

3 The Philistine princes said, What are these Hebrews doing here? Achish said to the Philistine princes, Is not this David, servant of Saul king of Israel, who has been with me these days and years, and I have found no fault in him since he deserted to me unto this day?

4 And the Philistine princes were angry with Achish, and they said to him, Make this fellow return, that he may go again to his place which you have assigned him, and let him not go down with us to battle, lest in the battle he become an adversary to us. For how could David reconcile himself to his master? Would it not be with the heads of the men here?

5 Is not this David, of whom they sang to one another in dances. Saul slew his thousands, and David his ten thousands?

6 Then Achish called David, and said to him, Surely, as the Lord lives, you have been honest and upright, and for you to go out and come in with me in the army is good in my sight, for I have found no evil in you from the day of your coming to me to this day. Yet the lords do not approve of you.

7 So return now, and go peaceably, so not to displease the Philistine lords.

8 David said to Achish, But what have I done? And what have you found in your servant as long as I have been with you to this day, that

I may not go fight against the enemies of my lord the king?

9 And Achish said to David, I know that you are as blameless in my sight as an angel of God; nevertheless the princes of the Philistines have said, He shall not go up with us to the battle.

10 So now rise up early in the morning with your master's servants who have come with you, and as soon as you are up and have light, depart.

11 So David and his men rose up early in the morning, to return to the land of the Philistines. But the Philistines went up to Jezreel [to fight against Israel].

CHAPTER 30

NOW when David and his men came home to Ziklag on the third day, they found that the Amalekites had made a raid on the South and on Ziklag, and had struck Ziklag, and burned it with fire,

2 And had taken the women and all who were there, both great and small, captive. They killed no one, but carried them off, and went on their way.

3 So David and his men came to the town, and behold, it was burned; and their wives and sons and daughters were taken captive.

4 Then David and the men with him lifted up their voices and wept, until they had no more strength to weep.

5 David's two wives also had been taken captive, Ahinoam the Jezreelitess, and Abigail the widow of Nabal the Carmelite.

6 David was greatly distressed; for the men spoke of stoning him, because the soul of them all was bitterly grieved, each man for his sons and daughters; but David encouraged and strengthened himself in the Lord his God.

7 David said to Abiathar the priest, Ahimelech's son, I pray you, bring me the ephod. And Abiathar brought him the ephod.

8 And David inquired of the Lord, saying, Shall I pursue this troop? Shall I overtake them? The Lord answered him, Pursue; for you shall surely overtake them, and without fail recover all.

9 So David went, he and the 600 men with him, and came to the brook Besor; there those remained who were left behind.

10 But David pursued, he and 400 men, for 200 stayed behind who were too exhausted and faint to cross the brook Besor.

11 They found an Egyptian in the field, and brought him to David, and gave him bread and he ate, and water to drink,

12 And a piece of a cake of figs, and two clusters of raisins; and when he had eaten, his spirit returned to him; for he had eaten no food, or drunk any water, three days and three nights.

13 And David said to him, To whom do you belong? And from where have you come? He said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.

14 We had made a raid on the South of the Cherethites, and upon that which belongs to Judah, and upon the South of Caleb; and we burned Ziklag with fire.

15 And David said to him, Can you take me down to this band? And he said, Swear to me by God that you will neither kill me nor deliver me into the hands of my master, and I will bring you down to this band.

16 And when he had brought David down, behold, the raiders were spread abroad over all the land, eating and drinking and dancing, because of all the great spoil they had taken from the land of the Philistines, and from the land of Judah.

17 And David smote them from twilight even to the evening of the next day, and not a man of them escaped,

except 400 youths who rode camels and fled.

18 David recovered all that the Amalekites had taken, and rescued his two wives.

19 Nothing was missing, small or great, sons or daughters, spoil, or anything that had been taken; David recovered all.

20 Also David captured all the flocks and herds [which the enemy had]; and the people drove those animals before him, and said, This is David's spoil.

21 And David came to the 200 men, who were so exhausted *and* faint that they could not follow [him] and had been left at the brook Besor [with the baggage]. They came to meet David and those with him, and when he came near to the men, he saluted them.

22 Then all the wicked and base men who went with David, said, Because they did not go with us, we will give them nothing of the spoil we have recovered, except that every man may lead away his wife and children and depart.

23 David said, You shall not do so, my brethren, with what the Lord has given us; He has preserved us, and has delivered into our hand the troop that came against us.

24 Who would listen to you in this matter? For as is the share of him who goes into the battle, so shall his share be who stays by the baggage. They shall share alike.

25 And from that day to this he made it a statute and ordinance for Israel.

26 When David came to Ziklag, he sent part of the spoil to the elders of Judah, his friends, saying, Here is a gift for you of the spoil of the enemies of the Lord:

27 For those in Bethel, Ramoth of the Negeb, Jattir,

28 Aroer, Siphmoth, Eshtemoa,

29 Racal, the cities of the Jerahme-elites, the city of the Kenites,

30 Hormah, Borashan, Athach,

31 Hebron, and all the places David and his men had habitually haunted.

CHAPTER 31

NOW the Philistines fought against Israel; and the men of Israel fled before [them] and fell slain on Mount Gilboa.

2 And the Philistines pursued Saul and his sons, and slew Jonathan and Abinadab and Malchishua, Saul's sons.

3 The battle went heavily against Saul, and the archers severely wounded him.

4 Saul said to his armor-bearer. Draw your sword and thrust me through, lest these uncircumcised come and thrust me through, and abuse *and* mock me. But his armor-bearer would not, for he was terrified. So ^hSaul took a sword and fell upon it.

5 When his armor-bearer saw that Saul was dead, he likewise fell upon his sword, and died with him.

6 So Saul, his three sons, his armor-bearer, and all his men, died that day together.

7 And when the men of Israel on the other side of the valley and beyond the Jordan saw that the Israelites fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 Next day, when the Philistines came to strip the slain, they found Saul and his three sons fallen on Mount Gilboa.

9 They cut off Saul's head, and stripped off his armor, and sent them round about the land of the Philistines,

k) This account of Saul's death obviously contradicts that given by the Amalekite who came to David with Saul's spear and crown, claiming to have killed him (II Sam. 1:9ff). His story was (probably) a fabrication. He found the king's body on the battlefield, stripped it, and brought the spoil to David hoping for a reward, as *The Cambridge Bible* comments. However, it is possible that Saul was not entirely dead when the Amalekite found him, though his armor-bearer had thought him dead and had killed himself, in which case the Amalekite's story may have been true.

to publish it in the house of their idols, and among the people.

10 And they put Saul's armor in the house of [the idols] Ashtaroth; and they fastened his body to the wall of Beth-shan.

11 When the people of Jabesh-gilead heard what the Philistines had done to Saul,

12 All the valiant men arose, and went all night, and took the bodies of Saul and his sons from the wall of Beth-shan, and came to Jabesh, and cremated them there.

13 And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

THE SECOND BOOK OF SAMUEL

CHAPTER 1

NOW after the death of Saul, when David returned from the slaughter of the Amalekites, he had stayed two days in Ziklag,

2 When on the third day a man came from Saul's camp with his clothes torn and dust on his head. When he came to David, he fell to the ground and did obeisance.

3 David said to him, Where have you come from? He said, I have escaped from the camp of Israel.

4 David said to him, How did it go? Tell me. He answered, 'The men have fled from the battle; many have fallen and are dead; Saul and Jonathan his son are dead also.

5 David said to the young man, How do you know Saul and Jonathan his son are dead?

6 The young man said, By chance I happened to be on Mount Gilboa and I saw Saul leaning on his spear, and lo, the chariots and horsemen were close after him.

7 When he looked behind him, he saw me, and called to me. I answered, Here I am.

8 He asked me, Who are you? I answered, An Amalekite.

9 He said to me, Rise up against me, and slay me; for terrible dizziness has come upon me, yet my life is still in me [and I will be taken alive].

10 So I stood up against him, and slew him, because I was sure he could not live after he had fallen. So I took the crown on his head, and the bracelet on his arm, and have brought them here to my lord.

11 Then David grasped his own clothes and tore them; so did all the men with him.

12 They mourned and wept for Saul and Jonathan his son, and fasted until evening for the Lord's people and the house of Israel, because of their defeat in battle.

13 David said to the young man who told him, Where are you from? He answered, I am the son of a foreigner, an Amalekite.

14 David said to him, Why were you not afraid to stretch forth your hand to destroy the Lord's anointed?

15 David called one of the young men, and said, Go near, and fall upon him. And he smote him so that he died.

16 David said to [the fallen man], Your blood be upon your own head; for you have testified against yourself, saying, I have slain the Lord's anointed.

17 David lamented with this lamentation over Saul and Jonathan his son,

18 And he commanded to teach it, The Bow, to the Israelites. Behold, it is written in the book of Jashar.

19 Your glory, O Israel, is slain upon your high places. How are the mighty fallen!

20 Tell it not in Gath, announce it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised exult.

21 O mountains of Gilboa, let there be no dew or rain upon you, or fields with offerings. For there the shield of the mighty was defiled, the shield of Saul, as though he were not anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul, and Jonathan beloved and lovely! In their lives and in their death they were not divided; they were swifter than eagles, they were stronger than lions.

24 You daughters of Israel, weep over Saul, who clothed you in scarlet, with [other] delights, who put ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! Jonathan lies slain upon your high places.

26 I am distressed for you, my brother Jonathan; very pleasant have you been to me; your love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

CHAPTER 2

AFTER this, David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said to him, Go up. David said, To which shall I go up? And He said, To Hebron.

2 So David went up there, with his two wives, Ahinoam the Jezreelitess, and Abigail widow of Nabal of Carmel.

3 And David brought up his men who were with him, each one with his

household; and they dwelt in the towns of Hebron.

4 And the men of Judah came, and there they anointed David king over the house of Judah. They told David, The men of Jabesh-gilead buried Saul. [I Sam. 31:11-13.]

5 And David sent messengers to the men of Jabesh-gilead, saying, May the Lord bless you, because you showed kindness *and* loyalty to Saul your king and buried him.

6 And now the Lord show loving-kindness and faithfulness to you. I also will do well by you because you have done this.

7 So now let your hands be strengthened, and be valiant; for your master Saul is dead, and the house of Judah has anointed me king over them.

8 Now Abner son of Ner, commander of Saul's army, took Ishbosheth son of Saul, and brought him over to Mahanaim;

9 And he made him king over Gilead, the Ashurites, Jezreel, Ephraim, Benjamin, and all Israel.

10 Ishbosheth, Saul's son, was forty years old when he began his two years' reign over Israel. But the house of Judah followed David.

11 And David was king in Hebron over the house of Judah seven years and six months.

12 And Abner son of Ner, and the servants of Ishbosheth son of Saul, went out from Mahanaim to Gibeon.

13 Joab son of Zeruiah, and the servants of David, went out also, and the two groups met by the pool of Gibeon, seating themselves, one group on either side of the pool.

14 And Abner said to Joab, Let the young men now arise, and have a contest before us. And Joab said, Let them arise.

15 Then there arose and went over by number, twelve of Benjamin, who were with Ishbosheth son of Saul, and twelve of the servants of David.

16 And each caught his opponent

by the head and thrust his sword into his side; so they all fell together. Therefore that place was called the field of sharp knives, which is at Gibeon.

17 A very fierce battle followed, and Abner with the men of Israel was beaten before the servants of David.

18 Three sons of Zeruiah [the half sister of David] were there, Joab, Abishai, and Asahel. Now Asahel was as light of foot as a wild roe or antelope.

19 Asahel pursued Abner: and as he ran he turned not to the right hand or to the left from following Abner.

20 Then Abner looked behind him, and said, Are you Asahel? He answered, I am.

21 Abner said to him, Turn aside to your right or left, and seize one of the young men, and take his armor. But Asahel would not turn aside from following him.

22 And Abner said again to Asahel, Turn aside from following me. Why should I strike you to the ground? How then should I be able to face Joab your brother?

23 Asahel refused to turn aside; so Abner with the rear end of his spear smote him through the abdomen, and he fell, and died where he fell. And all who came to the place where Asahel fell and died, stood still.

24 But Joab and Abishai [his brothers] pursued Abner; the sun was going down as they came to the hill of Ammah, before Giah on the way to the wilderness of Gibeon.

25 And the Benjamites gathered together behind Abner, and became one troop, and took their stand on the top of a hill.

26 Then Abner called to Joab, Shall the sword devour for ever? Do you not know that bitterness will be the result? How long will it be then before you bid the people stop pursuing their brethren?

27 Joab said, As God lives, if you had not spoken, surely the men would

have stopped pursuing their brethren in the morning.

28 So Joab blew a trumpet, and all the people stood still, and pursued Israel no more, nor did they fight any more.

29 Abner and his men went all night through the Arabah [plain], crossed the Jordan, and went through all the Bithron [district of ravines] and came to Mahanaim.

30 Joab returned from pursuing Abner: and when he had gathered all the people together, there were missing of David's servants nineteen men besides Asahel.

31 But the servants of David had slain of Benjamin, 360 of Abner's men.

32 And they took up Asahel, and buried him in the tomb of his father, at Bethlehem. And Joab and his men walked all night, and came to Hebron at daybreak.

CHAPTER 3

THERE was a long war between the house of Saul and the house of David; but David grew stronger and stronger, and the house of Saul grew weaker and weaker.

2 Sons were born to David in Hebron: his first-born was Amnon, of Ahinoam the Jezreelitess;

3 His second, Chileab, of Abigail widow of Nabal of Carmel; the third, Absalom son of Maacah daughter of Talmai king of Geshur;

4 The fourth, Adonijah son of Hagith; the fifth, Shephatiah son of Abital;

5 And the sixth, Ithream of Eglah, David's wife. These were born to David in Hebron.

6 While there was war between the houses of Saul and David, Abner was making himself strong in the house of Saul.

7 Now Saul had a concubine, whose name was Rizpah daughter of Aiah; and Ishbosheth said to Abner, Why

have you gone in to my father's concubine?

8 Then Abner was very angry at the words of Ishbosheth, and said, Am I a dog's head [despicable and hostile] against Judah? This day I keep showing kindness *and* loyalty to the house of Saul your father, to his brothers, and his friends; and have not delivered you into the hand of David; and yet you charge me today with a fault concerning this woman?

9 God do so to Abner, and more also, if I do not do for David what the Lord has sworn to him;

10 To transfer the kingdom from the house of Saul, and set the throne of David over Israel and Judah, from Dan to Beer-sheba.

11 And Ishbosheth could not answer Abner a word, because he feared him.

12 And Abner sent messengers to David where he was [at Hebron], saying, Whose is the land? Make your league with me, and my hand shall be with you, to bring all Israel over to you.

13 And David said, Good. I will make a league with you. But I require one thing of you; that is, you shall not see my face unless you first bring Michal, Saul's daughter, when you come to see me.

14 And David sent messengers to Ishbosheth Saul's son, saying, Give me my wife Michal, whom I betrothed for a hundred foreskins of the Philistines.

15 And Ishbosheth sent, and took her from her [second] husband, from Paltiel son of Laish [to whom Saul had given her].

16 But her husband went with her, weeping behind her all the way to Bahurim. Then Abner said to him, Go back. And he did so.

17 Abner talked with the seniors of Israel, saying, In times past you sought to make David king over you.

18 Now then do it; for the Lord has spoken of David, saying, By the hand

of My servant David I will save My people Israel from the hand of the Philistines and of all their enemies. [I Sam. 9:16 with 15:27, 28.]

19 Abner also spoke to [the men of] Benjamin. Then [he] went to Hebron to tell David all that seemed good to Israel and the whole house of Benjamin to do.

20 So Abner came to David at Hebron, and twenty men with him. And David made Abner and the men with him a feast.

21 Abner said to David, I will go and gather all Israel to my lord the king, that they may make a league with you, and that you may reign over all that your heart desires. So David sent Abner away in peace.

22 Then the servants of David came with Joab from pursuing a troop, and brought much spoil with them. But Abner was not with David in Hebron, for he had sent him away, and he had gone in peace.

23 When Joab and all the army with him had come, it was told Joab, Abner son of Ner came to the king, and he has sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What have you done? Behold, Abner came to you. Why is it you have sent him away, and he is quite gone?

25 You know that Abner son of Ner came to deceive you, and to know your going out and coming in and all you are doing.

26 When Joab came from seeing David, he sent messengers after Abner, who brought him back from the well of Sirah; but David did not know it.

27 And when Abner returned to Hebron, Joab took him aside to the center of the gate to speak to him privately, and there he smote Abner in the abdomen, so he died, to avenge the blood of Asahel Joab's brother.

28 When David heard of it, he said, I and my kingdom are guiltless before

the Lord for ever of the blood of Abner son of Ner.

29 Let it fall on the head of Joab, and on all his father's house; and let the house of Joab never be without one who has a discharge, or is a leper, or walks with a crutch *or* is a distaff holder [unfit for war], or who falls by the sword, or lacks food!

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 And David said to Joab and to all the people with him, Rend your clothes, gird yourselves with sackcloth, and mourn before Abner. And King David followed the bier.

32 They buried Abner in Hebron. And the king lifted up his voice and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Should Abner die as a fool dies?

34 Your hands were not bound, or your feet put into fetters; as a man falls before wicked men, so you fell. And all the people wept again over him.

35 All the people came to urge David to eat food while it was yet day; but David took an oath, saying, May God do so to me and more also if I taste bread or anything else, till the sun is down.

36 And all the people took notice of it, and it pleased them, as whatever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not the king's will to slay Abner son of Ner.

38 King David said to his servants, Do you not know that a prince and a great man has fallen this day in Israel?

39 And I am this day weak, though anointed [but not crowned] king; these sons of Zeruiah are too hard for me. The Lord repay the evildoer according to his wickedness!

CHAPTER 4

WHEN Ishbosheth, Saul's son [king over Israel], heard that Abner was dead in Hebron, his courage failed, and all the Israelites were troubled *and* dismayed.

2 Saul's son had two men who were captains of raiding bands; one was named Baanah, and the other Rechab, sons of Rimmon the Beerothite of Benjamin (for Beeroth also was reckoned to Benjamin).

3 And the Beerothites fled to Gittaim, and have been sojourners there to this day).

4 Jonathan, Saul's son, had a son who was a cripple in his feet. He was five years old when the news came out of Jezreel [of the death] of Saul and Jonathan; and the boy's nurse took him up and fled; and in her haste he fell and became lame. His name was Mephibosheth.

5 Now the sons of Rimmon the Beerothite, Rechab and Baanah, went about the heat of the day to the house of Ishbosheth, who lay resting on his bed at noon.

6 And they came into the interior of the house as though they were delivering wheat; and they smote him in the body; and Rechab and Baanah his brother escaped.

7 Now when they had come into the house, and he lay on his bed in his bedroom, they [not only] smote and slew him, [but] beheaded him, and took his head and went by the way of the plain all night;

8 And brought the head of Ishbosheth to David at Hebron, and said to the king, Behold the head of Ishbosheth son of Saul, your enemy, who sought your life; and the Lord has avenged my lord the king this day on Saul and on his offspring.

9 And David answered Rechab and Baanah his brother, sons of Rimmon the Beerothite, As the Lord lives Who redeemed my life out of all adversity,

10 When one told me, Behold, Saul

is dead, thinking he was bringing good news, I seized and slew him in Ziklag, who expected me to give him a reward for his news.

11 How much more, when wicked men have slain a just man in his own house on his bed, shall I not now require his blood of your hand, and remove you from the earth?

12 David commanded his young men, and they slew them, and cut off their hands and feet, and hanged them over the pool in Hebron. But they took Ishbosheth's head and buried it in Hebron in the tomb of Abner [his relative and once chief supporter].

CHAPTER 5

THEN all the tribes of Israel came to David at Hebron, and said, Behold, we are your bone and your flesh.

2 In times past, when Saul was king over us, it was you who led out and brought in Israel, and the Lord told you, You shall feed My people Israel and be prince over [them]. [Cp. I Sam. 16:1 with 15:27-29.]

3 So all the elders of Israel came to the king at Hebron; and King David made a covenant with them [there] before the Lord, and they anointed [him] king over Israel.

4 David was thirty years old when he began his forty years' reign.

5 In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty-three years over all Israel and Judah.

6 And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who said to David, You shall not enter here, for the blind and the lame will prevent you; thinking, David cannot come in here.

7 Nevertheless David took the stronghold of Zion, that is, the city of David.

8 David said on that day, Whoever

smites the Jebusites, let him get up the water shaft and smite the lame and the blind, who are detested by David's soul. So they say, The blind and the lame shall not come into the house.

9 So David dwelt in the stronghold, and called it the city of David. And he built round about from Millo and inward.

10 David became greater and greater, for the Lord, the God of hosts, was with him.

11 Hiram king of Tyre sent messengers to David, and cedar trees, carpenters, and masons; and they built David a house.

12 And David perceived that the Lord had established him king over Israel, and that He had exalted his kingdom for His people Israel's sake.

13 And David took him more concubines and wives out of Jerusalem, after he came from Hebron; and other sons and daughters were born to [him].

14 And these are the names of those who were born to him in Jerusalem: Shammua, Shobab, Naihan, Solomon, 15 Ibhar, Elishua, Nepheg, Japhia,

16 Elishama, Eliada, and Eliphelet.

17 When the Philistines heard that David had been anointed king over Israel, they all went up to find [him]; but [he] heard of it and went down to the stronghold.

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 David inquired of the Lord, saying, Shall I go up against the Philistines? Will You deliver them into my hand? And the Lord said to David, Go up; for I will surely deliver [them] into your hand.

20 And David came to Baal-perazim, and he smote them there, and said, The Lord has broken through my enemies before me, like the bursting out of great waters. So he called the name of that place Baal-perazim [Lord of breaking through].

21 There the Philistines left their

*images, and David and his men took them away.

22 The Philistines came up again, and spread themselves in the valley of Rephaim.

23 When David inquired of the Lord, He said, You shall not go up; but go around behind them, and come upon them over opposite the mulberry (or balsam) trees.

24 And when you hear the sound of marching in the tops of the mulberry trees, then bestir yourself; for then has the Lord gone out before you, to smite the army of the Philistines.

25 And David did as the Lord had commanded him, and smote the Philistines from Geba to Gezer.

CHAPTER 6

AGAIN, David gathered together all the chosen men of Israel, 30,000.

2 And [he] arose, and went with all the people who were with him to Baale-judah [Kiriath-jearim] to bring up from there the ark of God, which is called by the name of the Lord of hosts Who sits enthroned above the cherubim.

3 And they set the ark of God upon a new cart, and brought it ^bout of the house of Abinadab that was on the hill; and Uzzah and Ahio, sons of Abinadab, drove the new cart.

4 And they brought it out of the house of Abinadab, which was in the hill, with the ark of God; and Ahio went before the ark.

5 And David and all the house of Israel played before the Lord with all their might, with songs, lyres, harps, tambourines, castanets, and cymbals.

6 And when they came to Nacon's threshing floor, Uzzah put out his hand to the ark of God, and took hold of it, for the oxen stumbled *and* shook it.

7 And the anger of the Lord was kindled against Uzzah; and God smote

him there for touching the ark; and he died there by the ark of God.

8 David was grieved *and* offended because the Lord had broken forth upon Uzzah; and that place is called Perez-uzzah [the breaking forth upon Uzzah] to this day.

9 David was afraid of the Lord that day, and said, How can the ark of the Lord come to me?

10 So David was not willing to take the ark of the Lord to him into the city of David; but he took it aside into the house of Obed-edom the Gittite.

11 And the ark of the Lord remained in the house of Obed-edom the Gittite three months; and the Lord blessed Obed-edom and all his household.

12 And it was told king David, The Lord has blessed the house of Obed-edom, and all that belongs to him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with rejoicing;

13 And when those who bore the ark of the Lord had gone six paces, he sacrificed an ox and a fatling.

14 And David danced before the Lord with all his might, clad in a linen ephod [a priest's upper garment].

15 So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet.

16 As the ark of the Lord came into the city of David, Michal, Saul's daughter [David's wife], looked out of the window, and saw King David leaping and dancing before the Lord, and she despised him in her heart.

17 They brought in the ark of the Lord, and set it in its place inside the tent which David had pitched for it; and David offered burnt offerings and peace offerings before the Lord.

18 When David had finished offering

a) The Israelites took as spoil the images of the Philistines; perhaps to display in triumphal procession, though they were afterward burned (1 Chron. 14:12) in compliance with the law of Deut. 7:5, 25. Thus the old disgrace of the capture of the Ark by the Philistines was avenged (1 Sam. 4:4, 10, 11) — *Cambridge Bible*.

b) How long had the ark been in the house of Abinadab? See 1 Sam. 7:2, *Amp*.

the burnt offering and peace offerings, he blessed the people in the name [and presence] of the Lord of hosts,

19 And distributed among all the people, the whole multitude of Israel, both to men and women, to each a cake of bread, a portion of meat, and a cake of raisins. So all the people departed, each to his house.

20 Then David returned to bless his household. And [his wife] Michal daughter of Saul came out to meet David, and said, How glorious was the king of Israel today, who stripped himself of his kingly robes *and* uncovered himself in the eyes of his servants' maids, as one of the worthless fellows shamelessly uncovers himself!

21 David said to Michal, It was before the Lord, who chose me above your father and all his house, to appoint me as prince over Israel, the people of the Lord. Therefore will I make merry (in pure enjoyment) before the Lord.

22 I will be still more lightly esteemed than this, and will humble *and* lower myself in my own sight [and yours]; but by the maids you mentioned I will be held in honor.

23 And Michal the daughter of Saul had no child to the day of her death.

CHAPTER 7

WHEN King David dwelt in his house, and the Lord had given him rest from all his surrounding enemies,

2 The king said to Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwells within curtains.

3 And Nathan said to the king, Go, do all that is in your heart; for the Lord is with you.

4 That night, the word of the Lord came to Nathan, saying,

5 Go and tell My servant David, Thus says the Lord: Shall you build Me a house in which to dwell?

6 For I have not dwelt in a house

since I brought the Israelites out of Egypt to this day, but have moved about with a tent for My dwelling.

7 In all places where I have moved with all the Israelites, did I speak a word to any from the tribes of Israel whom I commanded to be shepherd of My people Israel, asking, Why do you not build Me a house of cedar?

8 So now say this to My servant David, Thus says the Lord of hosts, I took you from the pasture, from following the sheep, to be prince over My people Israel;

9 And I was with you wherever you went, and have cut off all your enemies from before you, and I will make you a great name, like [that] of the great of the earth.

10 And I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and be moved no more; and wicked men shall afflict them no more, as formerly,

11 And as from the time that I appointed judges over My people Israel; and I will cause you to rest from all your enemies. Also the Lord declares to you that He will make you a house.

12 And when your days are fulfilled, and you sleep with your fathers, I will set up after you your offspring who shall be born to you, and I will establish his kingdom.

13 He shall build a house for My name [and My presence] and I will establish the throne of his kingdom for ever.

14 I will be his Father, and he shall be My son. When he commits iniquity, I will chasten him with the rod of men, and with the stripes of the sons of men:

15 But My mercy *and* loving-kindness shall not depart from him, as I took [them] from Saul, whom I took away before you.

16 And your house and your kingdom shall be made sure for ever before you; your throne shall be established for ever.

17 In accordance with all these words and all this vision, Nathan spoke to David.

18 Then King David went in and sat before the Lord, and said, Who am I, O Lord God, and what is my house, that You have brought me this far?

19 Then as if this were a little thing in Your eyes, O Lord God, You have spoken also of Your servant's house in the far distant future. And this is the law for man, O Lord God!

20 What more can David say to You? For You know Your servant, Lord God.

21 Because of Your promise, and as Your own heart dictates, You have done all these astounding things, to make Your servant know *and* understand.

22 Therefore You are great, O Lord God; for none is like You, nor is there any God besides You, according to all [You have made] our ears to hear.

23 What (other) one nation on earth is like Your people Israel, whom God went to redeem to be a people for Himself and to make for Him a name? You have done great and terrible things for You *and* for Your land, before Your people, whom You redeemed *and* delivered for Yourself from Egypt, from the nations and their gods.

24 And You have established for Yourself Your people Israel to be Your people for ever; and You, Lord, became their God.

25 Now, O Lord God, confirm for ever the word You have given as to Your servant and his house, and do as You have said;

26 And Your name [and presence] shall be magnified for ever, saying, The Lord of hosts is God over Israel; and the house of Your servant David will be made firm before You.

27 For You, O Lord of hosts, God of Israel, have revealed this to Your servant: I will build You a house; so

Your servant has found courage to pray this prayer to You.

28 And now, O Lord God, You are God and Your words are truth, and You have promised this good thing to Your servant.

29 Therefore now let it please You to bless the house of Your servant, that it may continue for ever before You; for You, O Lord God, have spoken it, and with Your blessing let [his] house be blessed for ever.

CHAPTER 8

AFTER this David smote the Philistines and subdued them, and he took Metheg-ammah out of the hand of the Philistines.

2 He defeated Moab, and measured them with a line, making them lie down on the ground; two lines he measured to be put to death, and one full line to keep alive. And the Moabites became servants to David, bringing tribute.

3 David also defeated Hadadezer son of Rehob, king of Zobah, as he went to restore his power at the river [Euphrates].

4 David took from him 1700 horsemen, and 20,000 foot soldiers; and David hamstringed all the chariot horses, except he reserved enough of them for 100 chariots.

5 And when the Syrians of Damascus came to help Hadadezer king of Zobah, David slew 22,000 of them.

6 David put garrisons in Syrian Damascus; and the Syrians became [his] servants, and brought tribute. The Lord preserved *and* gave victory to David wherever he went.

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from Bethah and Berothai, cities of Hadadezer, King David exacted an immense amount of bronze.

9 When Toi king of Hamath heard

of David's defeat of all the forces of Hadadezer,

10 [He] sent Joram his son to King David to salute *and* congratulate him about his battle and defeat of Hadadezer. For Hadadezer had had wars with Toi. Joram brought vessels of silver, gold, and bronze.

11 These King David dedicated to the Lord, with the silver and gold that he had dedicated from all the nations he subdued:

12 From Syria, Moab, the Ammonites, Philistines, Amalek, and from the spoil of Hadadezer son of Rehob, king of Zobah.

13 David won renown. When he returned he slew 18,000 Edomites in the Valley of Salt.

14 He put garrisons throughout all Edom and all the Edomites became his servants. And the Lord preserved *and* gave victory to [him] wherever he went.

15 So David reigned over all Israel, and executed justice and righteousness to all his people.

16 Joab son of Zeruiah was over the army; Jehoshaphat son of Ahilud was recorder;

17 Zadok son of Ahitub, and Ahimelech son of Abiathar were the [chief] priests, and Seraiah was the scribe;

18 Benaiah son of Jehoiada was over both the Cherethites and Pelethites [the king's bodyguard]; and David's sons were chief [confidential] assistants to the king.

CHAPTER 9

AND David said, Is there still any one left of the house of Saul, to whom I may show kindness for Jonathan's sake?

2 And of the house of Saul there was a servant whose name was Ziba. When they had called him to David, he said to him, Are you Ziba? He said, I, your servant, am he.

3 The king said, Is there not still some one of the house of Saul to

whom I may show the [unfailing, unsought, unlimited] mercy *and* kindness of God? Ziba replied, Jonathan has yet a son, who is lame in his feet. [I Sam. 20:14-17.]

4 And the king said, Where is he? Ziba replied, He is in the house of Machir son of Ammiel, in Lodebar.

5 Then King David sent and brought him from the house of Machir son of Ammiel, at Lodebar.

6 And Mephibosheth son of Jonathan, son of Saul, came to David and fell on his face and did obeisance. David said, Mephibosheth! And he answered, Behold your servant!

7 David said to him, Fear not; for I will surely show you kindness for Jonathan your father's sake, and will restore to you all the land of Saul your father [grandfather] and you shall eat at my table always.

8 And [the cripple] bowed himself, and said, What is your servant, that you should look upon such a dead dog as I am?

9 Then the king called to Ziba. Saul's servant, and said to him, I have given your master's son [grandson] all that belonged to Saul and to all his house.

10 And you shall till the land for him, you, your sons, and your servants, and you shall bring in the produce that your master's heir may have food to eat; but Mephibosheth your master's son [grandson] shall eat always at my table. Now Ziba had fifteen sons and twenty servants.

11 Then Ziba said to the king, Your servant will do according to all my lord the king commands. So Mephibosheth ate at David's table, as one of the king's sons.

12 Mephibosheth had a young son, whose name was Micha. And all who dwelt in Ziba's house were servants to Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem, for he ate continually at the

king's table, [even though] he was lame in both feet.

CHAPTER 10

LATER, the king of the Ammonites died, and Hanun his son reigned in his stead.

2 David said, I will show kindness to Hanun son of Nahash, as his father did to me. So David sent by his servants to console him for his father's death, and they came into the land of the Ammonites,

3 But the princes of the Ammonites said to Hanun their lord, Do you think that it is because David honors your father that he has sent comforters to you? Has he not rather sent his servants to you to search the city, spy it out, and overthrow it?

4 So Hanun took David's servants, and shaved off half their beards, and cut off their garments in the middle, at their hips, and sent them away.

5 When it was told David, he sent to meet them, for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards are grown, and then return.

6 And when the Ammonites saw that they had made themselves obnoxious *and* disgusting to David, they sent and hired the Syrians of Beth-rehob and of Zobah, 20,000 foot soldiers, and of the king of Maacah 1,000 men, and of Tob 12,000 men.

7 When David heard of it, he sent Joab and all the army of the mighty men.

8 And the Ammonites came out and put the battle in array at the entrance of the gate; but the Syrians of Zobah and of Rehob, and the men of Tob and Maacah, were stationed by themselves in the open country.

9 When Joab saw that the battle front was against him before and behind, he picked some of all the choice men of Israel, and put them in array against the Syrians;

10 The rest of the men Joab gave

over to Abishai his brother, that he might put them in array against the Ammonites.

11 Joab said, If the Syrians are too strong for me, then you shall help me; but if the Ammonites are too strong for you, I will come and help you.

12 Be of good courage; let us play the man for our people and the cities of our God; and the Lord do what seems good to Him.

13 And Joab and the people who were with him drew near to battle against the Syrians; and they fled before him.

14 And when the Ammonites saw that the Syrians had fled, they also fled before Abishai, and entered the city. So Joab returned from battling against the Ammonites and came to Jerusalem.

15 When the Syrians saw that they were defeated by Israel, they gathered together.

16 Hadadezer sent, and brought the Syrians who were beyond the river [Euphrates], and they came to Helam, with Shobach commander of the army of Hadadezer leading them.

17 When David was told, he gathered all Israel, crossed the Jordan, and came to Helam. Then the Syrians set themselves in array against David, and fought with him.

18 The Syrians fled before Israel; and David slew of [them] the men of 700 chariots, and 40,000 horsemen, and smote Shobach captain of their army, who died there.

19 And when all the kings serving Hadadezer saw that they were defeated by Israel, they made peace with Israel, and served them. So the Syrians were afraid to help the Ammonites any more.

CHAPTER 11

IN the spring, when kings go forth to battle, David sent Joab with his servants, and all Israel, and they ravaged the Ammonites [country] and

besieged Rabbah. But David remained in Jerusalem.

2 One evening David arose from his couch and was walking on the roof of the king's house, when from there he saw a woman bathing, and she was very lovely to behold.

3 David sent and inquired about the woman. One said, Is not this Bathsheba daughter of Eliam, wife of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in to him, and he lay with her (for she was purified from her uncleanness); then she returned to her house.

5 And the woman became pregnant, and sent and told David, I am with child.

6 David sent to Joab, saying, Send me Uriah the Hittite. So Joab sent [him] Uriah.

7 When Uriah had come to him, David asked him how Joab was, how the people fared, and how the war progressed.

8 David said to Uriah, Go down to your house, and wash your feet. Uriah went out of the king's house, and there followed him a mess of food [a gift] from the king;

9 But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house.

10 When they told David, Uriah did not go down to his house, David said to Uriah, Have you not come from a journey? Why did you not go down to your house?

11 Uriah said to David, The ark and Israel and Judah live in tents; and my lord Joab, and the servants of my lord are camping in the open field; shall I then go to my house, to eat and drink, and lie with my wife? As you live and as my soul lives, I will not do this thing.

12 And David said to Uriah, Remain here today also, and tomorrow I

will let you depart. So Uriah remained in Jerusalem that day and the next.

13 David invited him and he ate with him and drank so that he made him drunk; but that night he went out to lie on his bed with the servants of his lord, and did not go down to his house.

14 In the morning David wrote a letter to Joab, and sent it by Uriah.

15 And he wrote in the letter, Put Uriah in the front line of the heaviest fighting and withdraw from him, that he may be struck down and die.

16 So when Joab was besieging the city, he assigned Uriah opposite where he knew the enemy's most valiant men were.

17 And the men of the city came out and fought with Joab: and some of the servants of David fell. Uriah the Hittite died also.

18 Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, When you have finished reporting matters of the war to the king,

20 Then if the king's anger rises, and he says to you, Why did you go so near to the city to fight? Did you not know they would shoot from the wall?

21 Who killed Abimelech son of Jerubbesheth [Gideon]? Did not a woman cast an upper millstone upon him from the wall, so that he died in Thebez? Why did you go near the wall? Then say, Your servant Uriah the Hittite is dead also. [Judg. 9: 35, 53.]

22 So the messenger went and told David all for which Joab had sent him.

23 The messenger said to David, Surely the men prevailed against us, and came out to us in to the field, and we were upon them even to the entrance of the gate.

24 Then the archers shot at your servants from the wall. Some of the king's servants are dead, and your servant Uriah the Hittite is dead also.

25 Then David said to the messen-

ger, Say to Joab, Let not this thing disturb you, for the sword devours one as well as another; strengthen your attack upon the city, and overthrow it. And encourage Joab.

26 When Uriah's wife heard that her husband was dead, she mourned for Uriah.

27 And when the mourning was past, David sent and brought her to his house, and she became his wife, and bore him a son. But the thing that David had done was evil in the sight of the Lord.

CHAPTER 12

AND the Lord sent Nathan to David. He came and said to him, There were two men in a city, one rich and the other poor.

2 The rich man had very many flocks and herds;

3 But the poor man had nothing but one little ewe lamb, which he had bought and brought up, and it grew up with him and his children. It ate of his own morsel, drank from his own cup, lay in his bosom, and was like a daughter to him.

4 Now a traveler came to the rich man, and to avoid taking one of his own flock or herd to prepare for the wayfaring man who had come to him, he took the poor man's lamb, and prepared it for his guest.

5 Then David's anger was greatly kindled against the man, and he said to Nathan, As the Lord lives, the man who has done this is a son [worthy] of death.

6 He shall restore the lamb fourfold, because he did this thing and had no pity.

7 Then Nathan said to David, You are the man! Thus says the Lord, the God of Israel: I anointed you king of

Israel and I delivered you out of the hand of Saul;

8 And I gave you your master's house, and your master's wives into your bosom, and gave you the house of Israel and of Judah; and if that had been too little, I would have added that much again.

9 Why have you despised the commandment of the Lord, doing evil in His sight? You have slain Uriah the Hittite with the sword, and have taken his wife to be your wife; you have murdered him with the sword of the Ammonites. [Lev. 20:10; 24:17.]

10 Now therefore the sword shall never depart from your house; because [you have not only despised My command, but] you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.

11 Thus says the Lord, Behold, I will raise up evil against you out of your own house; and I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun.

12 For you did it secretly; but I will do this thing before all Israel, and before the sun. [Fulfilled, II Sam. 16: 21, 22.]

13 And David said to Nathan, I have sinned against the Lord. And Nathan said to David, The Lord also has put away your sin; you shall not die. [Ps. 51.]

14 Nevertheless, because by this deed you have utterly scorned the Lord, and given great occasion to the enemies of the Lord to blaspheme, the child that is born to you shall surely die.

15 Then Nathan departed to his house. And the Lord struck the child that Uriah's widow bore to David, and it was very sick.

c) This sentence was fulfilled in the agony brought on David by his lawless children: Amnon's scandalous behavior with his half sister Tamar, and his consequent murder by his brother Absalom; Absalom's escape to a foreign land, and his return after three years, without recognition by David for two more years; his deliberate, rebellious attempt to win the hearts of the people and supplant his father; David's flight from Jerusalem, with the mass of the people against him; followed by a terrible battle in the wood of Ephraim, won by David's forces, but Absalom was killed in flight. David's agony of heart is echoed repeatedly in the history of these tragedies [II Sam. 13:1, to 19:8] and in some of his Psalms. Even when the great king was dying his son Adonijah was attempting to usurp the throne, and was later executed as a traitor.

16 David therefore besought God for the child; and David fasted, and went in, and lay all night [repeatedly] on the floor.

17 His older house servants arose [in the night] and went to him, to raise him up from the floor; but he would not, nor did he eat food with them.

18 And on the seventh day the child died. David's servants feared to tell him the child was dead, for they said, While the child was yet alive, we spoke to him, and he would not listen to our voice; will he then harm himself, if we tell him the child is dead?

19 But when David saw that his servants whispered, he perceived that the child was dead. So he said to them, Is the child dead? And they said, He is.

20 Then David arose from the floor, washed, anointed himself, changed his apparel, and went into the house of the Lord and worshiped. Then he came to his own house; and when he asked, they set food before him, and he ate.

21 Then his servants said to him, What is this that you have done? You fasted and wept while the child was alive; but when the child was dead, you arose and ate food.

22 David said, While the child was still alive, I fasted and wept; for I said, Who knows whether the Lord will be gracious to me and let the child live?

23 But now he is dead, why should I fast? Can I bring him back again? I shall go to him, but he will not return to me.

24 David comforted Bathsheba his wife, and went to her, and lay with her; and she bore a son, and she called his name Solomon. And the Lord loved [the child];

25 He sent [a message] by the hand of Nathan the prophet; and [Nathan] called the boy's [special] name Jedidiah [beloved of the Lord], because the Lord [loved the child].

26 Now Joab fought against Rabbah

of the Ammonites, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore assemble the rest of the men, encamp against the city, and take it; lest I take the city, and it be called after my name.

29 So David gathered all the men, went to Rabbah, fought against it, and took it.

30 And he took the crown of their king [of Malcham] from off his head: the weight of it was a talent of gold and in it were precious stones; and it was set on David's head. And he brought forth exceedingly much spoil from the city.

31 And he brought forth the people who were there, and put them to [work with] saws and iron threshing-sledges and axes, and made them labor at the brickkiln. And he did this to all the Ammonite cities. Then [he] and all the men returned to Jerusalem.

CHAPTER 13

ABSALOM son of David had a fair sister, whose name was Tamar; and Amnon [her half brother] son of David loved her.

2 And Amnon was so troubled that he fell sick for his [half] sister Tamar, for she was a virgin; and Amnon thought it impossible for him to do anything to her.

3 But Amnon had a friend, whose name was Jonadab son of Shimeah, David's brother, and Jonadab was a very crafty man.

4 He said to Amnon, Why are you, the king's son, so lean and weak-looking from day to day? Will you not tell me? And Amnon said to him, I love Tamar, my [half] brother Absalom's sister.

5 Jonadab said to him, Go to bed and pretend you are sick; and when your father David comes to see you,

say to him, Let my sister Tamar come and give me food, and prepare it in my sight, that I may see it and eat it from her hand.

6 So Amnon lay down and pretended to be sick; and when the king came to see him, Amnon said to the king, Pray let my sister Tamar come and make me a couple of cakes in my sight, that I may eat from her hand.

7 Then David sent home and told Tamar, Go now to your brother Amnon's house, and prepare food for him.

8 So Tamar went to her brother Amnon's house, and he was in bed. And she took dough, and kneaded it, and made cakes in his sight and baked them.

9 She took the pan and emptied it out before him, but he refused to eat. And Amnon said, Send every one out from me. So every one went out from him.

10 Then Amnon said to Tamar, Bring the food here into the bedroom, so I may eat from your hand. So Tamar took the cakes she had made, and brought them into the room to Amnon her brother.

11 And when she brought them to him, he took hold of her, and said, Come lie with me, my sister.

12 She replied, No! My brother, do not force *and* humble me, for no such thing should be done in Israel! Do not do this foolhardy, scandalous thing! [Gen. 34:7.]

13 And I, how could I rid myself of my shame? And you, you will be [considered] one of the stupid fools in Israel.

14 But he would not listen to her, and, being stronger than she, he forced her, and lay with her.

15 Then Amnon hated her exceedingly; so that his hatred for her was greater than the love with which he had loved her. And Amnon said to her, Get up, and get out!

16 But she said, No! This great evil of sending me away is worse than

what you did to me. But he would not listen to her.

17 He called the servant who served him, and said, Put this woman out of my presence, now, and bolt the door after her!

18 Now [Tamar] was wearing a long robe with sleeves *and* of various colors, for in such robes were the king's virgin daughters clad of old. Then Amnon's servant brought her out, and bolted the door after her.

19 And [she] put ashes on her head, and tore the long, sleeved robe which she wore, and she laid her hand on her head, and went away shrieking *and* wailing.

20 And Absalom her brother said to her, Has your brother Amnon been with you? Be quiet now, my sister. He is your brother; take not this matter to heart. So Tamar dwelt in her brother Absalom's house, a desolate woman.

21 But when King David heard of all these things, he was very angry.

22 And Absalom spoke to Amnon neither good nor bad; for Absalom hated Amnon, because he had humbled his sister Tamar.

23 After two full years Absalom had sheepshearers at Baal-hazor, near Ephraim; and Absalom invited all the king's sons.

24 Absalom came to the king, and said, Behold your servant has sheepshearers; pray let the king and his servants go with your servant.

25 And the king said to Absalom, No, my son, let us not all go, lest we be burdensome to you. Absalom urged David; still he would not go, but he blessed him.

26 Then said Absalom, If not, pray let my brother Amnon go with us. And the king said to him, Why should he go with you?

27 But Absalom urged him, and he let Amnon and all the king's sons go with him.

28 Now Absalom commanded his servants, Notice now when Amnon's

heart is merry with wine, and when I say to you, Strike Amnon, then kill him. Fear not; have I not commanded you? Be courageous and brave.

29 And the servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and every man mounted his mule and fled.

30 While they were on the way, the word came to David, Absalom has killed all the king's sons, and not one of them is left.

31 Then the king arose, and tore his garments, and lay on the floor and all his servants standing by tore their clothes.

32 But Jonadab son of Shimeah David's brother, said, Let not my lord suppose they have killed all the king's sons, for Amnon only is dead; this purpose has shown itself on Absalom's determined mouth ever since the day Amnon humiliated his sister Tamar.

33 So let not my lord the king take the thing to heart, and think all the king's sons are dead; for Amnon only is dead.

34 But Absalom fled. And the young man who kept the watch looked up, and behold, many people were coming by the way of the hillside behind him.

35 And Jonadab said to the king, See, the king's sons are coming. It is as your servant said.

36 And as he finished speaking the king's sons came, and lifted up their voices and wept; and the king also and all his servants wept very bitterly.

37 But Absalom fled, and went to [his mother's father] Talmai son of Ammihud, king of Geshur. And David mourned for his son [Amnon] every day.

38 So Absalom fled to Geshur, and was there three years;

39 And the spirit of King David longed to go forth to Absalom, for he was comforted about Amnon, seeing he was dead.

CHAPTER 14

NOW Joab son of Zeruiah knew that the king's heart was toward Absalom.

2 And Joab sent to Tekoah, and brought from there a wise woman, and said to her, Pretend to be a mourner; put on mourning apparel; do not anoint yourself with oil, but act like a woman who has long been mourning for the dead;

3 And go to the king and speak thus to him. And Joab told her what to say.

4 When the woman of Tekoah spoke to the king, she fell on her face to the ground and did obeisance, and said, Help, O king!

5 The king asked her, What troubles you? She said, I am a widow; my husband is dead.

6 And your handmaid had two sons, and they quarreled with one another in the field. There was no one to separate them, and one struck the other and killed him.

7 And, behold, our whole family is risen against your handmaid, and they say, Deliver him who slew his brother, that we may kill him, for the life of his brother whom he slew; and so they would destroy the heir also. And so quenching my coal which is left, they would leave to my husband neither name nor remnant upon the earth.

8 David said to the woman, Go home, and I will give orders concerning you.

9 And the woman of Tekoah said to the king, My lord, O king, the guilt be on me, and on my father's house; let the king and his throne be guiltless.

10 The king said, If any one says anything to you, bring him to me, and he shall not touch you again.

11 Then she said, I pray you, let the king remember the Lord your God, that the avenger of blood destroy not any more, lest they destroy my son. And David said, As the Lord lives, there shall not one hair of your son fall to the earth.

12 Then the woman said, Let your handmaid, I pray you, speak one word to my lord the king. He said, Say on.

13 [She] said, Why then have you planned such a thing against God's people? For in speaking this word the king is as one who is guilty, in that [he] does not bring home his banished one.

14 We must all die, we are like water spilled on the ground, which cannot be gathered up again: and God does not take away life, but devises means that he who is banished may not be an utter outcast from Him.

15 And now I have come to speak of this thing to my lord the king because the people have made me afraid; and I thought, I will speak to the king; it may be that he will perform the request of his servant.

16 For the king will hear, to deliver his handmaid from the hand of the man who would destroy me and my son together from [Israel] the inheritance of God.

17 And the woman said, The word of my lord the king will now give me rest *and* security, for as an angel of God is my lord the king to hear *and* discern good and evil. The Lord your God be with you!

18 Then the king said to the woman, Hide not from me anything I ask you. And the woman said, Let my lord the king speak.

19 The king said, Is the hand of Joab with you in all this? And the woman answered, As your soul lives, my lord the king, none can turn to the right hand or to the left from anything my lord the king has said; it was your servant Joab who directed me; he put all these words in my mouth.

20 In order to change the course of matters [between Absalom and his father] your servant Joab did this. But my lord has wisdom like the wisdom of the Angel of God, to know all things that are on the earth.

21 Then the king said to Joab, Be-

hold now, I grant this; go, bring back the young man Absalom.

22 And Joab fell to the ground on his face, and did obeisance, and thanked the king. And Joab said, Today your servant knows that I have found favor in your sight, my lord, O king, in that the king has performed the request of his servant.

23 So Joab arose, went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him go to his own house, and let him not see my face. So Absalom went to his own house, and did not see the king's face.

25 But in all Israel there was none so much to be praised for his beauty as Absalom; from the sole of his foot to the crown of his head there was no blemish in him.

26 And when he cut the hair of his head he weighed it (for at each year's end he cut it, because its weight was a burden to him) and it weighed 200 shekels by the king's weight.

27 There were born to Absalom three sons, and one daughter whose name was Tamar; she was a beautiful woman.

28 Absalom dwelt two full years in Jerusalem, and did not see the king's face.

29 So Absalom sent for Joab, to send him to the king; but he would not come to him; even when he sent again the second time, he would not come.

30 Therefore Absalom said to his servants, See, Joab's field is near mine, and he has barley there; go and set it on fire. So Absalom's servants set the field afire.

31 Then Joab arose and went to Absalom at his house, and said to him, Why have your servants set my field on fire?

32 Absalom answered Joab, I sent to you, saying, Come here, that I may send you to the king, to ask, Why have I come from Geshur? It would be better for me to be there still. Now therefore [Joab], let me see the king;

and if there be iniquity *and* guilt in me, let him kill me.

33 So Joab came to the king, and told him; and when David had called for Absalom, he came to him, and bowed himself on his face to the ground before the king; and [David] kissed Absalom.

CHAPTER 15

AFTER this, Absalom got a chariot and horses, and fifty men to run before him.

2 And [he] rose up early, and stood beside the gate way; and when any man who had a controversy came to the king for judgment, Absalom called to him, Of what city are you? And he would say, Your servant is of such and such a tribe of Israel.

3 Absalom would say to him, Your claims are good and right; but there is no man appointed as the king's agent to hear you.

4 Absalom added, Oh, that I were judge in the land! Then every man with any suit or cause might come to me, and I would do him justice!

5 And whenever a man came near to do obeisance to him, he would put out his hand, take hold of him, and kiss him.

6 Thus Absalom did to all Israel that came to the king for judgment. So Absalom stole the hearts of the men of Israel.

7 And after [four] years Absalom said to the king, Pray let me go to Hebron [his birthplace] and pay my vow to the Lord.

8 For your servant vowed while I dwelt at Geshur in Syria, If the Lord will bring me again to Jerusalem, then I will serve the Lord [by offering a sacrifice].

9 And the king said to him, Go in peace. So he arose, and went to Hebron.

10 But Absalom sent secret messengers throughout all the tribes of Israel, saying, As soon as you hear the sound

of the trumpet, then say, Absalom is king at Hebron.

11 With Absalom went 200 men from Jerusalem, who were invited [as guests to his sacrificial feast]; and they went in their simplicity, and they knew not a thing.

12 And while Absalom was offering the sacrifices, he sent for Ahithophel the Gilonite, David's counselor, from his city Giloh. And the conspiracy was strong; the people with Absalom increased continually.

13 And there came a messenger to David, saying, The hearts of the men of Israel have gone after Absalom.

14 David said to all his servants that were with him at Jerusalem, Arise, and let us flee; or else none of us will escape from Absalom. Make haste to depart, lest he overtake us suddenly, and bring evil upon us and smite the city with the sword.

15 And the king's servants said to the king, Behold, your servants are ready to do whatever my lord the king says.

16 So the king and all his household after him went forth. But he left ten women, who were concubines, to keep the house.

17 The king went forth with all the people after him, and halted at the last house.

18 All David's servants passed on beside him; and [his bodyguard] all the Cherethites, Pelethites, also all the Gittites, 600 men who came after him from Gath, passed on before the king.

19 The king said to Ittai the Gittite, Why do you go with us also? Return to your place and remain with the king [Absalom], for you are a foreigner and an exile.

20 Since you came only yesterday, should I make you go up and down with us? Since I must go where I may, you return, and take back your brethren with you. Loving-kindness and faithfulness be with you.

21 But Ittai answered the king, As

the Lord lives, and as my lord the king lives, wherever my lord the king shall be, whether for death or life, even there also will your servant be.

22 So David said to Ittai, Go on and pass over [Kidron]. And Ittai the Gittite passed over, and all his men and all the little ones who were with him.

23 All the country wept with a loud voice as all the people passed over. The king crossed the brook Kidron, and all the people went on toward the wilderness.

24 Abiathar [the priest], and lo, Zadok came also, and all the Levites with him, bearing the ark of the covenant of God; and they set down the ark of God, until all the people had gone from the city.

25 Then the king told Zadok, Take back the ark of God to the city. If I find favor in the Lord's eyes, He will bring me back and let me see both it and His house.

26 But if He says, I have no delight in you, then, here I am; let Him do to me what seems good to Him.

27 The king also said to Zadok the priest, Are you not a seer? [You and Abiathar] return to the city in peace, and your two sons with you, Ahimaaz your son, and Jonathan son of Abiathar.

28 See, I will wait at the fords [at the Jordan] of the wilderness, until word comes from you to inform me.

29 Zadok therefore and Abiathar carried the ark of God back to Jerusalem; and they stayed there.

30 And David went up over the Mount of Olives, and wept as he went, barefoot and his head covered. And all the people who were with him covered their heads, weeping as they went.

31 David was told, Ahithophel [your counselor] is among the conspirators with Absalom. David said, O Lord, I pray You, turn Ahithophel's counsel into foolishness.

32 When David came to the summit [of Olivet], where he worshipped God,

behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head.

33 David said to him, If you go with me, you will be a burden to me;

34 But if you return to the city, and say to Absalom, I will be your servant, O king; as I have been your father's servant in the past, so will I be your servant now; then you may defeat for me the counsel of Ahithophel.

35 Will not Zadok and Abiathar the priests be with you? So whatever you hear from the king's house, just tell it to [them].

36 Behold, their two sons are there with them, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them send to me everything you hear.

37 So Hushai, David's friend, returned, and Absalom also came into Jerusalem.

CHAPTER 16

WHEN David was a little past the top [of Olivet] behold, Ziba the servant of Mephibosheth met him, with a couple of donkeys saddled, and upon them 200 loaves of bread, 100 bunches of raisins, 100 of summer fruits, and a skin of wine.

2 The king said to Ziba, What do you mean by these? Ziba said, The donkeys are for the king's household to ride on; the bread and summer fruit for the young men to eat; and the wine is for those to drink who become faint in the wilderness.

3 The king said, And where is your master's son [grandson Mephibosheth]? Ziba said to the king, Behold, he remains in Jerusalem; for he said, Today the house of Israel will give me back the kingdom of my father [grandfather Saul].

4 Then the king said to Ziba, Lo, all that belonged to Mephibosheth is now yours. Ziba said, I do obeisance; let me ever find favor in your sight, my lord, O king.

5 When King David came to Bahu-

rim, a man of the family of the house of Saul, Shimei son of Gera, came out and cursed continually as he came.

6 And he cast stones at David, and at all the servants of King David; and all the people and all the mighty men were on his right hand and on his left.

7 Shimei said as he cursed, Get out, get out, you man of blood, you base fellow!

8 The Lord has avenged upon you all the blood of the house of Saul, in whose stead you have reigned; and the Lord has delivered the kingdom into the hand of Absalom your son. Behold, the calamity is upon you, because you are a bloody man!

9 Then said [David's nephew] Abishai son of Zeruiah to the king, Why should this dead dog curse my lord the king? Let me go over and take off his head.

10 The king said, What have I to do with you, you sons of Zeruiah? If he is cursing because the Lord said to him, Curse David, who then shall ask, Why have you done so?

11 And David said to Abishai, and to all his servants, Behold, my son, who was born to me, seeks my life. With how much more reason now may this Benjamite do it? Let him alone, and let him curse; for the Lord has bidden him do it.

12 It may be that the Lord will look on the iniquity done me, and will recompense me good for his cursing this day.

13 So David and his men went by the road, and Shimei went along on the hillside opposite David, and cursed as he went, and threw stones and dust at him.

14 And the king, and all the people who were with him, came [to the Jordan] weary, and he refreshed himself there.

15 And Absalom, and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And when Hushai the Archite,

David's friend, came to Absalom, Hushai said to [him], Long live the king! Long live the king!

17 Absalom said to Hushai, Is this your kindness *and* loyalty to your friend? Why did you not go with your friend?

18 Hushai said to Absalom, No, for whom the Lord and this people and all the men of Israel choose, his will I be, and with him I will remain.

19 And again, whom should I serve? Should it not be his son? As I have served your father, so will I serve you.

20 Then Absalom said to Ahithophel, Give your counsel; what shall we do?

21 And Ahithophel said to Absalom, Go in to your father's concubines, whom he has left to keep the house; and all Israel will hear that you are abhorred by your father; then the hands of all who are with you will be made strong.

22 So they spread Absalom a tent on the top of the [king's] house; and Absalom went in to his father's harem in the sight of all Israel.

23 And the counsel of Ahithophel in those days, was as if a man had consulted the word of God; so was all Ahithophel's counsel considered both by David and by Absalom.

CHAPTER 17

MOREOVER Ahithophel said to Absalom, Let me choose 12,000 men, and I will set out and pursue David this night.

2 I will come upon him while he is exhausted and weak, and cause him to panic; all the people with him will flee; then I will strike down the king alone.

3 I will bring back all the people to you. [The removal of] the man whom you seek is the assurance that all will return, and all the people will be at peace.

4 And what he said pleased Absalom well, and all the elders of Israel.

5 Absalom said, Now call Hushai

the Archite also, and let us hear what he says.

6 When Hushai came, Absalom said to him, Ahithophel has counseled thus. Shall we do what he says? If not, speak up.

7 And Hushai said to Absalom, The counsel that Ahithophel has given is not good at this time.

8 For, said Hushai, you know your father and his men, that they are mighty men, and they are embittered *and* enraged like a bear robbed of her whelps in the field; and your father is a man of war, and will not lodge with the people.

9 Behold, he is hid even now in some pit, or other place; and when some of them are overthrown at the first, whoever hears it will say, There is a slaughter among the followers of Absalom.

10 And even he who is brave, whose heart is as the heart of a lion, will utterly melt; for all Israel knows that your father is a mighty man, and they who are with him are brave men.

11 Therefore I counsel that all [the men of] Israel be gathered to you, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that you go to battle in your own person.

12 So shall we come upon [David] some place where he shall be found, and we will light upon him as the dew settles [unseen and unheard] on the ground; and of him and of all the men with him there shall not be left so much as one.

13 If he withdraws into a city, then shall all Israel bring ropes to that city, and we will drag it into the ravine, until not one pebble is left there.

14 Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than that of Ahithophel. For the Lord had ordained to defeat the good counsel of Ahithophel, so that the Lord might bring evil upon Absalom.

15 Then said Hushai to Zadok and Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counseled.

16 Now send quickly, and tell David, Lodge not this night at the fords of the [Jordan] wilderness, but by all means pass over, lest the king be swallowed up, and all the people with him.

17 Now [the youths] Jonathan and Ahimaaz stayed by En-rogel, for they must not be seen to come into the city. But a maidservant went and told them, and they went and told King David.

18 But a lad saw them, and told Absalom; but they left quickly, and came to the house of a man in Bahurim, who had a well in his court, and they went down into it.

19 And the woman spread a covering over the well's mouth, and spread ground corn on it; and the thing was not discovered.

20 For when Absalom's servants came to the woman at the house, they said, Where are Ahimaaz and Jonathan? And the woman said to them, They went over the brook of water. When they had sought and could not find them, they returned to Jerusalem.

21 After they had departed, the boys came up out of the well, and went and told King David, and said, Arise, and pass quickly over the river Jordan, for thus and so Ahithophel counseled against you.

22 David arose, and all the people with him, and passed over Jordan. By daybreak not one was left who had not crossed.

23 But when Ahithophel saw that his counsel was not followed, he saddled his donkey, went home to his city, put his household in order, and hanged himself and died, and was buried in the tomb of his father.

24 Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 Absalom made Amasa captain of the army instead of Joab; Amasa was the son of an [Ishmaelite] named Ithra, who married Abigail daughter of Nahash, [half sister of David and] sister of Zeruiiah Joab's mother.

26 So Israel and Absalom encamped in the land of Gilead.

27 When David came to Mahanaim, Shobi son of Nahash of Rabbah of the Ammonites, and Machir son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, basins, earthen vessels, wheat, barley, meal, parched grain, beans, lentils, parched [pulse, peas and beans],

29 Honey, curds, sheep, and cheese of cows, for David and the people with him to eat; for they said, The people are hungry, weary, and thirsty in the wilderness.

CHAPTER 18

DAVID numbered the men who were with him, and set over them commanders of thousands and of hundreds.

2 David sent forth the army, a third under command of Joab, a third under Abishai son of Zeruiiah, Joab's brother, and a third under Ittai the Gittite. [He] told the men, I myself will go out with you also.

3 But the men said, You shall not go out. For if we flee, they will not care about us; if half of us die, they will not care about us. But you are worth 10,000 such as we are. So now it is better that you be able to help us from the city.

4 The king said to them, What seems best to you I will do. So he stood beside the gate and all the army came out, by hundreds and by thousands.

5 The king commanded Joab, Abishai, and Ittai, saying, Deal gently for my sake with the young man Absalom. And all the people heard when the king gave orders to all the commanders about Absalom.

6 So the army went out into the field against Israel; and the battle was fought in the forest of Ephraim.

7 [Absalom's] men of Israel were defeated by the servants of David, and there was a great slaughter that day of 20,000 men.

8 For the battle spread over the face of all the country; and the forest devoured more men that day than did the sword.

9 Then Absalom [unavoidably] met the servants of David. Absalom rode on a mule, and the mule went under the thick boughs of a great oak, and Absalom's head caught fast [in a fork] of the oak; and the mule under him ran away, leaving him hanging between the heavens and the earth.

10 A certain man saw it, and told Joab, Behold, I saw Absalom hanging in an oak.

11 Joab said to the man, You saw him, why did you not strike him down to the ground? I would have given you ten shekels of silver and a girl.

12 The man told Joab, Though I should receive 1,000 pieces of silver, yet I would not put forth my hand against the king's son; for in our hearing the king charged you, Abishai, and Ittai, Have a care whoever you be, of the young man Absalom.

13 Otherwise if I had dealt falsely against his life (for nothing is hidden from the king) you yourself would have taken sides against me.

14 Joab said, I will not tarry thus with you. He took three darts in his hand, and thrust them into the body of Absalom, while he was yet alive in the midst of the oak.

15 And ten young men, Joab's armor bearers, surrounded and struck Absalom, and killed him.

16 Then Joab blew the trumpet, and the troops returned from pursuing Israel; for Joab restrained *and* spared them.

17 They took Absalom, and cast him into a great pit in the forest, and

raised a very great heap of stones upon him; and all Israel fled every one to his own home.

18 Now Absalom in his lifetime had reared up for himself a pillar, which is in the King's Valley, for he said, I have no son to keep my name in remembrance. He called the pillar after his own name; and to this day it is called Absalom's monument.

19 Then said Ahimaaz son of Zadok, Let me now run, and bear the king tidings, how the Lord has avenged David of his enemies.

20 Joab told him, You shall not carry news today, but another time. Today you shall bear no news for the king's son is dead.

21 Then said Joab to Cushie [an Ethiopian], Go tell the king what you have seen. And the Cushite bowed to Joab, and ran.

22 Then said Ahimaaz son of Zadok again to Joab, But anyhow, let me, I pray, also run after the Cushite. Joab said, Why should you run, my son, seeing you will have no reward, for you have not sufficient tidings?

23 But he said, Let me run anyhow. So Joab said to him, Run. Then Ahimaaz ran by the way of the plain, and outran Cushie.

24 Now David was sitting between two gates; and the watchman went up to the roof over the gate by the wall, and when he looked, he saw a man running alone.

25 The watchman called out and told the king. The king said, If he is alone, he has news to tell. And he came on and drew near.

26 Then the watchman saw another man running; and the watchman called to the gatekeeper, Behold another man running alone. The king said, He also brings news.

27 The watchman said, I think the man in front runs like Ahimaaz son of Zadok. The king said, He is a good man, and comes with good tidings.

28 And Ahimaaz called, and said to

the king, All is well! And he fell down to the ground on his face before the king, and said, Blessed be the Lord your God, Who has shut up the men who lifted up their hand against my lord the king.

29 The king said, Is the young man Absalom safe? Ahimaaz answered, When Joab the king's servant sent me, your servant, I saw a great tumult, but I do not know what it was.

30 The king told him, Turn aside; stand here. And he turned aside, and stood still.

31 And behold, the Cushite [Ethiopian] came; and he said, News, my lord the king! For the Lord has delivered you this day from all who rose up against you.

32 The king said to the Cushite, Is the young man Absalom safe? The Cushite replied, May the enemies of my lord the king, and all that rise against you to do evil, be like that young man is.

33 And the king was deeply moved, and went up to the chamber over the gate, and wept; and as he went, he said, O my son Absalom, my son, my son Absalom! Would God I had died for you, O Absalom, my son, my son!

CHAPTER 19

IT was told Joab, Behold, the king is weeping and mourning for Absalom.

2 So the victory that day was turned into mourning for all the people; for they heard it said, The king grieves for his son.

3 The people slipped into the city stealthily that day, as humiliated people steal away when they flee in battle.

4 But the king covered his face, and cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, You have today covered the faces of all your servants with shame, who this day have saved

your life and the lives of your sons and your daughters, and the lives of your wives and concubines;

6 For you love those who hate you, and hate those who love you. You have declared today that princes and servants are nothing to you; for today I see that if Absalom had lived and all the rest of us had died, you would be well pleased.

7 So now arise, go out and speak kindly and encouragingly to your servants; for I swear by the Lord, if you do not go, not a man will remain with you this night; and this will be worse for you than all the evil that has befallen you from your youth until now.

8 Then the king arose and sat in the gate. And all [his followers] were told, The king is sitting in the gate; and *they* all came before the king. Now Israel [Absalom's troops] had fled every man to his home,

9 And all the people were at strife throughout all the tribes of Israel, saying, The king delivered us from the hand of our enemies, and he saved us from the hand of the Philistines; and now he has fled out of the land from Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. So now, why do you say nothing about bringing back the king?

11 And King David sent to Zadok and to Abiathar the priests, saying, Say to the elders of Judah, Why are you the last to bring the king back to his house, when the word of all Israel has come to the king, to bring him to his house?

12 You are my kinsmen, you are my bone and my flesh. Why then are you the last to bring back the king?

13 And say to Amasa, Are you not of my bone and of my flesh? God do so to me and more also, if you are not commander of my army hereafter in place of Joab.

14 He inclined the heart of all the men of Judah as one man, so they sent

word to [him], Return, you and all your servants.

15 So [David] returned, and came to Jordan. And Judah came to Gilgal, to meet the king, to conduct him over Jordan.

16 And Shimei son of Gera, a Benjamite of Bahurim, hastily came down with the men of Judah to meet King David,

17 And 1,000 men of Benjamin with him. And Ziba servant of the house of Saul, and his fifteen sons and twenty servants with him, rushed to the Jordan *and* pressed quickly into the king's presence.

18 And there went over a ferry boat to bring over the king's household, and to do what he thought good. And Shimei son of Gera fell down before the king, as David came to the Jordan,

19 And said to the king, Let not my lord impute iniquity to me *and* hold me guilty, or remember what your servant did the day my lord went out of Jerusalem [when Shimei grossly insulted David]; may the king not take it to heart.

20 For your servant knows that I have sinned; therefore, behold, I am today first of all the house of Joseph to come down to meet my lord the king.

21 But Abishai son of Zeruiah said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed?

22 David said, What have I to do with you, you sons of Zeruiah, that you should be an adversary to me today? Shall any one be put to death today in Israel? For do not I know I am this day king over Israel?

23 Therefore the king said to Shimei, You shall not die [at my hand]. And the king gave him his oath. [I Kings 2:44-46.]

24 Mephibosheth the son [grandson] of Saul came down to meet the king, and had not dressed his feet, trimmed his beard, or washed his

clothes, from the day the king left until he returned in peace *and* safety.

25 And when he came to Jerusalem to meet the king, David said to him, Why did you not go with me, Mephibosheth?

26 He said, My lord, O king, my servant [Ziba] deceived me; for I said, Saddle me the donkey that I may ride on it and go to the king, for your servant is lame [but he took the donkey and left without me].

27 He has slandered your servant to my lord the king; but the king is as an angel of God; so do what is good in your eyes.

28 For all of my father's house were but doomed to death before my lord the king; yet you set your servant among those who ate at your own table. What right therefore have I to cry any more to the king?

29 The king said to him, Why speak any more of your affairs? I say, You and Ziba divide the land.

30 Mephibosheth said to the king, Oh, let him take it all, since my lord the king has returned home in safety *and* peace.

31 Now Barzillai the Gileadite came down from Rogelim, and went on to the Jordan with the king to conduct him over Jordan.

32 Now Barzillai was a very aged man, even eighty years old; and he had provided the king with food while he remained at Mahanaim; for he was a very great man.

33 And the king said to Barzillai, Come over with me, and I will provide for you with me in Jerusalem.

34 And Barzillai said to the king, How much longer have I to live, that it would be worthwhile for me to go up with the king to Jerusalem?

35 I am this day eighty years old; could I now [be useful as a counselor to] discern between good and evil? Can your servant appreciate what I eat or drink? Can I longer enjoy the voice of singing men and women? Why then

should your servant be still a burden to my lord the king?

36 Your servant will only go over the Jordan with the king. Why should the king repay me with such a reward?

37 Let your servant turn back again, that I may die in my own city, and be buried by the grave of my father and mother. But here is your servant Chimham; let him go over with my lord the king; and do to him what shall seem good to you.

38 The king answered, Chimham shall go over with me, and I will do to him what seems good to you; and whatever you ask of me I will do for you.

39 So all the people went over Jordan. When the king had crossed over, he kissed Barzillai, and blessed him; and [the great man] returned to his own place.

40 Then the king went on to Gilgal, and Chimham went with him; and all the people of Judah and also half the people of Israel escorted the king.

41 And all the men of Israel came to the king, and said to him, Why have our kinsmen the men of Judah stolen you away, and have brought the king and his household over Jordan, and all David's men with him?

42 But all the men of Judah answered the men of Israel, Because the king is near of kin to us. Why then be angry about it? Have we eaten at all at the king's expense? Or has he given us any gift?

43 Then the men of Israel answered the men of Judah, We have ten [tribes'] shares in the king, and we have more right in David than you have; why then did you despise *and* ignore us? Were we not the first to speak of our bringing back our king? But the words of the men of Judah were more violent than the charges of the men of Israel.

CHAPTER 20

THERE happened to be there a base *and* contemptible fellow, named

Sheba son of Bichri, a Benjamite. He blew a trumpet, and said, We have no portion in David and no inheritance in the son of Jesse! Every man to his tents, O Israel!

2 So all the men of Israel withdrew from David, and followed Sheba son of Bichri; but the men of Judah stayed faithfully with their king, from Jordan to Jerusalem.

3 So David came to his house at Jerusalem. And the king took the ten women his concubines, whom he had left to keep the house, and put them away under guard, and provided for them, but did not go in to them. So they were shut up to the day of their death, living in widowhood.

4 Then said the king to Amasa, Assemble the men of Judah to me within three days, and you be present here.

5 So Amasa went to assemble the men of Judah; but he tarried longer than the set time which had been appointed him.

6 And David said to Abishai, Now will Sheba son of Bichri do us more harm than Absalom did. Take your lord's servants and pursue him, lest he get him fenced cities, and snatch away our very eyes.

7 And there went after him Joab's men and [David's bodyguard] the Cherethites and Pelethites, and all the mighty men, from Jerusalem to pursue Sheba son of Bichri.

8 When they were at the great stone in Gibeon, Amasa came to meet them. Joab was wearing a soldier's garment, and over it was a sheathed sword fastened around his hips, and as he went forward it fell out.

9 Joab said to Amasa, Are you well, my brother? And Joab took Amasa by the beard with the right hand [as if] to kiss him.

10 But Amasa did not notice the sword in Joab's hand. So [Joab] struck him [who was to have been his successor] with it in the body, shedding his bowels to the ground without an-

other blow, and [soon] he died. So Joab and Abishai his brother pursued Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, Who favors Joab and is for David, follow Joab.

12 And Amasa wallowed in blood in the highway. And when the man saw that all the people who came by stood still, he removed Amasa out of the highway into the field and spread a cloth over him.

13 When Amasa was removed from the highway, all the people went on after Joab, to pursue Sheba son of Bichri.

14 Joab went through all the tribes of Israel to Abel of Beth-maacah, and all the Berites assembled and also went after [Sheba] ardently.

15 And they came and besieged Sheba in Abel of Beth-maacah, and they cast up a siege-mound against the city, and it stood against the rampart; and all the men with Joab battered and undermined the wall to make it fall.

16 Then a wise woman of the city cried, Hear, hear! Say to Joab, Come here, so I can speak to you.

17 And when he came near her, the woman said, Are you Joab? He answered, I am. Then she said to him, Hear the words of your handmaid. He answered, I am listening.

18 Then she said, People used to say, Let them but ask counsel at Abel; and so they settled the matter.

19 I am one of the peaceable and faithful in Israel. You seek to destroy a city which is a mother in Israel. Why will you swallow up the inheritance of the Lord?

20 Joab answered, Far be it, far be it from me, that I should swallow up or destroy!

21 That is not true. But a man of the hill country of Ephraim, Sheba son of Bichri, has lifted up his hand against King David. Deliver him only, and I will depart from the city. And

the woman said, Behold, his head shall be thrown to you over the wall.

22 Then the woman in her wisdom went to all the people. And they cut off the head of Sheba son of Bichri, and cast it down to Joab. So he blew the trumpet, and they retired from the city, every man to his own home. And Joab returned to Jerusalem to the king. [Eccl. 9:13-16.]

23 Joab was over the host of Israel; Benaiah son of Jehoiada was over [the king's bodyguard] the Cherethites and Pelethites;

24 Adoram was over the tribute; Jehoshaphat son of Ahilud was recorder;

25 Sheva was scribe, and Zadok and Abiathar were the priests;

26 Also Ira the Jairite was chief minister to David.

CHAPTER 21

THERE was a three years' famine in the days of David, year after year; and David inquired of the Lord. The Lord replied, It is on account of Saul and his bloody house, for he put to death the Gibeonites.

2 So the king called the Gibeonites. (Now the Gibeonites were not Israelites, but of the remnant of the Amorites. The Israelites had sworn to spare them, but Saul in his zeal for the people of Israel and Judah had sought to slay the Gibeonites.)

3 So David said to the Gibeonites, What shall I do for you? How can I make atonement that you may bless the Lord's inheritance?

4 The Gibeonites said to him, We will accept no silver or gold of Saul, or of his house; neither for us shall you kill any man in Israel. David said, I will do for you what you say.

5 They said to the king, The man who consumed us and planned to prevent us from remaining in any territory of Israel,

6 Let seven men of his sons be delivered to us and we will hang them up

before the Lord at Gibeah of Saul, [on the mountain] of the Lord. And the king said, I will give them.

7 But the king spared Mephibosheth son of Jonathan, son of Saul, because of the Lord's oath that was between David and Jonathan son of Saul.

8 But the king took the two sons of Rizpah daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth, and the five sons of [Merab] daughter of Saul, whom she bore to Adriel son of Barzillai the Meholahite.

9 He delivered them into the hands of the Gibeonites, and they hung them up on the hill before the Lord, and all seven perished together. They were put to death in the first days of barley harvest.

10 Rizpah daughter of Aiah took sackcloth, and spread it for herself on the rock, from the beginning of harvest until rain fell on them, and she did not allow either the birds of the air to come upon them by day, or the beasts of the field by night.

11 It was told David what Rizpah daughter of Aiah, the concubine of Saul, had done.

12 And David went and took the bones of Saul and Jonathan his son from the men of Jabesh-gilead, who had stolen them from the street of Beth-shan, where the Philistines had hung them up when the Philistines had slain Saul in Gilboa;

13 He brought from there the bones of Saul and of Jonathan his son, and they gathered the bones of those who were hung up.

14 And the bones of Saul and Jonathan his son they buried in the country of Benjamin in Zelah, in the tomb of Kish [Saul's] father, and they did all that the king commanded. And after that God heard and answered when His people prayed for the land.

15 The Philistines had war again with Israel; and David went down, and his servants with him, and fought

against the Philistines; and David became faint.

16 Ishbi-benob, who was of the sons of the giants, the weight of whose spear was 300 shekels of bronze, was girded with a new sword and thought to kill David.

17 But Abishai son of Zeruiah came to David's aid, and smote and killed the Philistine. Then David's men charged him, You shall no more go out with us to battle, lest you quench the lamp of Israel.

18 After this, there was again war with the Philistines of Gob [Gezer]. Then Sibbecai the Hushathite slew Saph [Sippai], who was a descendant of the giant.

19 There was again war at Gob with the Philistines; and Elhanan son of Jaare-oregim, a Bethlehemite, slew Goliath the Gittite, whose spear shaft was like a weaver's beam.

20 And there was again war at Gath, where there was a man of great stature, who had six fingers on each hand and six toes on each foot, twenty-four in number; he also was a descendant of the giants.

21 And when he defied Israel, Jonathan son of Shimei, brother of David, slew him.

22 These four were descended from the giant in Gath, and they fell by the hand of David and his servants.

CHAPTER 22

DAVID spoke to the Lord the words of this song on the day when the Lord delivered him from the hand of all his enemies, and from the hand of Saul:

2 He said, The Lord is my rock [of escape from Saul] and my fortress [in the wilderness] and my deliverer; [I Sam. 23:25, 28, 14.]

3 My God, my rock; in Him will I take refuge; my shield, and the horn of my salvation, my stronghold, and my refuge, my savior; You save me from violence. [Gen. 15:1.]

4 I call on the Lord, Who is worthy to be praised, and I am saved from my enemies.

5 For the waves of death enveloped me, the torrents of destruction made me afraid;

6 The cords of Sheol were entangling me; I encountered the snares of death.

7 In my distress I called upon the Lord; I cried to my God, and He heard my voice from His temple; my cry came into His ears.

8 Then the earth reeled and quaked; the foundations of the heavens trembled and shook, because He was angry.

9 Smoke went up from His nostrils, and devouring fire from His mouth; coals were kindled by it.

10 He bowed the heavens, and came down; thick darkness was under His feet.

11 He rode on a cherub, and flew; He was seen upon the wings of the wind.

12 He made darkness round about Him His canopy, gathering of waters, thick clouds of the skies.

13 Out of the brightness before Him coals of fire flamed forth.

14 The Lord thundered from Heaven, and the Most High uttered His voice.

15 He sent out arrows, and scattered them; lightning confused *and* troubled them.

16 The channels of the sea were visible, the foundations of the world were uncovered, at the rebuke of the Lord, at the blast of the breath of His nostrils.

17 He sent from above, He took me, He drew me out of great waters,

18 He delivered me from my strong enemy, from those who hated me; for they were too mighty for me.

19 They came upon me in the day of my calamity, but the Lord was my stay.

20 He brought me forth into a large

place; He delivered me, because He delighted in me.

21 The Lord rewarded me according to my uprightness with Him; He compensated *and* benefited me according to the cleanness of my hands.

22 For I have kept the ways of the Lord, and have not wickedly departed from my God.

23 For all His ordinances were before me, and from His statutes I did not turn aside.

24 I was also blameless before Him, and kept myself from guilt *and* iniquity.

25 Therefore the Lord has recompensed me according to my righteousness, according to my cleanness in His [holy] sight.

26 Toward the loving *and* loyal You will show Yourself loving *and* loyal, and with the upright *and* blameless You will show Yourself upright *and* blameless.

27 To the pure You will show Yourself pure, and to the willful You will show Yourself willful.

28 And the afflicted people You will deliver, but Your eyes are upon the haughty, whom You will bring down.

29 For You, O Lord, are my lamp; the Lord lightens my darkness.

30 For by You I run through a troop; by my God I leap over a wall.

31 As for God, His way is perfect; the word of the Lord is tried; He is a shield to all those who trust *and* take refuge in Him.

32 For who is God, but the Lord? And who is a rock, except our God?

33 God is my strong fortress; He guides the blameless in His way *and* sets him free.

34 He makes my feet like the hinds' [firm and able]; He sets me secure *and* confident upon the heights.

35 He trains my hands for war, so that my arms can bend a bow of bronze.

36 You have also given me the shield of Your salvation: and Your

condescension *and* gentleness have made me great.

37 You have enlarged my steps under me, so that my feet have not slipped.

38 I have pursued my enemies, and destroyed them, and did not turn back until they were consumed.

39 I consumed them, and thrust them through, so that they did not arise; they fell at my feet.

40 For You girded me with strength for the battle; those who rose up against me You subdued under me.

41 You have made my enemies turn their backs to me, that I might cut off those who hate me.

42 They looked, but there was none to save; even to the Lord, but He did not answer them.

43 Then I beat them small as the dust of the earth, I crushed them as the mire of the street, and scattered them abroad.

44 You also have delivered me from strife with my people; You kept me as the head of the nations; people whom I had not known served me.

45 Foreigners yielded feigned obedience to me; as soon as they heard of me, they became obedient to me.

46 Foreigners faded away; they came limping *and* trembling from their hiding fastnesses.

47 The Lord lives; blessed be my rock, and exalted be God, the rock of my salvation.

48 It is God who executes vengeance for me, and Who brought down [and disciplined] the peoples under me,

49 Who brought me out from my enemies; You also lifted me up above those who rose up against me; You delivered me from the violent man.

50 For this I will give thanks *and* extol You, O Lord, among the nations; I will sing praises to Your name.

51 He is a tower of salvation *and* great deliverance to His king, and shows loving-kindness to His anointed, to David and his offspring for ever.

CHAPTER 23

NOW these are the last words of David: David son of Jesse says, and the man who was raised on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, says,

2 The Spirit of the Lord spoke in *and* by me, and His word was upon my tongue.

3 The God of Israel spoke, the Rock of Israel said to me, When one rules over men righteously, ruling in the fear of God,

4 He dawns on them like the morning light, when the sun rises on a cloudless morning, when the tender grass springs out of the earth, through clear shining after rain.

5 Truly, does not my house stand so with God? For He has made with me an everlasting covenant, ordered in all things, and sure. For will He not cause to prosper all my help and my desire?

6 But wicked, godless, *and* worthless lives are all like thorns to be thrust away; because they cannot be taken with the hand;

7 But the man who touches them arms himself with iron and the shaft of a spear, and they are utterly consumed with fire on the spot.

8 These are the names of the mighty men whom David had: Josheb-basshebeth a Tah-chemonite, chief of the three [heroes], known also as Adino the Eznite; he wielded his spear and went against 800 men, who were slain at one time. [I Chron. 11:11.]

9 Next to him among the three mighty men was Eleazar son of Dodo, son of Ahohi. He was with David when they defied the Philistines assembled there for battle, and the men of Israel had departed.

10 [Eleazar] arose and struck down the Philistines until his hand was weary and clung to the sword. The Lord wrought a great deliverance *and* victory that day; the men returned after him only to take the spoil.

11 Next to [Eleazar] was Shammah

son of Agee the Hararite. The Philistines were gathered at Lehi, on a piece of ground full of lentils; and the [Israelites] fled from the Philistines.

12 But he stood in the midst of the ground and defended it, and slew the Philistines; and the Lord wrought a great victory.

13 And three of the thirty chief men went down in harvest time to David in the cave of Adullam; and a troop of Philistines was encamped in the valley of Rephaim.

14 And David was then in the stronghold, and the garrison of the Philistines was then in Bethlehem.

15 And David said longingly, O that someone would give me a drink of water from the well of Bethlehem, by the gate!

16 And the three mighty men broke through the army of the Philistines, and drew water out of the well of Bethlehem, by the gate, and brought it to David: but he would not drink it, but poured it out to the Lord.

17 And he said, Be it far from me, O Lord, to drink this. Is it not [the same as] the blood of the men who went at the risk of their lives? So he would not drink it. These things did the three mighty men.

18 Now Abishai brother of Joab, son of Zeruiah, was chief of the three. He wielded his spear against 300 men and slew them, and won a name beside the three.

19 Was he not most renowned of the three? So he was their captain: however, he did not attain to the three.

20 And Benaiah son of Jehoiada, a valiant man of Kabzeel, who had done many notable acts, slew two lionlike men of Moab. He went down also and slew a lion in a pit on a snowy day.

21 And he slew an Egyptian, a handsome man. The Egyptian had a spear in his hand; but Benaiah went down to him with a staff, snatched the spear out of the Egyptian's hand, and slew the man with his own spear.

22 These things Benaiah son of Jehoiada did, and won a name beside the three mighty men.

23 He was more renowned than the thirty, but he attained not to the first three. David set him over his guard *or* council.

24 Asahel brother of Joab was one of the thirty; then Elhanan son of Dodo of Bethlehem,

25 Shammah of Harod, Elikah of Harod,

26 Helez the Paltite, Ira son of Ikkesh of Tekoa,

27 Abiezer of Anathoth, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai of Netophah,

29 Heleb son of Baanah, of Netophah, Ittai son of Ribai of Gibeath of the Benjamites.

30 Benaiah of Pirathon, Hiddai of the brooks of Gaash,

31 Abi-albon the Arbathite, Azmaveth of Bahurim,

32 Eliahba of Sha-albon, the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam son of Sharar the Hararite,

34 Eliphelet son of Ahasbai, son of Maacah, Eliam son of Ahithophel of Gilo,

35 Hezro (Hezrai) of Carmel, Parai the Arbite,

36 Igal son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai of Beeroth, armor-bearer of Joab son of Zeruiah,

38 Ira the Ithrite, Gareb the Ithrite,

39 Uriah the Hittite; thirty-seven in all.

CHAPTER 24

A GAIN the anger of the Lord was kindled against Israel, and He moved David against them saying, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, who was with him, Go now through all the tribes of Israel,

from Dan even to Beer-sheba, and count the people, that I may know their number.

3 And Joab said to the king, May the Lord your God add a hundred times as many people as there are, and let the eyes of my lord the king see it; but why does my lord the king delight in this thing?

4 But the king's word prevailed against Joab and the commanders of the army. So they went from the king's presence to number the Israelites.

5 They passed over Jordan and encamped in Aroer, on the south side of the city lying in the midst of the ravine [of the Arnon] toward Gad, and on to Jazer.

6 Then they came to Gilead, and to the land of Tahtimhodshi; and they came to Dan-jaan [Dan in the forest] and around to Sidon,

7 And came to the stronghold of Tyre, and to all the cities of the Hivites, and Canaanites; and they went out to the Negeb [the South] of Judah at Beer-sheba.

8 So when they had gone through all the land [taking the census], they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave the sum of the numbering of the people to the king. There were in Israel 800,000 valiant men who drew the sword; and the men of Judah were 500,000.

10 But David's heart smote him after he had numbered the people. David said to the Lord, I have sinned greatly in what I have done. I beseech You, O Lord, take away the iniquity of Your servant, for I have done very foolishly.

11 When David arose in the morning, the word of the Lord came to the prophet Gad, David's seer, saying,

12 Go and say to David, Thus says the Lord, I hold over you three choices; select one of them, so I may bring it upon you.

13 So Gad came to David, and told him, and said, Shall seven years of famine come to your land? Or will you flee three months before your pursuing enemies? Or do you prefer three days of pestilence in your land? Consider, and see what answer I shall return to Him Who sent me.

14 And David said to Gad, I am in great distress; let us fall into the hand of the Lord, for His mercies are many *and* great; but let me not fall into the hand of man.

15 So the Lord sent a pestilence upon Israel from the morning even to the time appointed; and there died of the people from Dan even to Beer-sheba 70,000 men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord relented of the evil *and* reversed His judgment, and said to the destroying angel, It is enough; now stay your hand. And the Angel of the Lord was by the threshing floor of Araunah the Jebusite.

17 When David saw the angel who was smiting the people, he spoke to the Lord and said, Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? Let Your hand, I pray you, be [only] against me and against my father's house.

18 Then Gad came to David, and said, Go up, rear an altar to the Lord

on the threshing floor of Araunah the Jebusite.

19 So David went up according to Gad's word, as the Lord commanded.

20 Araunah looked, and saw the king and his servants coming toward him; and [he] went out, and bowed himself before the king with his face to the ground.

21 Araunah said, Why has my lord the king come to his servant? And David said, To buy the threshing floor from you, to build there an altar to the Lord, that the plague may be stayed from the people.

22 And Araunah said to David, Let my lord the king take and offer up what seems good to him; behold, here are oxen for burnt sacrifice, and threshing instruments and the yokes of the oxen for wood.

23 All this, O king, Araunah gives to the king. And Araunah said to the king, The Lord your God accept you.

24 But King David said to Araunah. No, but I will buy it of you for a price: I will not offer burnt offerings to the Lord my God of that which costs me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver.

25 David built there an altar to the Lord, and offered burnt and peace offerings. So the Lord heeded the prayers for the land, and Israel's plague was stayed.

THE FIRST BOOK OF THE KINGS

CHAPTER 1

AND King David was old and ^aadvanced in years; they covered him with [bed] clothes, but he could not get warm.

2 So his servants [the ^bphysicians] said to him, Let there be sought for my

lord the king a young virgin, and let her wait on and be useful to the king; let her lie in your bosom, that my lord the king may get warmth.

3 So they sought for a fair maiden through all the territory of Israel, and

a) Only Solomon and Manasseh of Israel's kings after David lived more than sixty years.
b) Josephus, *Ant.* 14, 3.

found Abishag the Shunammite, and brought her to the king.

4 The maiden was beautiful, and she waited on and nursed him. But the king had no intercourse with her.

5 Then Adonijah son of [David's wife] Haggith exalted himself, saying, I [the eldest living son] will be king; and he prepared him chariots and horsemen, and fifty men to run before him.

6 David his father had never in his life displeased him by asking, Why have you done so? He was also a very attractive man, and was born after Absalom.

7 He conferred with Joab son of Zeruiah [David's half sister] and with Abiathar the priest; and they followed Adonijah and helped him.

8 But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and David's mighty men did not side with Adonijah.

9 Adonijah sacrificed sheep, oxen, and fatlings by the stone of Zoheleth, which is beside [the well] En-rogel, and he invited all his brothers, the king's sons, and all the royal officials of Judah.

10 But Nathan the prophet, Benaiah, the mighty men, and Solomon his brother, he did not invite.

11 Then Nathan said to Bathsheba the mother of Solomon, Have you not heard that Adonijah son of Haggith reigns, and David our lord does not know it?

12 Come now, let me advise you how to save your own life and your son Solomon's.

13 Go to King David and say, Did you not, my lord, O king, swear to your handmaid saying, Assuredly Solomon your son shall reign after me, and he shall sit upon my throne? Why then does Adonijah reign?

14 Behold, while you are still talking there with the king, I also will come in after you and confirm your words.

15 So Bathsheba went to the king into his chamber. Now the king was very old and feeble, and Abishag the

Shunammite was ministering to [him].

16 Bathsheba bowed, and did obeisance to the king. The king said, What do you wish?

17 And she said to him, My lord, you swore by the Lord your God to your handmaid, saying, Assuredly Solomon your son shall reign after me and sit upon my throne.

18 And now, behold, Adonijah is reigning, and, my lord the king, you do not know it.

19 He has sacrificed oxen and fatlings in abundance, and has invited all the king's sons, and Abiathar the priest and Joab the commander of the army. But he did not invite Solomon your servant.

20 Now, my lord, O king, the eyes of all Israel are on you to tell who shall sit on the throne of my lord the king after you.

21 Otherwise when my lord the king shall sleep with his fathers, I and my son Solomon shall be counted offenders.

22 While she was still talking with the king, Nathan the prophet also came in.

23 The king was told, Here is Nathan the prophet. And when he came before the king, he bowed himself before him with his face to the ground.

24 And Nathan said, My lord the king, have you said, Adonijah shall reign after me, and he shall sit on my throne?

25 He has gone this day, and sacrificed oxen, fatlings, and sheep in abundance, and has invited all the king's sons, the captains of the host, and Abiathar the priest; and they eat and drink before him, and say, Long live King Adonijah!

26 But me, your servant, and Zadok the priest, and Benaiah son of Jehoiada, and your servant Solomon, he has not invited.

27 Is this done by my lord the king, and you have not shown your servants who shall succeed my lord the king?

28 Then King David answered, Call

c) Commander of Israel's army.

Bathsheba. And she came into the king's presence, and stood before him.

29 And the king took an oath and said, As the Lord lives Who has redeemed my soul out of all distress,

30 Even as I swore to you by the Lord, the God of Israel, saying, Assuredly Solomon your son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Bathsheba bowed with her face to the ground, and did obeisance to the king, and said, Let my lord King David live for ever!

32 King David said, Call Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada. And they came before the king.

33 The king told them, Take the servants of your lord, and cause Solomon my son to ride on my own mule, and bring him down to Gihon [in the Kidron Valley];

34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel. Then blow the trumpet, and say, Long live King Solomon!

35 Then you shall come up after him, and he shall come and sit on my throne; for he shall be king in my stead; I have appointed him ruler over Israel and Judah.

36 And Benaiah son of Jehoiada answered the king, and said, Amen! May the Lord God of my lord the king say so too.

37 As the Lord has been with my lord the king, even so may He be with Solomon, and make his throne greater than the throne of my lord King David.

38 So Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Cherethites and Pelethites [the king's bodyguard], went down and caused Solomon to ride upon King David's mule, and brought him to Gihon.

39 Zadok the priest took a horn of oil out of the tent and anointed Solomon. They blew the trumpet; and all the people said, Long live King Solomon!

40 All the people followed him; they played on pipes and rejoiced greatly, so that the earth [resounded] with the joyful sound.

41 And Adonijah and all the guests with him heard it as they finished feasting. When Joab heard the trumpet sound, he said, What does this uproar in the city mean?

42 While he was still speaking, behold, Jonathan son of Abiathar the priest came; and Adonijah said, Come in, for you are a trustworthy man and bring good news.

43 Jonathan replied, Adonijah, truly our lord King David has made Solomon king!

44 The king has sent him with Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Cherethites and Pelethites, and they have caused him to ride upon the king's mule;

45 Zadok the priest and Nathan the prophet have anointed him king in Gihon; they have come up from there rejoicing, so the city resounds. This is the noise you heard.

46 Solomon sits on the royal throne.

47 Moreover the king's servants came to congratulate our lord King David, saying, God make the name of Solomon better than your name, and make his throne greater than your throne. And the king bowed himself upon the bed,

48 And said, Blessed be the Lord God of Israel, Who has granted me to see one of my offspring sitting on my throne this day.

49 And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

50 And Adonijah feared because of Solomon, and arose and went [to the tabernacle tent on Mt. Zion] and caught hold of the horns of the altar [as a fugitive's refuge].

51 And it was told Solomon, Behold, Adonijah fears King Solomon; for, lo, he has caught hold of the horns of the altar, saying, Let King Solomon swear

to me first that he will not slay his servant with the sword.

52 Solomon said, If he will show himself to be a worthy man, not a hair of him shall fall to the ground; but if wickedness is found in him, he shall die.

53 So King Solomon sent, and they brought Adonijah down from the altar [in front of the tabernacle]. He came and bowed himself to King Solomon, and Solomon said to him, Go to your house.

CHAPTER 2

WHEN David's time to die was near, he charged Solomon his son, saying,

2 I go the way of all the earth. Be strong, and show yourself a man;

3 Keep the charge of the Lord your God, walk in His ways, keep His statutes, His commandments, His precepts, and His testimonies, as it is written in the law of Moses, that you may do wisely *and* prosper in all that you do and wherever you turn;

4 That the Lord may fulfill His promise to me saying, If your sons take heed to their way, to walk before Me in truth with all their heart *and* mind and with all their soul, there shall not fail you a man on the throne of Israel.

5 You know also what Joab son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, Abner son of Ner, and Amasa son of Jether, whom he murdered, avenging in time of peace blood shed in war, and putting innocent blood of war on the girdle on his loins, and on the sandals of his feet.

6 Do therefore according to your wisdom, but let not his hoary head go down to Sheol [the place of the dead] in peace.

7 But show kindness to the sons of Barzillai the Gileadite, and let them be among those who eat at your table, for with such kindness they met me when I fled because of Absalom your brother. [II Sam. 17:27-29.]

8 And you have with you Shimei son

of Gera, the Benjamite of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim. But he came down to meet me at Jordan: [on my return], and I swore to him by the Lord, saying, I will not put you to death with the sword.

9 So do not hold him guiltless, for you are a wise man and know what you should do to him; his hoary head bring down to the grave with blood.

10 So David slept with his fathers, and was buried in the city of David.

11 David reigned over Israel forty years; seven years in Hebron, and thirty-three years in Jerusalem.

12 Then Solomon sat on the throne of David his father, and his kingdom was firmly established.

13 Adonijah the son of [David and] Haggith came to Bathsheba the mother of Solomon. She said, Do you come peaceably? And he said, Peaceably.

14 He said, I have something to say to you. And she said, Say on.

15 He said, You know that the kingdom belonged to me [as the eldest living son], and all Israel looked to me to reign. However the kingdom has passed from me to my brother, for it was his from the Lord.

16 Now I make one request of you; do not deny me. And she said, Say on.

17 He said, Pray ask King Solomon, for he will not refuse you, to give me Abishag the Shunammitte to be my wife. [I Kings 1:1-4.]

18 And Bathsheba said, Well; I will speak for you to the king.

19 So Bathsheba went to King Solomon to speak to him for Adonijah. The king rose to meet her, bowed to her, sat down on his throne, and caused a seat to be set at his right hand for her, the king's mother.

20 Then she said, I have one small request to make of you; do not refuse me. The king said to her, Ask on, my mother; for I will not refuse you.

21 She said, Give Abishag the Shu-

nammite to Adonijah your brother to be his wife.

22 King Solomon answered his mother, And why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also, for he is my elder brother, [ask it] even for him, and for [his supporters] Abiathar the priest and Joab son of Zeruiah.

23 Then King Solomon swore by the Lord, saying, God do so to me and more also if Adonijah has not requested this against his own life.

24 Therefore as the Lord lives, Who has established me, and set me on the throne of David my father, and Who has made me a house, as He promised, Adonijah shall be put to death this day.

25 So King Solomon sent Benaiah son of Jehoiada, who attacked [Adonijah], and he died.

26 And to Abiathar the priest the king said, Get to Anathoth, to your own estate, for you deserve death; but I will not put you to death now, because you bore the ark of the Lord God before my father David, and were afflicted in all my father endured.

27 So Solomon expelled Abiathar [descendant of Eli] from being priest to the Lord; fulfilling the word of the Lord which He spoke concerning the house of Eli in Shiloh. [1 Sam. 2:27-36.]

28 When the news came to Joab, for Joab had followed Adonijah, though he had not followed Absalom [he] fled to the tent [tabernacle] of the Lord, and caught hold of the horns of the altar [before it].

29 King Solomon was told that Joab had fled to the tent of the Lord, and was at the altar. Then Solomon sent Benaiah son of Jehoiada, saying, Go, strike him down.

30 So Benaiah came to the tent of the Lord and told Joab, The king commands, Come forth. But Joab said, No; I will die here. Then Benaiah brought the king word again, Thus said Joab, and thus he answered me.

31 The king said to him, Do as he

has said; strike him down and bury him, that you may take away from [me and from] my father's house the innocent blood which Joab shed.

32 The Lord shall return his bloody deeds upon his own head, for he fell upon two men more [uncompromisingly] righteous and honorable than he, and slew them with the sword, without my father knowing of it: Abner son of Ner, captain of the host of Israel, and Amasa son of Jether, captain of the host of Judah.

33 So shall their blood return upon the head of Joab and of his descendants for ever. But upon David, his descendants, his house, and his throne, there shall be peace from the Lord for ever.

34 So Benaiah son of Jehoiada went up, and struck and killed Joab, and he was buried at his own house in the wilderness.

35 The king put Benaiah son of Jehoiada in Joab's place over the army, and put Zadok the priest in place of Abiathar.

36 The king sent for Shimei, and said to him, Build yourself a house in Jerusalem and dwell there, and do not leave there.

37 For on the day you go out, and pass over the brook Kidron, know for a certainty that you shall die; your blood shall be upon your own head.

38 And Shimei said to the king, The saying is good; as my lord the king has said, so your servant will do. And Shimei dwelt in Jerusalem many days.

39 But after three years, two of Shimei's servants ran away to Achish son of Maacah king of Gath. And Shimei was told, Behold, your [runaway] servants are in Gath.

40 So Shimei arose, saddled his donkey, and went to Gath to King Achish to seek his servants, and brought them from Gath.

41 It was told Solomon that Shimei went from Jerusalem to Gath, and had returned.

42 And the king sent for Shimei, and

said to him, Did I not make you swear by the Lord, and warn you, saying, Know for a certainty, on the day you go out and walk abroad anywhere you shall surely die? And you said to me, I have heard your word; it is accepted.

43 Why then have you not kept the oath of the Lord, and the command with which I have charged you?

44 The king also said to Shimei, You are aware in your own heart of all the evil you did to my father David; so the Lord will return your evil upon your own head.

45 But King Solomon shall be blessed, and the throne of David shall be established before the Lord for ever.

46 So the king commanded Benaiah son of Jehoiada, who went out and struck down Shimei, and he died. And the kingdom was established in the hand of Solomon.

CHAPTER 3

AND Solomon made an alliance with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had finished building his own house, and the house of the Lord, and the wall around Jerusalem.

2 But the people sacrificed [to God] in the high places [as the heathen did to their idols], for there was no house yet built to the name of the Lord.

3 Solomon loved the Lord, walking [at first] in the statutes *and* practices of David his father; only he sacrificed and burned incense in high places.

4 The king went to Gibeon [near Jerusalem, where stood the tabernacle and the bronze altar] to sacrifice there, for that was the great high place. One thousand burnt offerings Solomon offered on that altar.

5 In Gibeon the Lord appeared to Solomon in a dream by night. And God said, "Ask what I shall give you.

6 Solomon said, You have shown to

d) This is the high privilege of the child of God. Each one's life tells what he has asked for — "in Heaven above or in the earth beneath." Which shall it be, God's will and glory, or our own?

e) Solomon was already a father. Cp. 1 Kings 11:42 and 14:21.

Your servant David my father great mercy *and* loving-kindness according as he walked before You in faithfulness, righteousness, and uprightness of heart with You; and You have kept for him this great kindness *and* steadfast love, that you have given him a son to sit on his throne this day.

7 Now, O Lord my God, You have made Your servant king instead of David my father, and I am "but a lad [in wisdom and experience]; I know not how to go out [begin] or come in [finish].

8 Your servant is in the midst of Your people whom You have chosen, a great people that are not counted for multitude.

9 So give Your servant an understanding mind *and* a hearing heart to judge Your people, that I may discern between good and bad; for who is able to judge *and* rule this Your great people? [James 1:5.]

10 It pleased the Lord that Solomon had asked this.

11 God said to him, Because you have asked this, and have not asked for long life, or for riches, or for the life of your enemies, but have asked for yourself understanding to recognize what is just and right,

12 Behold, I have done as you asked. I have given you a wise, discerning mind so that no one before you was your equal, nor shall any arise after you equal to you.

13 I have also given you what you have not asked, both riches and honor; so that there shall not be any among the kings equal to you all your days.

14 And if you will go My way, keep My statutes and My commandments as your father David did, then I will lengthen your days.

15 Solomon awoke, and behold, it was a dream. He came to Jerusalem, stood before the ark of the covenant of the Lord, and offered burnt offerings

and peace offerings, and made a feast for all his servants.

16 Then two women who had become mothers out of wedlock came and stood before the king.

17 And one woman said, O my lord, I and this woman dwell in one house, and I was delivered of a child with her in the house.

18 And the third day after I was delivered, this woman also was delivered; and we were together; no stranger was with us, just we two in the house.

19 And this woman's child died in the night, because she lay on it.

20 And she arose at midnight, and took my son from beside me, while your handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose to nurse my child, behold, it was dead: but when I had considered it in the morning, behold, it was not the son I had borne.

22 But the other woman said, No, but the living is my son, and the dead is your son! And this one said, No, but the dead son is your son, and the living is my son. Thus they spoke before the king.

23 The king said, One says, This is my son that is alive, and yours is the dead one. The other woman says, No, but your son is the dead one, and mine is the living one.

24 And the king said, Bring me a sword. And they brought a sword to the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then the mother of the living child said to the king, for she yearned over her son, O my lord, give her the living baby, and by no means slay it. But the other said, Let it not be mine or yours, but divide it.

27 Then the king said, Give her [who pleads for his life] the living baby and by no means slay it. She is the child's mother.

28 And all Israel heard of the judgment which the king had made, and they

stood in awe of him, for they saw that the wisdom of God was in him, to do justice.

CHAPTER 4

KING Solomon was king over all Israel.

2 These were his chief officials: Azariah son of Zadok was the [high] priest;

3 Elihoreph and Ahijah sons of Shisha were secretaries; Jehoshaphat son of Ahilud was recorder;

4 Benaiah son of Jehoiada commanded the army; Zadok and Abiathar were priests;

5 Azariah son of Nathan was over the officers; Zabud son of Nathan was priest and the king's friend and private advisor.

6 Ahishar was in charge of the palace; and Adoniram son of Abda was in charge of the forced labor.

7 Solomon had twelve officers over all Israel, who secured provisions for the king and his household; each man had to provide for a month in a year.

8 These were their names: Ben-hur, in the hill country of Ephraim;

9 Ben-deker, in Makaz, Sha-albim, Beth-shemesh, and Elonbeth-hanan;

10 Ben-hesed, in Arubboth (to him belonged Socco and all the land of Hopher);

11 Ben-abinadab, in all Naphath-Dor (he had Taphath Solomon's daughter as wife);

12 Baana son of Ahilud, in Taanach, Megiddo, and all Beth-shean which is beside Zarethan below Jezreel, from Beth-shean to Abel-meholah, as far as beyond Jokmeam;

13 Ben-geber, in Ramoth-gilead (to him belonged the villages of Jair son of Manasseh, which are in Gilead, also the region of Argob, which is in Bashan, sixty great cities with walls and bronze bars);

14 Ahinadab son of Iddo, in Mahanaim;

15 Ahima-az was in Naphtali (he had

taken Basemath Solomon's daughter as his wife);

16 Baana son of Hushai, in Asher and Bealoth;

17 Jehoshaphat son of Paruah, in Issachar;

18 Shimei son of Ela, in Benjamin;

19 Geber son of Uri, in Gilead, the country of Sihon king of the Amorites and Og king of Bashan; only one officer was over all the country [at one time, each serving for one month].

20 Judah and Israel were many, like the sand which is by the sea in multitude; they ate, drank, and rejoiced.

21 Solomon reigned 'over all the kingdoms from the [Euphrates] River to the land of the Philistines and to the border of Egypt; they brought tribute and served Solomon all the days of his life.

22 Solomon's provision for one day was thirty measures of fine flour, sixty measures of meal,

23 Ten fat oxen, twenty pasture-fed cattle, a hundred sheep, besides harts, gazelles, roebucks, and fatted fowl — of choice kinds.

24 For he had dominion over all the region west of the [Euphrates] River, from Tiphseh to Gaza, over all the kings west of the River; and he had peace on all sides around him.

25 Judah and Israel dwelt safely, every man under his vine and fig tree, from Dan even to Beersheba, all of Solomon's days.

26 Solomon also had 40,000 stalls of horses for his chariots, and 12,000 horsemen.

27 And those officers provided food for King Solomon, and for all who came to his table, every man in his month; they let nothing be lacking.

28 Barley also and straw for the horses and swift steeds they brought to

the place where it was needed, each according to his assignment.

29 And God gave Solomon exceptionally much wisdom and understanding, and breadth of mind like the sand of the seashore.

30 Solomon's wisdom excelled the wisdom of all the people of the east, and all the wisdom of Egypt.

31 For he was wiser "than all other men; than Ethan the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol; his fame was in all the nations round about.

32 He also originated 3,000 proverbs, and his songs were 1,005.

33 He spoke of trees, from the cedar that is in Lebanon to the hyssop that grows out of the wall; he spoke also of beasts, of birds, of creeping things, and of fish.

34 Men came from all peoples to hear the wisdom of Solomon, and from all kings of the earth who had heard of his wisdom.

CHAPTER 5

HIRAM king of Tyre sent his servants to Solomon, when he heard that he was anointed king in place of his father, for Hiram always loved David.

2 And Solomon sent to Hiram, saying,

3 You know how David my father could not build a house to the name of the Lord his God because wars were about him on every side, until the Lord put his foes under his feet. [Cp. I Chron. 22:8; II Sam. 7:4ff.]

4 But now the Lord my God has given me rest on every side, so that there is neither adversary nor evil confronting me.

5 And I purpose to build a house to the name of the Lord my God, as the Lord said to David my father, Your son,

f) That King Solomon's empire was as great as is definitely indicated here and in II Chron. 9:26 has frequently been questioned, because of the great empires of Assyria on the Euphrates and Egypt on the Nile. But archaeological discoveries prove that "precisely during the period 1100-900 when the kingdom of Israel was being built up, 'the weak and inglorious twenty-first dynasty' was ruling in Egypt and at the same time Assyria went into a period of decline" (J. P. Free in *Archaeology and Bible History*, citing A. T. Olmstead's *History of Assyria*, chap. 7).

g) "Wiser than all other men," until Christ came. Jesus said, "Something more and greater than Solomon is here" (Matt. 12:42).

whom I will set on your throne in your place, shall build the house to My name *and* presence.

6 So, Hiram, command them to hew me cedar trees out of Lebanon; my servants shall join yours, and I will give you whatever wages you set for your servants; for you know that no one among us can equal the skill of the Sidon men in cutting timber.

7 When Hiram heard the words of Solomon, he rejoiced greatly, and said, Blessed be the Lord this day, Who has given David a wise son to be over this great people.

8 And Hiram sent to Solomon, saying, I have considered the things for which you sent to me. I will do all you wish concerning cedar and cypress timber.

9 My servants shall bring the logs down from Lebanon to the sea, make them into rafts and float them by sea to the place that you direct; I will have them released there, and you shall take them away. And you shall fulfill my desire by providing food for my household.

10 So Hiram gave Solomon all the cedar and cypress trees he desired.

11 And Solomon gave Hiram 20,000 measures of wheat for food for his household, and 20 measures of pure, beaten oil. He gave these to Hiram yearly.

12 The Lord gave Solomon wisdom, as He promised him; and there was peace between Hiram and Solomon, and they made a treaty.

13 King Solomon raised a levy [of forced labor] out of all Israel; and the levy was 30,000 men.

14 He sent them to Lebanon, 10,000 a month by divisions; one month they were in Lebanon, and two months at home. Adoniram was over the levy.

15 And Solomon had 70,000 burden-

bearers, and 80,000 hewers [of stone] in the hill country of Judah,

16 Besides Solomon's 3,300 overseers in charge of the people doing the work.

17 The king commanded, and they hewed *and* brought out ^hgreat, costly stones in order to lay the foundation of the house with dressed stone.

18 Solomon's and Hiram's builders and the men of Gebal did the hewing and prepared the timber and stones to build the house.

CHAPTER 6

AND 480 years after the Israelites came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the second month, Ziv, he began to build the Lord's house.

2 The length of the house Solomon built for the Lord was sixty cubits, its breadth twenty, and its height thirty cubits.

3 The length of the vestibule in front of the temple was twenty cubits, equal to the width of the house, and its depth in front of the house was ten cubits.

4 For the house he made narrow [latticed] windows.

5 Against the wall of the house he built chambers, running round the walls of the house, both of the holy place and of the holy of holies; and he made side chambers all around.

6 The first story side chambers were five cubits wide, those of the middle story six cubits wide, and of the third story seven cubits wide; for around the outside of the wall of the house he made offsets, in order that the supporting beams should not be thrust into the walls of the house.

7 When the house was being built, its stone was made ready at the quarry, and no hammer, ax, or tool of iron was heard in the house while it was in building.

8 The entrance to the lowest side

b) These great foundation stones remain to this day. One of them is almost thirty-nine feet long, one of the most interesting stones of the world. It is the chief cornerstone of the Mosque of Omar's massive wall, placed in its present position 3,000 years ago. Markings on the stones are Phoenician, as was Tyre from which Solomon received building materials for the temple.

chamber was on the right [or south] side of the house, and one went up winding stairs into the middle chamber, and from the middle into the third.

9 So Solomon built the temple building, and finished it, and roofed the house with beams and boards of cedar.

10 Then he built the stories of chambers [the lean-to] against all the house, each *story* five cubits high; and it was joined to the house with timbers of cedar.

11 Now the word of the Lord came to Solomon, saying,

12 Concerning this house which you are building, if you will walk in My statutes, execute My precepts, and keep all My commandments to walk in them, then I will fulfill to you My promises, which I made to David your father.

13 And I will dwell among the Israelites, and will not forsake My people Israel.

14 So Solomon built the house, and finished it.

15 He built the walls of the house [the holy place and the holy of holies] within with boards of cedar, from the floor of the house to the rafters of the ceiling. He covered the inside with wood, and the floor of the house with boards of cypress.

16 He built twenty cubits of the rear of the house with boards of cedar from the floor to the rafters; he built it within for the sanctuary, the holy of holies.

17 The [rest of the] house, that is, the temple in front of the holy of holies, was forty cubits long.

18 The cedar on the house within was carved with gourds and open flowers; all was cedar, no stone was visible.

19 And he prepared the holy of holies in the inner room in which to set the ark of the covenant of the Lord.

20 The holy of holies was twenty cubits in length, in breadth, and in height. He overlaid it with pure gold; he also overlaid the cedar altar.

21 Solomon overlaid the house within with pure gold, and he drew chains of

gold across in front of the holy of holies, and overlaid it with gold.

22 And the whole house he overlaid with gold, until all the house was finished. Also the whole [incense] altar that [stood outside the door but] belonged to the holy of holies he overlaid with gold.

23 Within the holy of holies he made two cherubim of olive wood, each ten cubits high.

24 Five cubits was the length of one wing of the cherub and five cubits its other wing; from the tip of one wing to the tip of the other was ten cubits.

25 The wings of the other cherub were also ten cubits. Both cherubim were the same,

26 The height of one cherub ten cubits, as was the other.

27 He put the cherubim within the inner sanctuary. Their wings were stretched out, so that the wing of one touched one wall, and the wing of the other cherub touched the other wall, and their inner wings touched in the midst of the room.

28 Solomon overlaid the cherubim with gold.

29 He carved all the walls of the house [these two holy rooms] round about with figures of cherubim, palm trees, and open flowers, within and without.

30 The floor of the house he overlaid with gold, inside and out.

31 For the holy of holies he made [folding] doors of olive wood; their entire width was one-fifth that of the wall.

32 On the two doors of olive wood he carved cherubim, palm trees, and open flowers; he overlaid them with gold, and spread gold on the cherubim and palm trees.

33 Also he made for the door of the holy place foursided posts of olive wood.

34 The two doors were of cypress wood; the two leaves of each door were folding.

35 He carved on them cherubim,

palm trees, and open flowers, covered with gold evenly applied on the carved work.

36 He built the inner court with three rows of hewn stone, and a row of cedar beams.

37 The fourth year the foundation of the Lord's house was laid, in the [second] month, Ziv;

38 The eleventh year, in Bul, the eighth month, the house was finished throughout, according to all its specifications. So he was seven years in building it.

CHAPTER 7

SOLOMON was building his own house thirteen years, and he finished all of it.

2 He built also the Forest of Lebanon House; its length was a hundred cubits, its breadth fifty, and its height thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And it was covered with cedar above over the side chambers that were upon the forty-five pillars, fifteen in a row.

4 There were window frames in three rows, and window opposite window in three tiers.

5 All the doorways and windows were square cut, and window was opposite window in three tiers.

6 He also made the Hall of Pillars; its length fifty cubits and its breadth thirty cubits. There was a porch in front, and pillars, and a cornice before them.

7 He made the porch for the throne where he was to judge, the Porch of Judgment; it was covered with cedar from floor to ceiling.

8 His house where he was to dwell had another court behind the Porch of Judgment, of similar work. Solomon also made a house like this porch for Pharaoh's daughter, whom he had married.

9 All were of costly stones, hewn according to measure, sawed with saws, back and front, even from foundation to coping, and from the outside to the great court.

10 The foundation was of costly stones, even great stones of eight and ten cubits.

11 And above were costly stones, hewn according to measure, and cedar timbers.

12 Also the great encircling court had three courses of hewn stone, and a course of cedar beams, like was around the inner court, of the house of the Lord and the porch of the house.

13 King Solomon brought Hiram from Tyre.

14 He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze. He was full of wisdom, understanding, and skill to do any kind of work in bronze. So he came to King Solomon and did all his [bronze] work.

15 He fashioned the two pillars of bronze, each eighteen cubits high, and a line of twelve cubits measured its circumference.

16 He made two capitals of molten bronze to set upon the tops of the pillars; the height of each capital was five cubits.

17 Nets of checker work and wreaths of chain work for the capitals were on the tops of the pillars, seven for each capital.

18 So Hiram made the pillars. There were two rows of pomegranates encircling each network, to cover the capitals that were upon the top.

19 The capitals that were upon the top of the pillars in the porch were of lily-work, four cubits.

20 The capitals were upon the two pillars and also above the rounded projection beside the network. There were 200 pomegranates in two rows round about; and so with the other capital.

i) Solomon built God's house first, then his own. That his took much longer is no reflection on Solomon, for David had made every possible preparation for building the temple, greatly reducing the time needed to finish it. (Cp. 1 Chron. 22:2-5). David even left for Solomon plans and patterns for the temple, and loyal friends eager to help. (Cp. 1 Chron. 28:14-19, and 1 Kings 5:1.)

21 Hiram set up the pillars of the porch of the temple; he set up the right pillar and called its name Jachin [he will establish], and he set up the left pillar and called its name Boaz [in strength].

22 On the tops of the pillars was lily-work. So the work of the pillars was finished.

23 He made a round molten sea, ten cubits from brim to brim, five cubits high and thirty cubits in circumference.

24 Under its brim were gourds encircling the sea, ten to a cubit; the gourds were in two rows, cast in one piece with it.

25 It stood upon twelve oxen, three facing north, three west, three south, and three east; the sea was set upon them and all their rears pointed inward.

26 It was a handbreadth thick, and its brim was made like the brim of a cup, like a lily blossom. It held 2,000 baths [Hebrew liquid measurement].

27 Hiram made ten bronze bases [for the lavers]; their length and breadth was four cubits, and the height three cubits.

28 This is the way the bases were made; they had panels between the ledges.

29 On the panels between the ledges were lions, oxen, and cherubim; and upon the ledges there was a pedestal above. Beneath the lions and oxen were wreaths of hanging work.

30 And every base had four bronze wheels and axles of bronze; and at the four corners were supports for a laver. Beneath the laver the supports were cast, with wreaths at the side of each.

31 Its mouth within the capital projected upward a cubit, and its mouth was round like the work of a pedestal, a cubit and a half; also upon its mouth were carvings, and their borders were square, not round.

32 Under the borders were four wheels; and the axles of the wheels were one piece with the base; and the height of a wheel was a cubit and a half.

33 The wheels were made like a chariot wheel: their axles, their rims,

their spokes, and their hubs, were all cast.

34 There were four supports to the four corners of each base; the supports were part of the base itself.

35 On the top of the base there was a circular elevation half a cubit high, and on the top of the base its stays and panels were of one piece with it.

36 And on the surface of its stays and its panels Hiram carved cherubim, lions, and palm trees, according to the space of each, with wreaths round about.

37 Thus he made the ten bases; they all had one casting, one measure, and one form.

38 Then he made ten lavers of bronze; each laver held forty baths and measured four cubits, and there was one laver on each of the ten bases.

39 He put the bases five on the south side of the house, and five on the north side; and he set the sea at the southeast corner of the house.

40 Hiram made the lavers, the shovels, and the basins. So Hiram finished all the work that he did for King Solomon on the house of the Lord:

41 The two pillars, and the two bowls of the capitals that were on the tops of the two pillars, and the two networks to cover the two bowls;

42 And the 400 pomegranates for the two networks, two rows of pomegranates for each network, to cover the two bowls of the capitals that were upon the pillars;

43 The ten bases, and the ten lavers on the bases;

44 One sea, and the twelve oxen under it.

45 Now the pots, the shovels, and the basins, all these vessels which Hiram made for King Solomon in the house of the Lord, were of burnished bronze.

46 In the Jordan plain the king cast them, in clay ground between Succoth and Zarethan.

47 Solomon left all the vessels unweighed, because they were so many; the weight of the bronze was not found out.

48 Solomon made all the other vessels of the Lord's house: the [incense] altar of gold, the table of gold for the showbread,

49 The lampstands of pure gold, five on the right side, and five on the left, in front of the holy of holies, with the flowers, the lamps, and the tongs of gold,

50 The cups, snuffers, basins, spoons, firepans, of pure gold; and the hinges of gold, for the doors of the innermost room, the holy of holies, and for the doors of the holy place.

51 So all the work that King Solomon did on the house of the Lord was completed. Solomon brought in the things which David his father had dedicated, the silver, the gold, and the vessels, and put them in the treasuries of the Lord's house.

CHAPTER 8

THEN Solomon assembled the elders of Israel and all the heads of the tribes, the chiefs of the fathers' houses of the Israelites, before the king in Jerusalem, to bring up the ark of the covenant of the Lord out of Zion the city of David.

2 All the men of Israel assembled themselves before King Solomon at the feast in the seventh month, Ethanim.

3 All the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the Lord, the tent of meeting, and all the holy vessels that were in the tent; the priests and the Levites brought them up.

5 King Solomon, and all the congregation of Israel, who had assembled before him, were with him before the ark, sacrificing sheep and oxen, so many that they could not be reported or counted.

6 And the priests brought the ark of the covenant of the Lord to its place in the holy of holies of the house, under the wings of the cherubim.

7 For the cherubim spread forth their two wings over the place of the ark, and

the cherubim covered the ark and its poles.

8 The poles were so long that the ends of them were seen from the holy place before the holy of holies, but they were not seen outside; they are there to this day.

9 There was nothing in the ark except the two tables of stone, which Moses put there at Horeb, where the Lord made a covenant with the Israelites when they came out of the land of Egypt. [Deut. 10:2-5.]

10 When the priests had come out of the holy place, the cloud filled the Lord's house,

11 So the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the Lord's house.

12 Then Solomon said, The Lord said that He would dwell in the thick darkness.

13 I have surely built You a house of habitation, a settled place for You to dwell in for ever.

14 And the king turned his face about, and blessed all the assembly of Israel; and all the assembly of Israel stood.

15 He said, Blessed be the Lord God of Israel, Who spoke with His mouth to David my father, and has with his hand fulfilled it, saying,

16 Since the day that I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel in which to build a house, that My name [and My presence] might be in it; but I chose David to be over My people Israel.

17 Now it was in the heart of David my father to build a house for the name [the presence] of the Lord, the God of Israel.

18 And the Lord said to David my father, Whereas it was in your heart to build a house for My name, you did well that it was in your heart;

19 Yet you shall not build the house; but your son who shall be born to you shall build *it* to My name [and My actively present person].

20 And the Lord has fulfilled His promise which He made; I have risen up in the place of David my father, and sit on the throne of Israel, as the Lord promised, and have built a house for the name [renown] of the Lord, the God of Israel.

21 And I have made there a place for the ark [the token of His presence], in which is the covenant [the ten commandments] of the Lord which He made with our fathers, when He brought them out of the land of Egypt. [Exod. 34:28.]

22 Then Solomon stood [in the court] before the Lord's burnt offering altar in the presence of all the assembly of Israel, and spread forth his hands toward Heaven;

23 And he said, O Lord, the God of Israel, there is no God like You, in Heaven above or on earth beneath, keeping covenant and showing mercy and loving-kindness to Your servants who walk before You with all their heart;

24 You have kept what You promised Your servant David my father. You also spoke with Your mouth, and have fulfilled it with Your hand, as this day.

25 Therefore now, O Lord, the God of Israel, keep with Your servant David my father what You promised him when You said, There shall not fail you a man before Me to sit on the throne of Israel, if only your children take heed to their way, that they walk before Me as you have done.

26 Now, O God of Israel, let Your word, which You spoke to Your servant David my father, be confirmed [by experience].

27 But will God indeed dwell with men on the earth? Behold, the heaven and Heaven of heavens [in its most extended compass] cannot contain You; how much less this house that I have built?

28 Yet graciously consider the prayer and supplication of Your servant, O Lord my God, to hearken to the (loud) cry and prayer, which he prays before You today.

29 That Your eyes may be open toward this house night and day, toward the place of which You have said, My name [and the token of My presence] shall be there; that You may hearken to the prayer which Your servant shall make in [or facing toward] this place.

30 Hearken to the prayer of Your servant and of Your people Israel, when they pray in or toward this place. Hear in Heaven Your dwelling place, and when You hear, forgive.

31 Whenever a man sins against his neighbor and is made to take an oath, and comes and swears the oath before Your altar in this house,

32 Then hear in Heaven, and do, and judge Your servants, condemning the wicked by bringing his guilt upon his own head, and justifying the [uncompromisingly] righteous by rewarding him according to his righteousness — his uprightness, right standing with God.

33 When Your people Israel are struck down before the enemy because they have sinned against You, and they turn again to You, confess Your name [Your revelation of Yourself] and pray, beseeching You in this house;

34 Then hear in Heaven, and forgive the sin of Your people Israel, and return them to the land You gave to their fathers.

35 When Heaven is shut up and no rain falls because they have sinned against You, if they pray in [or toward] this place, and confess Your name [Your revelation of Yourself] and turn from their sin, when You afflict them,

36 Then hear in Heaven, and forgive the sin of Your servants, Your people Israel, when You teach them the good way in which they should walk; and give rain upon Your land which You have given to Your people as an inheritance.

37 If there is famine in the land, or pestilence, blight, mildew, locust, or caterpillar; if their enemy besieges them in the land of their cities; whatever plague, whatever sickness there is;

38 Whatever prayer and supplication

is made by any or all of Your people Israel, each man knowing the affliction of his own heart and spreading forth his hands toward this house [and its pledge of Your presence];

39 Then hear in Heaven Your dwelling place, and forgive, and act, and give to every man according to his ways, whose heart You know; for You and You only know the hearts of all the children of men;

40 That they may fear *and* revere You all the days that they live in the land which You gave to our fathers.

41 Moreover concerning a stranger, who is not of Your people Israel, but comes from a far country for the sake of Your name [and Your active presence] —

42 For they will hear of Your great name [Your revelation of Yourself], Your strong hand and stretched out arm; when he shall pray in [or toward] this house,

43 Hear in Heaven Your dwelling place, and do according to all that the stranger asks of You; that all people of the earth may know Your name [and ⁱYour revelation of Your presence], and fear *and* revere You, as do Your people Israel, and may know *and* comprehend that this house which I have built is called by Your name [and contains the token of ^kYour presence].

44 If Your people go out to battle against their enemy, wherever You shall send them, and shall pray to the Lord toward the city which You have chosen and the house that I have built for Your name [and Your revelation of Yourself];

45 Then hear in Heaven their prayer and supplication, and defend their cause *and* maintain their right.

46 If they sin against You — for there is no man who does not sin — and You are angry with them, and deliver them to the enemy, so that they are carried

away captive to the enemy's land, far or near;

47 Yet if they think *and* consider in the land where they were carried captive, and repent, and make supplication to You there, saying, We have sinned, and have done perversely and wickedly;

48 If they repent *and* turn to You with all their mind and with all their heart in the land of their enemies, who took them captive, and pray to You toward their land, which You gave to their fathers, the city which You have chosen and the house which I have built for Your name;

49 Then hear their prayer and their supplication in Heaven Your dwelling place, and defend their cause *and* maintain their right.

50 And forgive Your people who have sinned against You, and all their transgressions against You, and grant them compassion before those who carried them captive, that they may have pity and be merciful to them —

51 For they are Your people and Your heritage which You brought out of Egypt, from the midst of the iron furnace.

52 Let Your eyes be open to the supplication of Your servant, and of Your people Israel, to hearken to them in all that they call for to You.

53 For You separated them from among all the people of the earth to be Your heritage, as You declared through Moses your servant when You brought our fathers out of Egypt, O Lord God.

54 When Solomon finished offering all this prayer and supplication to the Lord, he arose from before the Lord's altar, where he had knelt with hands stretched toward Heaven.

55 And he stood and blessed all the assembly of Israel with a loud voice, saying,

j) To know the *name* of God is to witness the manifestation of those attributes and apprehend that character which the name denotes. (Exod. 6:3 with 7; Ps. 91:14; Isa. 52:6; 64:2; Jer. 16:21 — *Davis Dictionary of the Bible*). God's *name*, that is, His self-revelation (*Ellicott's Commentary on the Whole Bible*). The name signifies the active presence of the person in the fullness of the revealed character (*The New Bible Dictionary*).

k) God . . . [acknowledged] the ark as a token of His presence (*Matthew Henry's Commentary in One Volume*). The ark of the covenant, the *pledge of the divine gracious presence*; and the cloud that filled the house . . . is the sign that Jehovah will dwell here (*Lange's Commentary, Kings*, p. 98).

56 Blessed be the Lord Who has given rest to His people Israel, according to all that He promised. Not one word has failed of all His good promise which He promised through Moses His servant.

57 The Lord our God be with us as He was with our fathers; may He not leave us or forsake us;

58 That He may incline our hearts to Him, to walk in all His ways and to keep His commandments, His statutes, and His precepts, which He commanded our fathers.

59 Let these my words, with which I have made supplication before the Lord, be near to the Lord our God day and night, that He may maintain the cause *and* right of His servant and of His people Israel as each day requires,

60 That all the earth's people may know that the Lord is God, there is no other.

61 Let your heart therefore be blameless *and* wholly true with the Lord our God, to walk in His statutes and to keep His commandments, as today.

62 And the king and all Israel with him offered sacrifice before the Lord.

63 Solomon offered as peace offerings to the Lord, 22,000 oxen and 120,000 sheep. So the king and all the Israelites dedicated the house of the Lord.

64 The same day the king consecrated the middle of the court that was before the Lord's house; there he offered burnt offerings, cereal offerings, and the fat of the peace offerings, because the bronze altar that was before the Lord was too small to receive [all] the offerings.

65 So at that time Solomon held the feast, and all Israel with him, a great assembly, from the entrance of Hamath to the Brook of Egypt, before the Lord our God, seven days [for the dedication] and seven days [for the feast of tabernacles], fourteen days in all.

66 The eighth day he sent the people away; they blessed the king, and went to their tents with greatest joy and grati-

tude for all the goodness the Lord had shown to David His servant and Israel His people.

CHAPTER 9

WHEN Solomon finished the building of the Lord's house, and the king's house and all he desired and was pleased to do,

2 The Lord appeared to Solomon the second time, as He had appeared to him at Gibeon.

3 The Lord told him, I have heard your prayer and supplication which you have made before Me; I have hallowed this house which you have built, and I have put My name [and My presence] there for ever; My eyes and My heart shall be there perpetually.

4 And if you will walk before Me, as David your father walked, in integrity of heart and uprightness, doing according to all that I have commanded you, keeping my statutes and My precepts,

5 Then I will establish your royal throne over Israel for ever, as I promised David your father, saying, There shall not fail you a man upon the throne of Israel.

6 But if you turn away from following Me, you or your children, and will not keep My commandments and My statutes which I have set before you, but go and serve other gods and worship them,

7 Then I will cut off Israel from the land I have given them; and this house I have hallowed for My name [renown] I will cast from My sight; and Israel shall be a proverb and a byword among all peoples.

8 This house shall become a heap of ruins; every passerby shall be astonished and shall hiss [with surprise] and say, Why has the Lord done thus to this land and to this house?

9 Then they will answer, Because they forsook the Lord their God, Who brought their fathers out of the land of Egypt, and have laid hold of other gods, and have worshiped and served them;

therefore the Lord has brought on them all this evil.

10 At the end of twenty years, in which Solomon had built the two houses, the Lord's house and the king's house,

11 For which Hiram king of Tyre had furnished Solomon with as much cedar and cypress timber and gold as he desired, King Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came from Tyre to see the cities which Solomon had given him, and they did not please him.

13 He said, What are these cities worth which you have given me, my brother? So they are called the Cabul [unproductive] land to this day.

14 And Hiram sent to the king 120 talents of gold.

15 This is the account of the levy [of forced labor] which King Solomon raised to build the house of the Lord, his own house, Millo, the wall of Jerusalem, Hazor, Megiddo, and Gezer.

16 For Pharaoh king of Egypt had gone up and taken Gezer, burned it with fire, slain the Canaanites who dwelt in the city, and given it as dowry to his daughter, Solomon's wife.

17 So Solomon rebuilt Gezer and Beth-horon the lower,

18 Baalath and Tamar [Tadmor] in the wilderness, in the land of Judah,

19 And all the store-cities which Solomon had, and cities for his chariots, and cities for his horsemen, and whatever Solomon desired to build for his pleasure in Jerusalem, in Lebanon, and in all the land of his dominion.

20 As for all the people who were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who were not Israelites,

21 Their children who were left after

them in the land, whom the Israelites were not able utterly to destroy, of them Solomon made a forced levy of slaves to this day.

22 But Solomon made no slaves of the Israelites; they were the soldiers, his officials, attendants, commanders, captains, chariot officers, and horsemen.

23 These were the chief officers over Solomon's work, 550 who had charge of the people who did the work.

24 But Pharaoh's daughter came up out of the city of David to her house which Solomon had built for her; then he built Millo.

25 Three times a year Solomon offered burnt offerings and peace offerings on the altar he built to the Lord, and he burned incense with them before the Lord. So he finished the house.

26 And King Solomon made a fleet of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in Edom.

27 And Hiram sent with the fleet his servants, shipmen who had knowledge of the sea, with the servants of Solomon.

28 They came to Ophir, and got 420 talents of gold, and brought it to King Solomon.

CHAPTER 10

WHEN the queen of Sheba heard of [the constant connection of] the fame of Solomon with the name of the Lord, she came to prove him with hard questions — problems and riddles.

2 She came to Jerusalem with a very great train, with camels bearing spices, very much gold, and precious stones. When she had come to Solomon, she communed with him of all that was in her mind.

3 Solomon answered all her ques-

1) Once on the throne, Solomon became a thorough-going despot. All political power was taken out of the hands of the [tribal] sheiks . . . and placed in the hands of officers who were simply creatures of Solomon. The resources of the nation were expended, not on works of public utility, but on the personal aggrandizement of the monarch. In the means he took to gratify his passions he showed himself to be little better than a savage (*International Standard Bible Encyclopedia*). The division of the nation [at Solomon's death] with all the weakness and misery that it caused [idolatry, ignoring God, captivity, exile, the loss of the ten tribes] through the coming centuries was the direct outgrowth of Solomon's unholly self-indulgence (Amos R. Wells in *Bible Miniatures*). Because of his extensive building program and his extravagant expenditures in the maintenance of his luxurious court, he resorted to forced labor, and heavy taxation. Bitter opposition to his rule thus engendered the division of the United Kingdom after his death (*The New Jewish Encyclopedia*).

tions; there was nothing hidden from the king, which he failed to explain to her.

4 When the queen of Sheba had seen all Solomon's wisdom *and* skill, the house he had built,

5 The food of his table, the seating of his officials, the standing at attention of his servants, their apparel, his cup-bearers, his ascent by which he went up to the house of the Lord [or the burnt offerings he sacrificed], she was breathless *and* overcome.

6 She said to the king, It was a true report I heard in my own land of your acts *and* sayings and wisdom.

7 I did not believe it until I came and my eyes had seen. Behold, the half was not told me. You have added wisdom and goodness exceeding the fame I heard.

8 Happy are your men! Happy are these your servants who stand continually before you, hearing your wisdom!

9 Blessed be the Lord your God, Who delighted in you and set you on the throne of Israel! Because the Lord loved Israel forever, He made you king to execute justice and righteousness.

10 And she gave the king 120 talents of gold, and of spices a very great store, and precious stones. No more came such abundance of spices as these the queen of Sheba gave King Solomon.

11 The navy also of Hiram, brought from Ophir gold and a great plenty of almug [algum] wood and precious stones.

12 Of the almug wood the king made pillars for the house of the Lord, and for the king's house, lyres also and harps for the singers. No such almug wood came or was seen to this day.

13 King Solomon gave to the queen of Sheba all she wanted, whatever she asked, besides his gifts to her from his royal bounty. So she returned to her own country, she and her servants.

14 Now the weight of gold that came to Solomon in one [particular] year was 666 talents of gold,

15 Besides what the traders brought and the traffic of the merchants, and from all the [tributary] kings and governors of the land of Arabia.

16 King Solomon made 200 large shields of beaten gold; 600 shekels of gold went into each shield;

17 And 300 shields of beaten gold; three minas of gold went into each shield. The king put them in the House of the Forest of Lebanon.

18 Also the king made a great throne of ivory, and overlaid it with the finest gold.

19 The throne had six steps, and attached at the rear of the top of the throne was a round covering *or* canopy. On either side of the seat were arm rests, and two lions stood beside the arm rests.

20 Twelve lions stood there, one on either end of each of the six steps; there was not the like ever made in any kingdom.

21 All King Solomon's drinking vessels were of gold, and all vessels of the House of the Forest of Lebanon were of pure gold; none were of silver; it was accounted as nothing in the days of Solomon.

22 For the king had a fleet of ships of Tarshish at sea with the fleet of Hiram. Once every three years the fleet of Tarshish came bringing gold, silver, ivory, apes, and peacocks.

23 So King Solomon exceeded all the kings of the earth in riches and in wisdom [skill].

24 And all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his mind.

25 Every man brought tribute: vessels of silver and gold, garments, equipment, spices, horses, and mules, so much year by year.

26 Solomon collected chariots and horsemen; he had 1,400 chariots, and 12,000 horsemen whom he stationed in the chariot cities and with the king in Jerusalem.

27 The king made silver as common in Jerusalem as stones, and cedars as

plentiful as the sycamore trees in the lowland.

28 Solomon's horses were brought out of Egypt, and the king's merchants received them in droves, each at a price. [Deut. 17:15, 16.]

29 A chariot could be brought out of Egypt for 600 shekels of silver, and a horse for 150. And so for all the kings of the Hittites and of Syria they were exported by the king's merchants.

CHAPTER 11

BUT King Solomon [defiantly] loved many foreign women: the "daughters of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the very nations of whom the Lord said to the Israelites, You shall not mingle with them, neither shall they mingle with you; for surely they will turn away your hearts after their gods. Yet Solomon clung to these in love. [Deut. 17:17.]

3 He had 700 wives, princesses, and 300 concubines; and his wives turned away his heart from God.

4 For when Solomon was old, his wives turned away his heart after other gods, and his heart was not perfect (complete and whole) with the Lord his God, as was the heart of David his father.

5 For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abominable idol of the Ammonites! [I Kings 9:6-9.]

6 Solomon did evil in the sight of the Lord, and went not fully after the Lord, as David his father did.

7 Then Solomon built a high place for Chemosh the abominable idol of

Moab, on the hill opposite Jerusalem! and for Molech the abominable idol of the Ammonites.

8 And he did so "for all of his foreign wives, who burned incense and sacrificed to their gods.

9 And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, Who had appeared to him twice,

10 And had commanded him concerning this thing, that he should not go after other gods; but he did not do what the Lord commanded.

11 Therefore the Lord said to Solomon, Because you are doing this and have not kept My covenant and My statutes, which I have commanded you, I will surely rend the kingdom from you, and will give it to your servant!

12 However in your days I will not do it, for David your father's sake; but I will rend it out of the hand of your son!

13 However I will not tear away all the kingdom; but will give one tribe to your son for David My servant's sake, and for the sake of Jerusalem which I have chosen.

14 The Lord stirred up an adversary against Solomon, Hadad the Edomite. He was of royal descent in Edom.

15 For when David was in Edom, and Joab the commander of Israel's army went up to bury the slain, he slew every male in Edom

16 (For Joab and all Israel remained there for six months, until he had cut off every male in Edom);

17 But Hadad fled, he and certain Edomites of his father's servants, to Egypt, Hadad being yet a little child.

18 They set out from Midian, and came to Paran; and took men with them

m) "Solomon brought the daughter of Pharaoh out of the city of David into the house that he had built for her, for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy to which the ark of the Lord has come" (II Chron. 8:11). God had given Solomon the name "Jedidah — beloved of the Lord" (II Sam. 12:25); yet he chose to be the beloved of heathen women instead, in defiance of God's covenant with him.

n) What all this did to Solomon's sweet fellowship with God is to be seen in Ecclesiastes. Take the sun out of the sky and all earth's beauty and fruitfulness will go also. Take God out of your sky and life's joys will be turned to dregs, bitterness, and futility. Solomon had deliberately chosen to live "under the sun" instead of under God. In the awareness of his own unquestionable greatness, he had become indifferent to the fact that "here is more than Solomon" (Luke 11:31) and that to scorn or ignore God is fatal. With all his wisdom he failed to recognize that, "God will not allow Himself to be sneered at — scorned, disdained or mocked [by mere pretensions or professions, or by His precepts being set aside] . . . For whatever a man sows, that and that only is what he will reap" (Gal. 6:7).

out of Paran and came to Egypt, to Pharaoh king of Egypt, who gave [young] Hadad a house and land and ordered provisions for him.

19 Hadad found great favor with Pharaoh, so that he gave him in marriage the sister of his own wife Tahpenes the queen.

20 The sister of Tahpenes bore Hadad Genubath his son, whom Tahpenes weaned in Pharaoh's house; and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 But when Hadad heard in Egypt that David slept with his fathers, and that Joab the commander of Israel's army was dead, Hadad said to Pharaoh, Let me depart, that I may go to my own country.

22 Then Pharaoh said to him, But what have you lacked with me, that now you want to go to your own country? He replied, Nothing. However, let me go anyhow.

23 God raised up for [Hadad] another adversary, Rezon son of Eliadah, who had fled from his master Hadad-ezer king of Zobah.

24 Rezon gathered men about him and became leader of a marauding band, after the slaughter by David. They went to Damascus and dwelt, and made [Rezon] king in Damascus.

25 And Rezon was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did. Rezon abhorred Israel and reigned over Syria.

26 Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, rebelled against the king,

27 And for this reason: Solomon built Millo, and repaired the breaches of the city of David his father.

28 The man Jeroboam was a mighty man of courage; Solomon seeing the young man was industrious, put him in charge over all the [forced] labor of the house of Joseph.

29 At that time, when Jeroboam went

out of Jerusalem, the prophet Ahijah the Shilonite met him in the way. Ahijah had clad himself with a new garment, and they two were alone in the field.

30 Ahijah caught the new garment he wore and tore it into twelve pieces;

31 He said to Jeroboam, You take ten pieces; for thus says the Lord, the God of Israel, Behold, I will tear the kingdom from the hand of Solomon, and will give you ten tribes.

32 (But he shall have one tribe for My servant David's sake and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel),

33 Because they have forsaken Me, and have worshiped Ashtoreth, goddess of the Sidonians, Chemosh, god of the Moabites, and Milcom, god of the Ammonites, and have not walked in My ways to do what is right in My sight, keeping My statutes and My ordinances, as did David his father.

34 However I will not take the whole kingdom out of his hand; but I will make him ruler all the days of his life for David My servant's sake, whom I chose, because he kept My commandments and My statutes;

35 But I will take the kingdom out of his son's hand, and give it to you, ten tribes.

36 Yet to his son I will give one tribe, that David My servant may always have a light before Me in Jerusalem, the city where I have chosen to put My name.

37 And I will take you, and you shall reign according to all that your soul desires, and shall be king over Israel.

38 And if you will hearken to all I command you, and will walk in My ways, and do right in My sight, keeping My statutes and My commandments, as David My servant did, I will be with you and build you a sure house, as I built for David, and will give Israel to you.

39 And I will for this afflict the descendants of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. But Jeroboam arose and fled into Egypt, to Shishak king of

Egypt, and was in Egypt until Solomon died.

41 The rest of the acts of Solomon, and all that he did, and his wisdom (skill), are they not written in the book of the acts of Solomon?

42 The time Solomon reigned in Jerusalem over all Israel was forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father; Rehoboam his son reigned in his stead.

CHAPTER 12

RHOBOAM went to Shechem, for all Israel had come to Shechem to make him king.

2 And when Jeroboam son of Nebat heard of it, (for he still dwelt in Egypt where he fled from King Solomon) [he] returned from Egypt,

3 And they sent and called him. And Jeroboam and all the assembly of Israel came and said to Rehoboam,

4 Your father made our yoke heavy. Now therefore lighten the hard service and the heavy yoke your father put upon us, and we will serve you.

5 He replied, Go away for three days, then return to me. So the people departed.

6 And King Rehoboam consulted with the old men, who stood before Solomon his father while he yet lived, and said, How do you advise me to answer this people?

7 And they said to him, If you will be a servant to this people today and serve them, and answer them with good words, they will be your servants for ever.

8 But he forsook the counsel the old men gave him, and consulted the young men who grew up with him and stood before him.

9 He said to them, What do you advise that we answer this people who have said, Make the yoke your father put on us lighter?

10 The young men who grew up with him answered, To the people who told you, Your father made our yoke heavy,

but you make it lighter for us, say this, My little finger shall be thicker than my father's loins.

11 And now whereas my father loaded you with a heavy yoke, I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions.

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed.

13 And the king answered the people roughly, and forsook the counsel the old men had given him,

14 And spoke to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke; he chastised you with whips, but I will chastise you with scorpions.

15 So the king did not hearken to the people; for the situation was from the Lord, that He might fulfill His word, which He spoke by Ahijah the Shilonite to Jeroboam the son of Nebat. [11: 29-33.]

16 So when all Israel saw the king did not heed them, they answered the king, What portion have we in David? We have no inheritance in the son of Jesse. To your tents, O Israel! Look now to your own house, David! So Israel went to their tents.

17 But Rehoboam reigned over the Israelites who dwelt in the cities of Judah.

18 Then King Rehoboam sent Adoram, who was over the tribute [taskmaster over the forced labor], and all Israel stoned him to death with stones. So King Rehoboam hastened to get into his chariot to flee to Jerusalem.

19 So Israel rebelled against the house of David to this day.

20 When all Israel heard that Jeroboam had returned, they sent and called him to the assembly, and made him king over all Israel. None followed the house of David except the tribe of Judah only.

21 And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin,

180,000 chosen warriors, to fight against the house of Israel, to bring the kingdom back to Rehoboam son of Solomon.

22 But the word of God came to Shemaiah the man of God, saying,

23 Tell Rehoboam son of Solomon, king of Judah, and all the house of Judah and Benjamin, and the remnant of the people,

24 Thus says the Lord, You shall not go up, or fight against your brethren the Israelites. Return every man to his house, for this thing is from Me. So they hearkened to the Lord's word, and returned home, according to the Lord's word.

25 Then Jeroboam built Shechem in the hill country of Ephraim, and lived there; he went out from there and built Penuel.

26 Jeroboam said in his heart, Now the kingdom will return to the house of David;

27 If this people goes up to the house of the Lord at Jerusalem to sacrifice, then the heart of this people will turn again to their lord, to Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah.

28 So the king took counsel, and made two calves of gold. And he said to the people, It is too much for you to go [all the way] up to Jerusalem. Behold your gods, O Israel, which brought you up out of the land of Egypt.

29 And he set the one golden calf in Bethel, and the other he put in Dan.

30 And this thing became a sin; for the people went to worship each of them, even as far as Dan.

31 Jeroboam also made houses on high places, and made priests of the people, who were not Levites.

32 And Jeroboam appointed a feast on the fifteenth day of the eighth month like the feast kept in Judah, and he offered sacrifices upon the altar. So he did in Bethel, sacrificing to the calves he had made; and he placed in Bethel the priests of the high places he had made.

33 So he offered upon the altar he

had made in Bethel on the fifteenth day of the eighth month, a date which he chose individually, and he appointed a feast for the Israelites, and he went up to the altar to burn incense [in defiance of God's law].

CHAPTER 13

AND, behold, there came a man of God out of Judah by the word of the Lord to Bethel. Jeroboam stood by the altar to burn incense.

2 The man cried against the altar by the word of the Lord, O altar, altar, thus says the Lord: Behold, a son shall be born to the house of David, Josiah by name; and on you shall he offer the priests of the high places that burn incense on you, and men's bones shall be burned on you.

3 And he gave a sign the same day, saying, This is the sign which the Lord has spoken: Behold, the altar shall be split, and the ashes that are upon it shall be poured out. [Fulfilled in II Kings 23:15, 16.]

4 When King Jeroboam heard the words the man of God cried against the altar in Bethel, he thrust out his hand, saying, Lay hold on him! And his hand, which he put forth against him, dried up, so that he could not draw it to him again.

5 The altar also was split, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord. [v. 3.]

6 And the king said to the man of God, Entreat now the favor of the Lord your God, and pray for me, that my hand may be restored to me. And the man of God entreated the Lord, and the king's hand was restored, and became as it was before.

7 And the king said to the man of God, Come home with me, and refresh yourself, and I will give you a reward.

8 And the man of God said to the king, If you give me half your house, I will not go in with you. And I will not eat bread or drink water in this place.

9 For I was commanded by the word of the Lord, You shall eat no bread, or drink water, or return by the way you came.

10 So he went another way, and did not return by the way that he came to Bethel.

11 Now there dwelt an old prophet in Bethel; and his sons came and told him all that the man of God had done that day in Bethel; the words which he had spoken to the king they told also to their father.

12 Their father asked them, Which way did he go? For his sons had seen which way the man of God went, who came from Judah.

13 He said to his sons, Saddle the donkey for me. So they saddled the donkey and he rode on it,

14 And went after the man of God, and found him sitting under an oak; and he said to him, Are you the man of God who came from Judah? And he said, I am.

15 Then he said to him, Come home with me, and eat bread.

16 He said, I may not return with you, or go in with you; neither will I eat bread or drink water with you in this place;

17 For I was told by the word of the Lord, You shall not eat bread or drink water there, or return by the way that you came.

18 He answered, I am a prophet also as you are; and an angel spoke to me by the word of the Lord, saying, Bring him back with you to your house, that he may eat bread and drink water. But he lied to him.

19 So the man from Judah went back with him, and ate and drank water in his house.

20 And as they sat at the table, the word of the Lord came to the prophet who brought him back,

21 And he cried to the man of God who came from Judah, Thus says the Lord, Because you have disobeyed the word of the Lord, and have not kept the

command which the Lord your God commanded you,

22 But came back, and have eaten bread and drunk water in the place of which the Lord said to you, Eat no bread, and drink no water; your corpse shall not come to the tomb of your fathers.

23 And after the prophet of the house had eaten bread and drunk, he saddled the donkey for the man he had brought back;

24 And when he was gone, a lion met him by the road and slew him; and his corpse was cast in the way, and the donkey stood by it; the lion also stood by the corpse.

25 And behold, men passed by, and saw the corpse thrown in the road, and the lion standing by the corpse, and they came and told it in the city where the old prophet dwelt.

26 When the prophet who brought him back from the way heard of it, he said, It is the man of God, who was disobedient to the word of the Lord; therefore the Lord has given him to the lion, which has torn him, and slain him, according to the word of the Lord, which He spoke to him.

27 And he said to his sons, Saddle the donkey for me. And they saddled it.

28 And he went and found the corpse thrown in the road, and the donkey and the lion stood by the body; the lion had not eaten the corpse or torn the donkey.

29 The prophet took up the corpse of the man of God and laid it upon the donkey and brought it back; and the old prophet came into the city, to mourn and to bury him.

30 And he laid the body in his own grave; and they mourned over him, saying, Alas, my brother!

31 After he had buried him, he said to his sons, When I am dead, bury me in the grave in which the man of God is buried; lay my bones beside his bones;

32 For the saying which he cried by the word of the Lord against the altar in Bethel, and against all the houses of the

high places which are in the cities of Samaria, shall surely come to pass.

33 After this thing Jeroboam turned not from his evil way, but made priests for the high places again from among all the people. Whoever would, he consecrated, that there might be priests of the high places.

34 And this thing became the sin of the dynasty of Jeroboam, that caused it to be abolished and destroyed from the face of the earth.

CHAPTER 14

THEN Abijah the [little] son of Jeroboam became sick.

2 And Jeroboam said to his wife, Arise, I pray you, and disguise yourself, that you may not be recognized as Jeroboam's wife, and go to Shiloh. Behold, Ahijah the prophet is there, who told me that I should be king over this people.

3 Take ten loaves, some cakes, and a bottle of honey, and go to him. He will tell you what shall happen to the child.

4 Jeroboam's wife did so. She arose and went [twenty miles] to Shiloh, and came to the house of Ahijah. Ahijah could not see, for his eyes were dim because of his age.

5 And the Lord said to Ahijah, Behold, the wife of Jeroboam is coming to ask you concerning her son; for he is sick. Thus and thus shall you say to her. When she came, she pretended to be another woman.

6 But when Ahijah heard the sound of her feet, as she came in at the door, he said, Come in, wife of Jeroboam. Why do you pretend to be another? For I am charged with heavy news for you.

7 Go, tell Jeroboam, Thus says the Lord, the God of Israel, Because I

exalted you from among the people, and made you leader over My people Israel,

8 And rent the kingdom away from the house of David, and gave it to you; and yet you have not been as My servant David, who kept My commandments and followed Me with all his heart, to do only what was right in My eyes,

9 But have done evil above all who were before you, for you have made yourself other gods, molten images, to provoke Me to anger, and have cast Me behind your back;

10 Therefore behold, I will bring evil upon the house of Jeroboam, and will cut off from [him] every male, both bond and free in Israel, and will utterly sweep away the house of Jeroboam, as a man sweeps away dung, till it is all gone.

11 Any one of Jeroboam who dies in the city the dogs shall eat; and any who dies in the field the birds of the heavens shall eat; for the Lord has spoken it.

12 Arise therefore [Ano], get to your own house. When your feet enter the city, the child shall die.

13 And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him there is found something good and pleasing to the Lord, the God of Israel, in the house of Jeroboam.

14 Moreover the Lord will raise up for Himself a king over Israel, who shall cut off the house of Jeroboam this day. From now on

15 The Lord will smite Israel, as a reed is shaken in the water, and He will root up Israel out of this good land, which He gave to their fathers, and will scatter them beyond the [Euphrates] River, because they have made their Asherim [idoltrous symbols], provoking the Lord to anger.

o) The Hebrew text gives no particulars about the background of Jeroboam's wife; but there is an insertion in the Septuagint version, found in the Vatican Manuscript after chapter 12:24, and recorded in *Ellicott's Commentary*, in which we find further information about her. When Jeroboam, then taskmaster over the forced labor of the house of Joseph, fled to Egypt to escape death at the hands of King Solomon, he went to King Shishak of Egypt, and was with him until the death of Solomon. Then when Jeroboam asked permission of King Shishak to return to his own land, the king told him, "Ask of me a request, and I will give it to you." And he gave to Jeroboam Ano, the elder sister of his own wife Thekemina [Tahpenes] to be his wife. She was great among the daughters of the king, and bore to Jeroboam Abias [Abijah] his son [who now lies dying in the palace of Jeroboam, while Queen Ano, his mother, is about to hear what the old prophet has been required by God to tell her].

16 He will give Israel up because of the sins of Jeroboam, which he has sinned and made Israel to sin.

17 So Jeroboam's wife departed, and came to Tirzah. When she came to the threshold of the house, the child died.

18 And all Israel buried him and mourned for him, according to the word of the Lord, spoken by His servant Ahijah the prophet.

19 The rest of the acts of Jeroboam, how he warred and how he reigned, behold, they are written in the Book of the Chronicles of the Kings of Israel.

20 Jeroboam reigned twenty-two years; and he slept with his fathers, and Nadab his son reigned in his stead.

21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city the Lord chose out of all the tribes of Israel, to put His name [and the pledge of His presence] there. His mother's name was Naamah the Ammonitess.

22 And Judah did evil in the sight of the Lord, Whom they provoked to jealousy with the sins they committed, above all that their fathers had done.

23 For they also built themselves [idolatrous] high places, pillars and [Asherim] groves, on every high hill and under every green tree;

24 There were also sodomites [male cult prostitutes] in the land. They did all the abominations of the nations whom the Lord cast out before the Israelites.

25 In the fifth year of King Rehoboam, Shishak king of Egypt [Jeroboam's brother-in-law] came up against Jerusalem;

26 He took away the treasures of the house of the Lord and of the king's house; he took away all, including all the shields of gold which Solomon had made.

27 King Rehoboam made in their stead bronze shields, and committed them to the hands of the captains of the

guard, who kept the door of the king's house.

28 And as often as the king went into the house of the Lord, the guard bore them, and brought them back into the guardroom.

29 The rest of the acts of Rehoboam, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

30 There was war between Rehoboam and Jeroboam continually.

31 Rehoboam slept with his fathers, and was buried with them in the city of David. His mother's name was Naamah the Ammonitess. Abijam [Abijah] his son reigned in his stead.

CHAPTER 15

IN the eighteenth year of King Jeroboam son of Nebat, Abijam began to reign over Judah.

2 He reigned three years in Jerusalem. His mother was Maachah [Micaiah] the daughter [granddaughter] of Abishalom [Absalom].

3 He walked in all the sins of his father [Rehoboam] before him; and his heart was not blameless with the Lord his God, as the heart of David his father [forefather].

4 Nevertheless for David's sake the Lord his God gave him a lamp in Jerusalem, setting up his son after him and establishing Jerusalem;

5 Because David did what was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life, except only in the matter of Uriah the Hittite.

6 There was war between [Abijam's father] Rehoboam and Jeroboam all the days of [Rehoboam's] life.

7 The rest of the acts of Abijam, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? And there was war between Abijam and Jeroboam.

8 Abijam slept with his fathers, and they buried him in the city of David. Asa his son reigned in his stead.

9 In the twentieth year of Jeroboam king of Israel Asa began to reign over Judah.

10 Forty-one years he reigned in Jerusalem. His mother was [also named] Maacah [Micaiah], the daughter of Abishalom [Absalom]. [Cp. v. 2.]

11 And Asa did right in the eyes of the Lord, as did David his father [forefather].

12 He put away the sodomites [male cult prostitutes] out of the land, and removed all the idols that his fathers [Solomon, Rehoboam, and Abijam] had made or promoted. [11:5-11; 14:22.]

13 Also Maacah his mother he removed from being queen mother, because she had an image made for [the goddess] Asherah. Asa destroyed her image, burning it by the brook Kidron.

14 But the high places were not removed. Yet Asa's heart was blameless with the Lord all his days.

15 He brought the things which his father had dedicated and the things which he himself had dedicated into the house of the Lord, silver, gold, and vessels.

16 There was war between Asa and Baasha king of Israel all their days.

17 Baasha king of Israel went up against Judah, and built Ramah, that he might allow no one to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and gold left in the treasuries of the house of the Lord and of the king's house, and delivered them into the hands of his servants; and King Asa sent them to Benhadad son of Tabrimmon, son of Hezion, king of Syria, who dwelt at Damascus, saying,

19 Let there be a league between me and you, as between my father and your father. Behold, I am sending you a present of silver and gold; go, break your league with Baasha king of Israel, that he may withdraw from me.

20 So Benhadad hearkened to king Asa, and sent the commanders of his armies against the cities of Israel, and

smote Ijon, Dan, and Abel-beth-maacah, and all Chinneroth, with all the land of Naphtali.

21 When Baasha heard of it, he quit building Ramah, and dwelt in Tirzah.

22 Then King Asa made a proclamation to all Judah; none was exempted. They carried away the stones of Ramah and its timber, with which Baasha had been building; and King Asa built with them Geba of Benjamin, and Mizpah.

23 The rest of all the acts of Asa, all his might, all that he did, and the cities which he built, are they not written in the Book of the Chronicles of the Kings of Judah? But in the time of his old age he was diseased in his feet.

24 Asa slept with his fathers, and was buried with *them* in the city of David his father. Jehoshaphat his son reigned in his stead.

25 Nadab son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned two years.

26 He did evil in the sight of the Lord, and walked in the way of his father, and in his sin with which he made Israel sin.

27 Baasha son of Ahijah, of the house of Issachar, conspired against Nadab; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel were laying siege to Gibbethon.

28 In the third year of Asa king of Judah Baasha slew Nadab and reigned in his stead.

29 As soon as he was king, Baasha killed all the household of Jeroboam; he left to [it] not one who breathed, until he had destroyed it, according to the word of the Lord, which He spoke by His servant Ahijah the Shilonite; [I Kings 14:9-16.]

30 Because of the sins of Jeroboam which he sinned and by which he made Israel to sin, and because of his provocation of the Lord, the God of Israel, to anger.

31 The rest of Nadab's acts, and all

that he did, are they not written in the Book of the Chronicles of the Kings of Israel?

32 There was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah, Baasha son of Ahijah began his reign of twenty-four years over all Israel in Tirzah.

34 He did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin with which he made Israel sin.

CHAPTER 16

AND the word of the Lord came to Jehu the son of Hanani against Baasha, saying,

2 Because I exalted you [Baasha] out of the dust and made you leader over My people Israel, and you have walked in the way of Jeroboam and have made My people Israel sin, to provoke Me to anger with their sins,

3 Behold, I will utterly sweep away Baasha and his house, and will make your house like [that] of Jeroboam son of Nebat.

4 Any of Baasha's family who dies in the city the dogs shall eat, and any of his who dies in the field the birds of the heavens shall eat.

5 Now the rest of the acts of Baasha, what he did, and his might, are they not written in the Book of the Chronicles of the Kings of Israel?

6 Baasha slept with his fathers, and was buried in Tirzah. Elah his son reigned in his stead.

7 Also the word of the Lord against Baasha and his house came by the prophet Jehu son of Hanani for all the evil that Baasha did in the sight of the Lord, in provoking Him to anger with [idols] the work of his hands, in being like the house of Jeroboam, and also because he destroyed it [the family of Jeroboam, of his own accord].

8 In the twenty-sixth year of Asa king of Judah, Elah son of Baasha began his reign of two years over Israel in Tirzah.

9 Elah's servant Zimri, captain of

half his chariots, conspired against Elah. He was in Tirzah, drinking himself drunk in the house of Arza, who was over the household in Tirzah.

10 Zimri came in and smote and killed him, in the twenty-seventh year of Asa king of Judah, and reigned in his stead.

11 When he began to reign, as soon as he sat on his throne, he killed all the household of Baasha; he left not one male of his kinsmen or his friends.

12 Thus Zimri destroyed all the house of Baasha, according to the word of the Lord, which He spoke against Baasha by Jehu the prophet, [v. 3.]

13 For all the sins of Baasha and of Elah his son, by which they sinned and made Israel sin, in provoking the Lord God of Israel to anger with their idols.

14 The rest of the acts of Elah, and all he did, are they not written in the Book of the Chronicles of the Kings of Israel?

15 In the twenty-seventh year of Asa king of Judah Zimri reigned seven days in Tirzah. The troops were encamped against Gibbethon, which belonged to the Philistines,

16 And they heard the rumor, Zimri has conspired and slain the king! So all Israel made Omri, the commander of the army, king over Israel that day in the camp.

17 So Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And when Zimri saw that the city was taken, he went into the stronghold of the king's house, and burned the king's house over him with fire, and died,

19 Because of his sins committed in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and his sin in causing Israel to sin.

20 The rest of the acts of Zimri, and his deeds of treason, are they not written in the Book of the Chronicles of the Kings of Israel?

21 Then the people of Israel were

divided into two factions. Half of the people followed Tibni son of Ginath, to make him king, and half followed Omri.

22 But the people who followed Omri prevailed against those who followed Tibni son of Ginath; so Tibni died, and Omri reigned.

23 In the thirty-first year of Asa king of Judah, Omri began his reign of twelve years over Israel. He reigned six years in Tirzah.

24 Omri bought the hill Samaria of Shemer for two talents of silver. He built a city on the hill and fortified it and called it Samaria [Shomeron] after the owner of the hill, Shemer.

25 But Omri did evil in the eyes of the Lord, worse than all who were before him.

26 He walked in all the way of Jeroboam son of Nebat, and in his sin by which he made Israel sin, to provoke the Lord God of Israel to anger with their idols.

27 The rest of the acts of Omri and his might that he showed, are they not written in the Book of the Chronicles of the Kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria. Ahab his son reigned in his stead.

29 In the thirty-eighth year of Asa king of Judah, Ahab son of Omri began his reign of twenty-two years over Israel in Samaria.

30 And Ahab son of Omri did evil in the sight of the Lord above all before him.

31 As if it had been a light thing for Ahab to walk in the sins of Jeroboam son of Nebat, he took for wife Jezebel daughter of Ethbaal king of the Sidonians, and served Baal and worshiped him.

32 He erected an altar for Baal in the house of Baal, which he built in Samaria.

33 And Ahab made an Asherah. Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel before him.

34 In his days Hiel the Bethelite built

Jericho. He laid its foundation at the cost of the life of Abiram his first-born, and set up its gates with the loss of his youngest son Segub, according to the word of the Lord, which He spoke by Joshua the son of Nun. [Josh. 6:26.]

CHAPTER 17

ELIJAH the Tishbite, of the temporary residents of Gilead, said to Ahab, As the Lord, the God of Israel lives, before Whom I stand, there shall not be dew or rain these years, but according to My word.

2 And the word of the Lord came to him, saying,

3 Go from here and turn east, and hide yourself by the brook Cherith, that is east of the Jordan.

4 You shall drink of the brook, and I have commanded the ravens to feed you there.

5 So he did according to the word of the Lord; he went and dwelt by the brook Cherith, that is east of Jordan.

6 And the ravens brought him bread and flesh in the morning and bread and flesh in the evening, and he drank of the brook.

7 After a while the brook dried up, because there was no rain in the land.

8 And the word of the Lord came to him,

9 Arise, go to Zarephath, which belongs to Sidon, and dwell there. Behold, I have commanded a widow there to provide for you.

10 So he arose and went to Zarephath. When he came to the gate of the city, behold, a widow was there gathering sticks. He called to her, Bring me a little water in a vessel that I may drink.

11 As she was going to get it, he called to her and said, Bring me a morsel of bread in your hand.

12 And she said, As the Lord your God lives, I have not a loaf baked but only a handful of meal in the jar and a little oil in the bottle. See, I am gathering two sticks, that I may go in and bake it

for me and my son, that we may eat it, and die.

13 Elijah said to her, Fear not; go and do as you have said; but make me a little cake of [it] first and bring it to me, and afterward prepare for yourself and your son.

14 For thus says the Lord, the God of Israel, The jar of meal shall not waste away, or the bottle of oil fail, until the day that the Lord sends rain on the earth.

15 She did as Elijah said; and she, and he, and her household ate many days.

16 The jar of meal was not spent nor did the bottle of oil fail, according to the word which the Lord spoke by Elijah.

17 After these things the son of the woman, the mistress of the house, became sick; and his sickness was so severe that there was no breath left in him.

18 And she said to Elijah, What have you against me, O man of God? Have you come to me to call my sin to remembrance and to slay my son?

19 He said to her, Give me your son. And he took him from her bosom and carried him up into the chamber where he stayed, and laid him upon his own bed.

20 And Elijah cried to the Lord and said, O Lord my God, have You brought further calamity upon the widow with whom I sojourn, by slaying her son?

21 And he stretched himself upon the child three times, and cried to the Lord, and said, O Lord my God, I pray You, let this child's soul come back into him.

22 And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the [lower part of the] house, and gave him to his mother: and Elijah said, See, your son is alive!

24 And the woman said to Elijah, By this I know that you are a man of God,

and that the word of the Lord in your mouth is truth.

CHAPTER 18

AFTER many days, the word of the Lord came to Elijah in the third year, saying, Go, show yourself to Ahab, and I will send rain upon the earth.

2 So Elijah went to show himself to Ahab. Now the famine was severe in Samaria.

3 And Ahab called Obadiah, who was the governor of his house. (Now Obadiah feared the Lord greatly;

4 For when Jezebel cut off the prophets of the Lord, Obadiah took a hundred prophets, and hid them by fifties in a cave, and fed them with bread and water.)

5 And Ahab said to Obadiah, Go into the land, to all fountains of water and to all brooks; perhaps we may find grass to save the horses and mules alive, that we lose none of the beasts.

6 So they divided the land between them to pass through it. Ahab went one way and Obadiah went another way, each by himself.

7 As Obadiah was on the way, lo, Elijah met him. He recognized him, and fell on his face, and said, Are you my lord Elijah?

8 He answered him, It is I; go tell your lord, Behold, Elijah is here.

9 And he said, What sin have I committed that you would deliver your servant into the hand of Ahab to be slain?

10 As the Lord your God lives, there is no nation or kingdom, where my lord has not sent to seek you. And when they said, He is not here, he took an oath of the kingdom and nation that they had not found you.

11 And now you say, Go, tell your lord, Behold, Elijah is here.

12 And as soon as I have gone from you, the Spirit of the Lord will carry you I know not where; so when I come and tell Ahab, and he cannot find you, he will kill me. But I your servant have

feared *and* revered the Lord from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid a hundred men of the Lord's prophets by fifties in a cave, and fed them with bread and water?

14 And now you say, Go, tell your lord, Behold, Elijah is here; and he will kill me.

15 Elijah said, As the Lord of hosts lives, before Whom I stand, I will surely show myself to Ahab today.

16 So Obadiah went to meet Ahab and told him, and Ahab went to meet Elijah.

17 When Ahab saw Elijah, Ahab said to him, Are you he who troubles Israel?

18 Elijah replied, I have not troubled Israel; but you have, and your father's house, by forsaking the commandments of the Lord and by following the Baals.

19 Therefore send and gather to me all Israel at Mount Carmel, and the 450 prophets of Baal, and the 400 prophets of the Asherah, who eat at [Queen] Jezebel's table.

20 So Ahab sent to all the Israelites, and assembled the prophets at Mount Carmel.

21 Elijah came near to all the people, and said, How long will you halt *and* limp between two opinions? If the Lord is God, follow Him! But if Baal, then follow him. And the people did not answer him a word.

22 Then Elijah said to the people, I, I only, remain a prophet of the Lord; but Baal's prophets are 450 men.

23 Let two bulls be given us; let them choose one bull for themselves, and cut it in pieces and lay it on the wood, but put no fire to it. I will dress the other bull, lay it on the wood, and put no fire to it.

24 Then you call on the name of your god, and I will call on the name of the Lord; and the *one* Who answers by fire, let him be God. And all the people answered, It is well spoken.

25 Elijah said to the prophets of

Baal, Choose one bull for yourselves, and dress it first, for you are many; and call on the name of your god, but put no fire under.

26 So they took the bull given them, dressed it, and called on the name of Baal from morning until noon, saying, O Baal, hear *and* answer us! But there was no voice; no one answered. And they leaped upon *or* limped about the altar they had made.

27 At noon Elijah mocked them, saying, Cry aloud, for he is a god; either he is musing, or he has gone aside, or he is on a journey, or perhaps he is asleep and must be awakened.

28 And they cried aloud, and cut themselves after their custom with knives and lances, until the blood gushed out upon them.

29 Midday passed, and they did the part of prophets until time for offering the evening sacrifice, but there was no voice, no answer, no one who paid attention.

30 Then Elijah said to all the people, Come near to me. And all the people came near him. And he repaired the [old] altar of the Lord that had been broken down [by Jezebel]. [Cp. 18:13; 19:10.]

31 Then Elijah took twelve stones, according to the number of the tribes of the sons of Jacob to whom the word of the Lord came, saying, Israel shall be your name. [Gen. 32:28.]

32 And with the stones Elijah built an altar in the name [and self-revelation] of the Lord. He made a trench about the altar, as great as would contain two measures of seed.

33 He put the wood in order, and cut the bull in pieces and laid it on the wood, and said, Fill four jars with water, and pour it on the burnt offering and the wood.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 The water ran round about the

altar; and he filled the trench also with water.

36 At the time of the offering of the evening sacrifice, Elijah the prophet came near, and said, O Lord, the God of Abraham, Isaac, and Israel, let it be known this day that You are God in Israel, and that I am Your servant, and that I have done all these things at Your word.

37 Hear me, O Lord, hear me, that this people may know that You, the Lord, are God, and have turned their hearts back [to You].

38 Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 When all the people saw it, they fell on their faces; and they said, The Lord, He is God! The Lord, He is God!

40 And Elijah said, Seize the prophets of Baal; let not one escape. They seized them, and Elijah brought them down to the brook Kishon, and [as God's law required] slew them there. [Deut. 13:5; 18:20.]

41 And Elijah said to Ahab, Go up, eat and drink; for there is the sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. Elijah said, Go again seven times.

44 And at the seventh time the servant said, A cloud, small as a man's hand is arising out of the sea. And Elijah said, Go up, say to Ahab, Hitch your chariot and go down, lest the rain stop you.

45 In a little while the heavens were black with wind-swept clouds, and there was a great rain. And Ahab went to Jezreel.

46 The hand of the Lord was on

Elijah. He girded up his loins, and ran before Ahab to the entrance of Jezreel [nearly twenty miles].

CHAPTER 19

AHAB told Jezebel all that Elijah had done, and how he had slain all the prophets [of Baal] with the sword.

2 Then Jezebel sent a messenger to Elijah, saying, So let the gods do to me, and more also, if I make not your life as the life of one of them by this time tomorrow.

3 Then he was afraid, and arose and went for his life, and came to Beersheba of Judah [over eighty miles, and out of Jezebel's realm] and left his servant there.

4 But he himself went a day's journey into the wilderness, and came and sat down under a lone broom *or* juniper tree, and asked that he might die. He said, It is enough; now, O Lord, take away my life; for I am no better than my fathers.

5 As he lay asleep under the broom *or* juniper tree, behold, an angel touched him, and said to him, Arise and eat.

6 He looked, and, behold, there was a cake baked on the coals, and a bottle of water at his head. And he ate and drank, and lay down again.

7 The Angel of the Lord came the second time, and touched him, and said, Arise and eat, for the journey is too great for you.

8 So he arose, and ate and drank, and went in the strength of that food forty days and nights to Horeb the mount of God.

9 There he came to a cave, and lodged in it; and, behold, the word of the Lord came and He said to him, What are you doing here, Elijah?

10 He replied, I have been very jealous for the Lord God of hosts; for the Israelites have forsaken Your covenant, thrown down Your altars, and killed Your prophets with the sword; and I, I only, am left; and they seek my life, to take it away.

11 And He said, Go out and stand on the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake;

12 And after the earthquake a fire, but the Lord was not in the fire; and after the fire [a sound of gentle stillness and] a still, small voice.

13 When Elijah heard the voice, he wrapped his face in his mantle and went out and stood in the entrance of the cave. And behold, there came a voice to him, and said, What are you doing here, Elijah?

14 He said, I have been very jealous for the Lord God of hosts; because the Israelites have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I, I only, am left, and they seek my life, to destroy it.

15 And the Lord said to him, Go, return on your way to the wilderness of Damascus; and when you arrive, anoint Hazeal to be king over Syria;

16 And anoint Jehu son of Nimshi to be king over Israel; and anoint Elisha son of Shaphat of Abel-meholah to be prophet in your place.

17 And him who escapes from the sword of Hazeal Jehu shall slay; and him who escapes the sword of Jehu Elisha shall slay.

18 Yet I will leave Myself 7,000 in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him.

19 So Elijah left there and found Elisha son of Shaphat, whose plowing was being done with twelve yoke of oxen, and he drove the twelfth. Elijah

crossed over to him and cast his mantle upon him.

20 He left the oxen, and ran after Elijah, and said, Let me kiss my father and mother, and then I will follow you. And he [testing Elisha] said, Go on back. What have I done to you? [Settle it for yourself.]

21 So Elisha went back from him. Then he took a yoke of oxen, slew them, boiled their flesh with the oxen's yoke [as fuel], and gave to the people, and they ate. Then he arose, followed Elijah and served him. [II Kings 3:11.]

CHAPTER 20

BENHADAD king of Syria gathered all his army together; thirty-two kings were with him, and horses and chariots; and he went up and besieged Samaria, warring against it.

2 He sent messengers into Samaria to Ahab king of Israel, and said to him, Thus says Benhadad:

3 Your silver and your gold are mine; your wives and your children, even the fairest, also are mine.

4 And the king of Israel answered and said, My lord, O king, according to what you say, I am yours, and all that I have.

5 The messengers came again, and said, Thus says Benhadad, Although I have sent to you, saying, You shall deliver to me your silver, your gold, your wives and your children;

6 Yet I will send my servants to you tomorrow about this time, and they shall search your house and the houses of your servants; and all the desire of your eyes they shall lay hands upon and take it away.

7 Then the king of Israel called all the elders of the land, and said, Notice now and see how this man is seeking our destruction. He sent to me for my

p) Ahab had again fallen under the sway of Jezebel. Therefore, Baal-worship would recover from the blow dealt it by Elijah. Elijah is accordingly instructed to take the necessary steps for the destruction of Baal-worship. They were three. First, Ahab was to be attacked from without by the Syrians, and for that purpose warlike Hazeal was to take the Syrian throne. Second, when Ahab was thus weakened, Jehu was to seize his throne, since Jehu was a known opponent of Baal-worship and also a ruthless soldier. Third, Elijah was to appoint as his own successor the vigorous and whole-hearted Elisha, who might be trusted under Jehu to complete the destruction of the adherents of Baal (*Cambridge Bible*, condensed).

wives, my children, my silver, and my gold, and I did not refuse him.

8 And all the elders and all the people said to him, Do not heed him or consent.

9 So he said to Benhadad's messengers, Tell my lord the king, All you first sent for to your servant I will do; but this thing I cannot do. And the messengers left; then they brought him word again.

10 Benhadad sent to him, and said, The gods do so to me, and more also, if the rubbish of Samaria shall be enough for each of all the people who are at my feet *and* follow me to get a handful.

11 The king of Israel answered, Tell him, Let not him who girds on his harness boast as he who puts it off.

12 When Benhadad heard this message, as he and the kings were drinking in the booths, he said to his servants, Set the army in array. And they set themselves in array against [Samaria].

13 Then a prophet came to Ahab king of Israel, and said, Thus says the Lord, Have you seen all this great multitude? Behold, I will deliver it into your hand today; and you shall know *and* realize that I am the Lord.

14 Ahab said, By whom? And he said, Thus says the Lord, By the young men [the attendants or bodyguard] of the governors of the districts. Then Ahab said, Who shall order the battle? And he answered, You.

15 Ahab numbered the attendants of the governors of the districts and they were 232. After them he numbered all the people [the army of] Israel, 7,000. [I Kings 19:18.]

16 And they went out at noon. But Benhadad was drinking himself drunk in the booths, he and the thirty-two kings who helped him.

17 The servants of the governors of the districts went out first; and Benhadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they have come out for peace or for war, take them alive.

19 So these [strong young guards] of the governors of the districts went out of [Samaria], and the army followed them.

20 And each one killed his man; the Syrians fled, and Israel pursued them. Benhadad king of Syria escaped on a horse with the horsemen.

21 The king of Israel went out, and smote [the riders of] the horses and chariots, and slew the Syrians with a great slaughter.

22 The prophet came to the king of Israel, and said to him, Go, fortify yourself and become strong, and give attention to what you must do; for the first of next year the king of Syria will return against you.

23 And the servants of the king of Syria said to him, Israel's gods are gods of the hills, therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing: Remove the kings, each from his place, and put governors in their stead.

25 And muster yourself an army, like the army you have lost, horse for horse, and chariot for chariot; and we will fight against them in the plain, and surely we shall be stronger than they. And he heeded their speech and did so.

26 And at the return of the year, Benhadad mustered the Syrians, and went up to Aphek to fight against Israel.

27 The Israelites were counted and, all present, went against them. The Israelites encamped before the enemy like two little flocks of lost kids [absolutely everything against them but Almighty God]; but the Syrians filled the country.

28 A man of God came and said to the king of Israel, Thus says the Lord, Because the Syrians have said, The Lord is God of the hills, but He is not God of the valleys, therefore I will deliver all this great multitude into your hand, and you shall know *and* recognize by experience that I am the Lord. [Phil. 4:13.]

29 They encamped opposite each

other seven days. Then the battle was joined; and the Israelites slew of the Syrians 100,000 foot soldiers in one day.

30 But the rest fled to the city of Aphek; and the wall fell upon 27,000 men that were left. Benhadad fled into the city *and* from chamber to chamber.

31 His servants said to him, We have heard that the kings of the house of Israel are merciful kings. Let us put sackcloth on our loins, and ropes about our [necks], and go out to the king of Israel; perhaps he will spare your life.

32 So they girded sackcloth on their loins, and put ropes on their necks, and came to the king of Israel, and said, Your servant Benhadad says, I pray you, let me live. And King [Ahab] said, Is he yet alive? He is my brother.

33 Now the men took it as an omen and they hastily took it up and said, Yes, your brother, Benhadad. Then the king said, Go, bring him. Then Benhadad came forth to him, and the victorious king caused him to come up into the chariot.

34 Benhadad [tempting him] said, The cities which my father took from your father, I will restore; and you may maintain bazaars of your own in Damascus, as my father did in Samaria. Then, said Ahab, I will send you away on these terms. So he made a covenant with him and sent him away.

35 And a certain man of the sons of the prophets said to his neighbor, At the command of the Lord, strike me, I pray you. And the man refused to strike him.

36 Then said he to him, Because you have not obeyed the voice of the Lord, behold, as soon as you have left me a lion will slay you. And as soon as he departed from him, a lion found him and killed him.

37 Then [the prophet] found another man, and said, Strike me, I pray you. And the man struck him, so that in striking he wounded him.

38 So the prophet departed, and waited for King Ahab by the way, and

disguised himself with ashes upon his face.

39 And as the king passed by, the [prophet] cried out to him, Your servant went out into the midst of the battle, and behold, a man turned aside and brought a man to me, and said, Keep this man. If for any reason he is missing, then your life shall be required for his life, or else you shall pay a talent of silver.

40 But as your servant was busy here and there, he was gone. And the king of Israel said to him, Such is your own verdict; you yourself have decided it.

41 The man hastily removed the ashes from his face, and Ahab king of Israel recognized him as one of the prophets.

42 And he said to the king, Thus says the Lord, Because you have let go out of your hand the man I had devoted to destruction, therefore your life shall go for his life, and your people for his people.

43 And King [Ahab] of Israel went to his house resentful and sullen, and came to Samaria. [I Kings 22:34-36.]

CHAPTER 21

NOW Naboth the Jezreelite had a vineyard in Jezreel, close beside the palace of Ahab king of Samaria, and after these things,

2 Ahab said to Naboth, Give me your vineyard, that I may have it for a garden of herbs, because it is near my house. I will give you a better vineyard for it; or, if you prefer, I will give you its worth in money.

3 Naboth said to Ahab, The Lord forbid that I should give the inheritance of my fathers to you.

4 And Ahab [already depressed by the Lord's message to him] came into his house *more* resentful and sullen because of what Naboth the Jezreelite had said to him; for he had said, I will not give you the inheritance of my fathers. And he lay down on his bed, turned away his face and would eat no food.

5 But Jezebel his wife came and said

to him, Why is your spirit so troubled that you eat no food?

6 And he said to her, Because I spoke to Naboth the Jezreelite, and said to him, Give me your vineyard for money, or if you prefer, I will give you another vineyard for it; and he answered, I will not give you my vineyard.

7 Jezebel his wife said to him, Do you not govern Israel? Arise, eat food, and let your heart be happy. I will give you the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent them to the elders and nobles who dwelt with Naboth in his city.

9 And in the letters she said, Proclaim a fast, and set Naboth up high among the people;

10 And set two men, base fellows, before him, and let them bear witness against him, saying, You cursed *and* renounced God and the king. Then carry him out and stone him to death.

11 And the men of his city, the elders and the nobles who dwelt there, did as Jezebel had directed in the letters sent them.

12 They proclaimed a fast and set Naboth on high among the people.

13 Two base fellows came in and sat opposite him, and they charged Naboth before the people, saying, Naboth cursed *and* renounced God and the king. Then he was carried out of the city and stoned to death.

14 Then they sent to Jezebel, saying, Naboth is stoned and is dead.

15 Then Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to sell you, for Naboth is not alive, but dead.

16 When Ahab heard that, he arose to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 Then the word of the Lord came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, in Samaria. He is in the vine-

yard of Naboth, which he has gone to possess.

19 Say to him, Thus says the Lord, Have you killed, and also taken possession? Thus says the Lord, In the place where dogs licked the blood of Naboth shall dogs lick your blood, even yours.

20 And Ahab said to Elijah, Have you found me, O my enemy? And he answered, I have found you, because you have sold yourself to do evil in the sight of the Lord.

21 Lo [says the Lord], I will bring evil on you and utterly sweep away and cut off from Ahab every male, bond and free;

22 And will make your household like that of Jeroboam son of Nebat, and like the household of Baasha son of Ahijah, for the provocation with which you have provoked Me to anger, and made Israel to sin.

23 Also the Lord said of Jezebel, The dogs shall eat Jezebel by the wall of Jezreel.

24 Him of Ahab who dies in the city the dogs shall eat, and him who dies in the field the birds of the air shall eat.

25 For there was no one who sold himself to do evil in the sight of the Lord as did Ahab, incited by his wife Jezebel.

26 He did very abominably in going after idols, as had the Amorites, whom the Lord cast out before the Israelites.

27 When Ahab heard those words of Elijah, he tore his clothes, put sackcloth on his flesh, fasted, lay in sackcloth, and went quietly.

28 And the word of the Lord came to Elijah the Tishbite, saying,

29 Do you see how Ahab humbles himself before Me? Because he humbles himself before Me, I will not bring the evil in his lifetime; but in his son's day I will bring the evil upon his house.

CHAPTER 22

SYRIA and Israel continued without war for three years.

2 In the third year, Jehoshaphat king

of Judah came down to the king of Israel.

3 And [Ahab] king of Israel said to his servants, Do you know that Ramoth in Gilead is ours, and we keep silence and do not take it from the king of Syria?

4 And [Ahab] said to Jehoshaphat, Will you go with me to Ramoth-gilead to battle? Jehoshaphat said to the king of Israel, I am as you are, my people as your people, my horses as your horses.

5 But Jehoshaphat said to the king of Israel, Inquire first, I pray you, for the word of the Lord today.

6 Then [Ahab] king of Israel gathered the prophets together, about 400 men, and said to them, Shall I go against Ramoth-gilead to battle or shall I hold back? And they said, Go up; for the Lord will deliver it into the hand of the king.

7 Jehoshaphat said, Is there not another prophet of the Lord here whom we may ask?

8 [Ahab] king of Israel said to Jehoshaphat, There is yet one man, Micaiah son of Imlah, by whom we may inquire of the Lord, but I hate him; for he never prophesies good for me, but evil. Jehoshaphat said, Let not the king say that.

9 Then [Ahab] king of Israel told an officer, Bring quickly Micaiah son of Imlah.

10 Now the king of Israel and Jehoshaphat king of Judah were sitting in [royal] robes [or armor], each on his throne in an open place (on a threshing floor) at the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah son of Chenaanah made him horns of iron, and said, Thus says the Lord, With these you shall push the Syrians, until they are destroyed.

12 And all the prophets agreed, saying, Go up to Ramoth-gilead and prosper; for the Lord will deliver it into the king's hand.

13 The messenger who went to call

Micaiah said to him, Behold now, the prophets unanimously declare good to the king. Let your answer, I pray you, be like theirs, and say what is good.

14 But Micaiah said, As the Lord lives, I will speak what the Lord says to me.

15 So he came to the king. King [Ahab] said, Micaiah, shall we go against Ramoth-gilead to battle, or shall we hold back? And he answered, Go, and prosper; for the Lord will deliver it into the king's hand.

16 And the king said to him, How many times must I charge you to tell me nothing but the truth in the name of the Lord?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have no shepherd; and the Lord said, These have no master. Let them return every man to his house in peace.

18 Then the king of Israel said to Jehoshaphat, Did I not tell you that he would prophesy no good concerning me, but evil?

19 And Micaiah said, Hear the word of the Lord: I saw the Lord sitting on His throne, and all the host of Heaven standing by Him on His right hand and on His left.

20 And the Lord said, Who will entice Ahab to go up and fall at Ramoth-gilead? One said this way, another said that way.

21 Then there came forth the spirit [of whom I am about to tell], and stood before the Lord, and said, I will entice him.

22 The Lord said to him, By what means? And he said, I will go forth and be a lying spirit in the mouth of all his prophets. [The Lord] said, You shall entice him, and succeed also; go forth and do it.

23 So the Lord has put a lying spirit in the mouth of all these prophets, and the Lord has spoken evil concerning you.

24 But Zedekiah the son of Chenaanah went near and struck Micaiah on the cheek, and said, Which way went

the Spirit of the Lord from me to speak to you?

25 Micaiah said, Behold, you shall see on that day when you go into an inner chamber to hide yourself.

26 [Ahab] king of Israel said, Take Micaiah, carry him back to Amon the governor of the city and to Joash the king's son;

27 And say, The king says, Put this fellow in prison, and feed him with bread and water of affliction until I come in peace.

28 Micaiah said, If you return at all in peace, the Lord has not spoken by me. He [added], Hear, O people, every one of you!

29 So [Ahab] king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said to Jehoshaphat, I will disguise myself and enter the battle; but you put on your [royal] clothing. And the king of Israel disguised himself and went into the battle.

31 But the king of Syria had commanded the thirty-two captains of his chariots, Fight neither with small nor great, but only with *Ahab* king of Israel.

32 And when the captains of the chariots saw Jehoshaphat, they said, Surely it is the king of Israel. They turned to fight against him, but Jehoshaphat cried out.

33 And when the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him.

34 But a certain man drew a bow at a venture, and smote [Ahab] king of Israel between the joints of the armor. So he said to the driver of his chariot, Turn around and carry me out of the army, for I am wounded.

35 The battle increased that day, and [Ahab] the king was propped up in his chariot facing the Syrians, and at nightfall he died. And the blood of his wound flowed onto the floor of the chariot.

36 And there went a cry throughout

the army about sundown, saying, Every man to his city and his own country,

37 For the king is dead! And [Ahab] was brought to Samaria, where they buried him.

38 And they washed *his* chariot by the pool of Samaria, where the harlots bathed, and the dogs licked up his blood, as the Lord had predicted. [1 Kings 21:19.]

39 The rest of Ahab's acts, all he did, the ivory palace and all the cities he built, are they not written in the Book of the Chronicles of the Kings of Israel?

40 So Ahab slept with his fathers; Ahaziah his son reigned in his stead.

41 Jehoshaphat son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was thirty-five years old when he began to reign; and he reigned twenty-five years in Jerusalem. His mother was Azubah daughter of Shilhi.

43 He walked in all the way *or* custom of Asa his father, never swerving from it, doing right in the sight of the Lord. However the [idolatrous] high places were not taken away; for the people still sacrificed and burned incense in the high places.

44 And Jehoshaphat made peace with Israel's king.

45 The rest of the acts of Jehoshaphat, his might that he showed, and how he warred, are they not written in the Book of the Chronicles of the Kings of Judah?

46 And the remnant of the sodomites [the male cult prostitutes], who remained in the days of his father Asa, *Jehoshaphat* expelled from the country.

47 There was no king in Edom; a deputy was acting king.

48 Jehoshaphat ordered ships of Tarshish to go to Ophir for gold, but they did not, for the ships were wrecked at Ezion-geber.

49 When Ahaziah son of Ahab said to Jehoshaphat, Let my servants go with

your servants in the ships, Jehoshaphat refused.

50 Jehoshaphat slept with his fathers, and was buried with them in the city of David his father [forefather]; and Jehoram his son reigned in his stead.

51 Ahaziah son of Ahab began his two year reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah.

52 He did evil in the sight of the Lord, and walked in the way of his father [Ahab] and of his mother [Jezebel] and of Jeroboam son of Nebat, who made Israel sin.

53 He served Baal and worshiped him, and provoked the Lord, the God of Israel, to anger in all the ways his father had done.

THE SECOND BOOK OF THE KINGS

CHAPTER 1

MOAB rebelled against Israel after the death of Ahab.

2 [King] Ahaziah fell down through a lattice in his upper chamber in Samaria, and lay sick. He sent messengers, saying, Go, ask Baal-zebub the god of [Philistine] Ekron if I shall recover from this illness.

3 But the Angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king in Samaria, and say to them, Is it because there is no God in Israel, that you are going to inquire of Baal-zebub, the god of Ekron?

4 Therefore the Lord says, You [Ahaziah] shall not leave the bed on which you lie, but shall surely die. And Elijah departed.

5 When the messengers returned to Ahaziah, he said, Why have you turned back?

6 They replied, A man came up to meet us who said, Go back to the king who sent you and tell him, Thus says the Lord, Is there no God in Israel, that you send to inquire of Baal-zebub, the god of Ekron? Therefore you shall not leave the bed on which you lie, but shall surely die.

7 The king asked, What was the man like who came to meet you saying these things?

8 They answered, He was a hairy

man, with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

9 Then the king sent to Elijah a captain of fifty men with his fifty [to seize him]. He found Elijah sitting on a hill-top, and said, Man of God, the king says, Come down.

10 Elijah said to the captain of fifty, If I am a man of God, then let fire come down from Heaven, and consume you and your fifty. And fire fell from Heaven and consumed him and his fifty.

11 Again King [Ahaziah] sent to him another captain of fifty with his fifty. And he said to Elijah, Man of God, the king has said, Come down quickly!

12 And Elijah answered, If I am a man of God, let fire come down from Heaven, and consume you and your fifty. And the fire of God came down from Heaven and consumed him and his fifty.

13 Ahaziah sent again a captain of a third fifty with his fifty. And the third captain of fifty went up, and fell on his knees before Elijah, and besought him, and said to him, O man of God, I pray you, let my life, and the life of these fifty your servants, be precious in your sight.

14 Behold, fire came down from Heaven, and burned up the two captains of the former fifties with their fifties.

Therefore let my life now be precious in your sight.

15 The Angel of the Lord said to Elijah, Go down with him; do not be afraid of him. So he arose, and went with him to the king.

16 Elijah said to [King] Ahaziah, Thus says the Lord, Since you have sent messengers to inquire of Baal-zebub, god of Ekron, is it because there is no God in Israel of Whom to inquire His word? Therefore you shall not leave the bed on which you lie, but shall surely die.

17 So Ahaziah died according to the word of the Lord which Elijah had spoken. J(eh)oram [also a son of Ahab] reigned in Israel in his stead in the second year of Jehoram son of Jehoshaphat king of Judah; because Ahaziah had no son [but his brother].

18 Now the rest of the acts of Ahaziah, are they not written in the Book of the Chronicles of the Kings of Israel?

CHAPTER 2

WHEN the Lord was about to take Elijah up to Heaven by a whirlwind, Elijah and Elisha were going from Gilgal,

2 And Elijah said to Elisha, Tarry here, I pray you, for the Lord has sent me to Bethel. But Elisha replied, As the Lord lives, and as your soul lives, I will not leave you. So they went down to Bethel.

3 The prophets' sons who were at Bethel came to Elisha and said, Do you know the Lord will take your master from you today? He said, Yes, I know it; hold your peace.

4 Elijah said to him, Elisha, tarry here, I pray you, for the Lord has sent me to Jericho. But he said, As the Lord lives, and as your soul lives, I will not leave you. So they came to Jericho.

5 The sons of the prophets who were at Jericho came to Elisha, and said, Do you know that the Lord will take your master away from you today? And he answered, Yes, I know it; hold your peace.

6 Elijah said to him, Tarry here, I pray you; for the Lord has sent me to Jordan. But he said, As the Lord lives, and as your soul lives, I will not leave you. And they two went on.

7 Fifty men of the sons of the prophets also went, and stood [to watch] afar off; and they two stood by the Jordan.

8 And Elijah took his mantle and rolled it up and struck the waters, and they divided this way and that, so that they two went over on dry ground.

9 And when they had gone over, Elijah said to Elisha, Ask what I shall do for you before I am taken from you. And Elisha said, I pray you, let a double portion of your spirit be upon me.

10 He said, You have asked a hard thing. However, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so.

11 As they still went on, and talked, behold, a chariot of fire and horses of fire parted the two of them; and Elijah went up by a whirlwind into Heaven.

12 And Elisha saw it, and he cried, My father, my father! The chariot of Israel and its horsemen! And he saw him no more. And he took hold of his own clothes and tore them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back and stood by the bank of Jordan.

14 And he took the mantle that fell from Elijah, and struck the waters, and said, Where is the Lord God of Elijah? And when he had struck the waters, they parted this way and that, and Elisha went over.

15 When the sons of the prophets who were [watching] at Jericho saw him, they said, The spirit of Elijah rests on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 And they said to him, Behold now, there are among your servants fifty strong men; let them go, we pray you, and seek your master; it may be the Spirit of the Lord has taken him up and cast him on some mountain or into some

valley. And he said, You shall not send.

17 But when they urged him till he was embarrassed, he said, Send. So they sent fifty men, who sought three days, but did not find him.

18 When they returned to Elisha, who had waited at Jericho, he said to them, Did I not tell you, Do not go?

19 And the men of the city said to Elisha, Behold, inhabiting of this city is pleasant, as my lord sees, but the water is bad, and the locality causes miscarriage *and* barrenness [in all animals].

20 He said, Bring me a new bowl, and put salt [the symbol of God's purifying power] in it. And they brought it to him.

21 Then Elisha went to the spring of the waters, and cast the salt in it, and said, Thus says the Lord, I [not the salt] have healed these waters; there shall not be any more death, miscarriage *or* barrenness [and bereavement] because of it.

22 So the waters were healed to this day, as Elisha had said.

23 He went up from Jericho to Bethel. On the way, *young [maturing and accountable] boys came out of the city and mocked him, and said to him, Go up [in a whirlwind], you baldhead! Go up, you baldhead!

24 And he turned around and looked at them, and called a curse down on them in the name of the Lord. And two she-bears came out of the wood, and ripped up forty-two of the boys.

25 Elisha went from there to Mount Carmel, and from there he returned to Samaria.

CHAPTER 3

J(EH)ORAM son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 He did evil in the sight of the Lord,

a) This incident has long been misunderstood because the Hebrew word "naar," used here, was translated "little boys." That these characteristic juvenile delinquents were old enough to be fully accountable is obvious from the use of the word elsewhere. For example, it was used by David of his son Solomon and translated "young and inexperienced," when Solomon was a father (I Chron. 22:5; cp. II Chron. 9:30 and I Kings 14:21). It was used of Joseph when he was seventeen (Gen. 37:2). In fact, not less than seventy times in the *Authorized Version* this word "naar" is translated "young man" or "young men."

b) This name of the king of Moab occurs in the first line of the Moabite Stone. In that inscription the Moabite king mentions his successes against Omri and Omri's successor [I Kings 16:23].

but not like his father and mother, for he put away the pillar of Baal that his father had made.

3 Yet he clung to the sins of Jeroboam son of Nebat, which made Israel to sin; he departed not from them.

4 ^bMesha king of Moab was a sheepmaster, and paid in tribute to the king of Israel [annually] 100,000 lambs and 100,000 rams, with the wool.

5 But when Ahab died, the king of Moab rebelled against the king of Israel.

6 So King J(eh)oram went out of Samaria at that time and mustered all Israel.

7 And he sent to Jehoshaphat king of Judah, saying, The king of Moab has rebelled against me. Will you go with me to war against Moab? And he said, I will go; I am as you are, my people as your people, my horses as your horses.

8 Jehoram said, Which way shall we go up? Jehoshaphat answered, The way through the wilderness of Edom.

9 So the king of Israel went with the king of Judah and the king of Edom. They made a circuit of seven days' journey, but there was no water for the army nor for the animals following them.

10 Then the king of Israel said, Alas! The Lord has called [us] three kings together, to be delivered into Moab's hand!

11 But Jehoshaphat said, Is there no prophet of the Lord here by whom we may inquire of the Lord? One of the king of Israel's servants answered, Elisha son of Shaphat, who served Elijah, is here.

12 Jehoshaphat said, The word of the Lord is with him. So Jehoram king of Israel and Jehoshaphat and the king of Edom went down to Elisha.

13 And Elisha said to the king of Israel, What have I to do with you? Go

to the prophets of your [wicked] father Ahab and your [wicked] mother Jezebel. But the king of Israel said to him, No, for the Lord has called [us] three kings together, to be delivered into the hand of Moab.

14 And Elisha said, As the Lord of hosts lives, before Whom I stand, surely, were it not that I respect the presence of Jehoshaphat king of Judah, I would neither look at you nor see you [King Jehoram].

15 But now bring me a minstrel. And while the minstrel played the hand *and* power of the Lord came upon [Elisha].

16 And he said, Thus says the Lord, Make this [dry] brook-bed full of trenches.

17 For says the Lord, You shall not see wind or rain; yet that ravine shall be filled with water, so you, your cattle, and your beasts [of burden] may drink.

18 This is but a light thing in the sight of the Lord. He will deliver the Moabites also into your hand.

19 You shall smite every fenced city and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20 In the morning when the sacrifice was offered, behold, there came water by the way of Edom, and the country was filled with water.

21 When all the Moabites heard that the kings had come up to fight against them, all who were able to put on armor, young and old, gathered and drew up at the border.

22 When they rose up early next morning, and the sun shone upon the water, the Moabites saw the water across from them as red as blood.

23 And they said, This is blood; the kings have surely been fighting and have slain one another. Now then, Moab, to the spoil!

24 But when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before

them. And they went forward, slaying the Moabites as they went.

25 They beat down the cities' [walls], and on every good piece of land every man cast a stone, covering it [with stones]; and they stopped all the springs of water, and felled all the good trees, until only the stones [of the walls of Moab's capital city] of Kir-hareseth were left standing, and the slingers surrounded and took it.

26 And when the king of Moab saw that the battle was against him, he took with him 700 swordsmen to break through to the king of Edom; but they could not.

27 Then he [Moab's king] took his eldest son who was to reign in his stead, and offered him for a burnt offering on the wall [in full view of the horrified enemy kings]. And there was great indignation, wrath, *and* bitterness against Israel; and they [his allies, Judah and Edom] withdrew from [Jehoram], and returned to their own land.

CHAPTER 4

NOW the wife of a son of the prophets cried to Elisha, Your servant my husband is dead; and you know that your servant feared the Lord; but the creditor has come to take my two sons to be his slaves.

2 Elisha said to her, What shall I do for you? Tell me, what have you [of sale value] in the house? She said, Your handmaid has nothing in the house, except a jar of oil.

3 Then he said, Go around and borrow vessels of all your neighbors, empty vessels and not a few.

4 And when you come in, shut the door upon you and your sons. Then pour out [the oil you have] into all those vessels, setting aside each one when it is full.

5 So she went from him, and shut the door upon herself and her sons, who brought to her the vessels as she poured the oil.

6 When the vessels were all full, she

said to her son, Bring me another vessel. And he said to her, There is not *one* left. Then the oil stopped multiplying.

7 Then she came and told the man of God. He said, Go, sell the oil, and pay your debt, and you and your sons live on the rest.

8 One day Elisha went on to Shunem, where a rich and influential woman lived who insisted on his eating a meal. Afterward whenever he passed by he stopped there for a meal.

9 And she said to her husband, Behold now, I perceive that this is a holy man of God, who passes by continually.

10 Let us make a small chamber on the [housetop], and put there for him a bed, a table, a chair, and a lamp. Then whenever he comes to us, he can go [up the outside stairs and rest] here.

11 One day he came and turned into the chamber and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. When he had called her, she stood before him.

13 And he said to Gehazi, Say now to her, You have been most painstaking *and* reverently concerned for us; what is to be done for you? Would you like to be spoken for to the king or to the commander of the army? She answered, I dwell among my own people [they are sufficient].

14 Later Elisha said, What then is to be done for her? Gehazi answered, She has no child, and her husband is old.

15 He said, Call her. [Gehazi] called her, and she stood in the doorway.

16 Elisha said, At this season, when the time comes round, you shall embrace a son. She said, No, my lord, you man of God, do not lie to your handmaid.

17 But the woman conceived, and bore a son at that season the following year, as Elisha had said to her.

18 When the child had grown, he went out one day to his father with the reapers.

19 But he said to his father, My head,

my head! The man said to his servant, Carry him to his mother.

20 And when he was brought to his mother, he sat on her knees till noon, then died.

21 And she went up and laid him on the bed of the man of God, and shut the door upon him, and went out.

22 And she called to her husband, and said, Send me one of the servants and one of the donkeys, that I may go quickly to the man of God, and come again.

23 And he said, Why go to him today? It is neither new moon nor sabbath. And she said, It will be all right.

24 Then she saddled the donkey, and said to her servant, Ride fast. Do not slacken your pace for me unless I tell you.

25 So she set out and came to the man of God at Mount Carmel. When the man of God saw her afar off, he said to Gehazi his servant, Behold, yonder is that Shunammite.

26 Run to meet her, and say, Is it well with you? Well with your husband? Well with the child? And she answered, It is well.

27 When she came to the mountain to the man of God, she clung to his feet. Gehazi came to thrust her away, but the man of God said, Let her alone, for her soul is bitter *and* vexed within her; and the Lord has hid it from me, and has not told me.

28 Then she said, Did I desire a son of my lord? Did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up your loins, and take my staff in your hand and go, lay my staff on the face of the child. If you meet any man, do not salute him. If he salutes you, do not answer him.

30 The mother of the child said, As the Lord lives and as my soul lives, I will not leave you. And he arose, and followed her.

31 Gehazi passed on before them and laid the staff on the child's face, but the

boy neither spoke nor heard. So he went back to meet Elisha and said to him, The child has not awakened.

32 When Elisha arrived in the house, the child was dead, and laid upon his bed.

33 So he went in, shut the door upon the two of them, and prayed to the Lord.

34 He went up and lay on the child, put his mouth on his mouth, his eyes on his eyes, and his hands on his hands. And as he stretched himself on him and embraced him, the child's flesh became warm.

35 Then he returned, and walked in the house to and fro; and went up again and stretched himself upon him; and the child sneezed seven times, then opened his eyes.

36 Then [Elisha] called Gehazi and said, Call this Shunammite. So he called her. And when she came, he said, Take up your son.

37 She came and fell at his feet, bowing herself to the ground; then took up her son and went out.

38 Elisha came back to Gilgal during a famine in the land. The sons of the prophets were sitting before him, and he said to his servant, Set on the big pot and cook pottage for the sons of the prophets.

39 Then one went into the field to gather herbs and gathered from a wild vine his lap full of wild gourds, and returned and cut them up into the pot of pottage; for they were unknown to them.

40 So they poured out for the men to eat. But as they ate of the pottage, they cried out, O man of God, there is death in the pot! And they could not eat it.

41 But he said, Bring meal [as a symbol of God's healing power]. And he cast it into the pot and said, Pour out for the people that they may eat. Then there was no harm in the pot.

42 [At another time] a man from Baalshalisha came and brought the man of God bread of the first fruits, twenty loaves of barley, and fresh ears of grain

[in the husk] in his sack. And Elisha said, Give to the men that they may eat.

43 His servant said, How am I to set [only] this before a hundred [hungry] men? He said, Give to the men that they may eat; for thus says the Lord, They shall be fed and have some left.

44 So he set it before them, and they ate, and left some as the Lord had said.

CHAPTER 5

NAAMAN, commander of the army of the king of Syria, was a great man with his master, accepted [and acceptable], because by him the Lord had given victory to Syria; he was also a mighty man of valor, but he was a leper.

2 The Syrians had gone out in bands and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 She said to her mistress, Would that my lord were with the prophet who is in Samaria! For he would heal him of his leprosy.

4 [Naaman] went in, and told his king, Thus and thus said the maid from Israel.

5 And the king of Syria said, Go now, and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, 6,000 shekels of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel. It said, When this letter comes to you, I will with it have sent to you my servant Naaman, that you may cure him of leprosy.

7 When the king of Israel read the letter, he rent his clothes and said, Am I God, to kill and to make alive, that this man sends to me to heal a man of his leprosy? Just consider, and see how he is seeking a quarrel with me.

8 When Elisha the man of God heard that the king of Israel had rent his clothes, he sent to the king, asking, Why have you rent your clothes? Let Naaman come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and chariots and stopped at Elisha's door.

10 Elisha sent a messenger to him, saying, Go and wash in Jordan seven times, and your flesh shall be restored, and you shall be clean.

11 But Naaman was angry, and went away, and said, Behold, I thought he would surely come out to me, and stand, and call on the name of the Lord his God, and wave his hand over the place, and heal the leper.

12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and said to him, My father, if the prophet had bid you to do some great thing, would you not have done it? How much rather then, when he says to you, Wash, and be clean?

14 Then he went down and dipped himself seven times in the Jordan, as the man of God had said; and his flesh was restored like that of a little child, and he was clean.

15 Then Naaman returned to the man of God, he and all his company, and stood before him. He said, Behold, now I know that there is no God in all the earth but in Israel. So now accept a gift from your servant.

16 Elisha said, As the Lord lives, before Whom I stand, I will accept none. He urged him to take it, but Elisha refused.

17 Naaman said, Then, I pray you, let there be given to me your servant two mules' burden of earth? For your servant will henceforth offer neither burnt offering nor sacrifice to other gods, but only to the Lord.

18 In this thing the Lord pardon your servant: when my master [the king] goes into the house of [his god] Rimmon to worship there, and he leans on my hand, and I bow myself in the house of Rimmon, when I bow down myself in the

house of Rimmon, the Lord pardon your servant in this thing.

19 Elisha said to him, Go in peace. So Naaman departed from him a little way.

20 But Gehazi, servant of Elisha the man of God, said, Behold, my master spared this Naaman the Syrian, in not receiving from his hands what he brought; but, as the Lord lives, I will run after him and get something from him.

21 So Gehazi followed after Naaman. When Naaman saw one running after him, he lighted down from the chariot to meet him, and said, Is all well?

22 And he said, All is well. My master has sent me to say, There have just come to me from the hill country of Ephraim two young men of the sons of the prophets; pray, give them a talent of silver and two changes of garments.

23 And Naaman said, Be pleased to take two talents. And he urged him, and bound two talents of silver in two bags with two changes of garments and laid them upon two of his servants, and they bore them before Gehazi.

24 When he came to the hill, he took them from their hand, and put them in the house; and he sent the men away, and they left.

25 He went in, and stood before his master. Elisha said, Where have you been, Gehazi? He said, Your servant went nowhere.

26 Elisha said to him, Did not my spirit go with you, when the man turned from his chariot to meet you? Was it a time to accept money, garments, olive orchards, vineyards, sheep, oxen, menservants, and maidservants?

27 Therefore the leprosy of Naaman shall cleave to you and to your offspring for ever. And Gehazi went from his presence a leper as white as snow.

CHAPTER 6

THE sons of the prophets said to Elisha, Look now, the place where we live before you is too small for us.

2 Let us go to the Jordan, and each man get there a [house] beam, and let us make us a place there where we may dwell. And he answered, Go.

3 One said, Be pleased to go with your servants. He answered, I will go.

4 So he went with them. And when they came to the Jordan, they cut down trees.

5 But as one was felling his beam, the axe head fell into the water; and he cried, Alas, my master, for it was borrowed!

6 The man of God said, Where did it fall? When shown the place, Elisha cut off a stick and threw it in there, and the iron floated.

7 He said, Pick it up. And he put out his hand, and took it.

8 When the king of Syria was warring against Israel, counseling with his servants he said, In such and such a place shall be my camp.

9 Then the man of God sent to the king of Israel, saying, Beware that you pass not such a place; for the Syrians are coming down there.

10 Then the king of Israel sent to the place of which [Elisha] told *and* warned him, and thus protected *and* saved himself there repeatedly.

11 Therefore the mind of the king of Syria was greatly troubled by this thing. He called his servants and said, Will you show me who of us is for the king of Israel?

12 One of his servants said, None, my lord, O king; but Elisha, the prophet who is in Israel, tells the king of Israel the words that you speak in your bed-chamber.

13 He said, Go and see where he is, that I may send and seize him. And it was told him, He is in Dothan.

14 So [the Syrian king] sent there horses, chariots, and a great army. They came by night, and surrounded the city.

15 When the servant of the man of God rose early and went out, behold, an army with horses and chariots was around the city. Elisha's servant said to

him, Alas, my master! What shall we do?

16 *Elisha* answered, Fear not; for those with us are more than those with them.

17 Then Elisha prayed, Lord, I pray You, open his eyes that he may see. And the Lord opened the young man's eyes, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha.

18 And when the Syrians came down to him, Elisha prayed to the Lord, Smite this people with blindness, I pray You. And God smote them with blindness as Elisha asked.

19 Elisha said to the Syrians, This is not the way nor the city. Follow me, and I will bring you to the man whom you seek. And he led them to Samaria.

20 And when they had come into Samaria, Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw. Lo, they were in the midst of Samaria!

21 When the king of Israel saw them, he said to Elisha, My father, shall I slay them? Shall I slay them?

22 [Elisha] answered, You shall not slay them. Would you slay those you have taken captive with your sword and bow? Set bread and water before them, that they may eat and drink, and return to their master.

23 So [the king] prepared great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel.

24 Afterward Benhadad king of Syria gathered his whole army and went up and besieged Samaria,

25 And a great famine came to Samaria. They besieged it, until a donkey's head was sold for eighty shekels of silver, and the fourth of a kab of dove's dung [a wild vegetable] for five shekels of silver.

26 As the king of Israel was passing

by upon the wall, a woman cried to him, Help, my lord, O king!

27 He said, *For* if he does not help you [No, let the Lord help you!], from where can I get you help? Out of the threshing floor, or out of the wine press?

28 And the king said to her, What ails you? She answered, This woman said to me, Give me your son, so we may eat him today, and we will eat my son tomorrow.

29 So we boiled my son, and ate him. The next day I said to her, Give your son, that we may eat him, but she had hidden her son.

30 When the king heard the woman's words he rent his clothes. As he went on upon the wall, the people looked and lo, he wore sackcloth inside on his flesh.

31 Then he said, God do so and more also to me, if the head of Elisha son of Shaphat shall stand on him this day!

32 Now Elisha sat in his house, and the elders sat with him; and the king sent a man from before him [to behold Elisha]. But before the messenger arrived, Elisha said to the elders, See how this son of [Jezebel] a murderer is sending to remove my head? Look, when the messenger comes, shut the door, and hold it fast against him. Is not the sound of his master's feet [just] behind him?

33 And while Elisha was talking with them, lo, *the messenger* came to him [and then the king came also]. And [the relenting king] said, This evil is from the Lord! Why should I longer wait [expecting Him to withdraw His punishment? What, Elisha, can be done now?]

CHAPTER 7

THEN Elisha said, Hear the word of the Lord: Thus says the Lord, Tomorrow about this time a measure of fine flour will sell for a shekel, and two measures of barley for a shekel, in the gate of Samaria!

2 Then the captain on whose hand the king leaned answered the man of God, and said, If the Lord would make windows in Heaven, could this thing be?

But Elisha said, You shall see it with your own eyes, but you shall not eat of it.

3 Now four men who were lepers were at the entrance of the city's gate; and they said to one another, Why do we sit here until we die?

4 If we say, We will enter the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. So now come, let us go over to the army of the Syrians. If they save us alive we shall live, and if they kill us we shall but die.

5 So they arose in the twilight and went to the Syrian camp. But when they came to the edge of the camp, no man was there.

6 For the Lord had made the Syrian army hear a noise of chariots and horses, the noise of a great army. They had said to one another, The king of Israel has hired the Hittite and Egyptian kings to come upon us.

7 So the Syrians arose and fled in the twilight, and left their tents, horses, donkeys, even the camp as it was, and fled for their lives.

8 And when these lepers came to the edge of the camp, they went into one tent, and ate and drank, and carried away silver, gold, and clothing, and went and hid them [in the darkness]. Then they entered another tent and carried from there also, and went and hid it.

9 Then they said one to another, We are not doing right. This is a day of (glad) good news, and we are silent *and* do not speak up! If we wait until daylight, some punishment will come upon us [for not reporting at once]. So now come, let us go and tell the king's household.

10 So they came and called to the gatekeepers of the city. They told them, We came to the camp of the Syrians, and, behold, there was neither sight nor sound of man there, only the horses and donkeys tied and the tents as they were.

11 Then the gatekeepers called out,

and it was told to the king's household within.

12 And the king rose in the night, and said to his servants, I will tell you what the Syrians have done to us. They know that we are hungry; therefore they have gone out of the camp to hide themselves in the open country, thinking, When they come out of the city, we shall take them alive and get into the city.

13 One of his servants said, Let some men take five of the remaining horses; [if they are caught and killed] they will be no worse off than all the multitude of Israel left in the city to be consumed. Let us send and see.

14 So they took two chariot horses; and the king sent them after the Syrian army, saying, Go and see.

15 They went after them to the Jordan. All the way was strewn with clothing and equipment which the Syrians had cast away in their flight. And the messengers returned and told the king.

16 Then the people went out and plundered the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, as the Lord had spoken [through Elisha]. [v. 1.]

17 The king had appointed the captain on whose hand he leaned to have charge of the gate; and the [starving] people trampled him in the gate [as they struggled to get through for food], and he died, as the man of God had foretold when the king came down to him.

18 When the man of God had told the king, Two measures of barley shall sell for a shekel, and a measure of fine flour for a shekel tomorrow about this time in the gate of Samaria,

19 The captain had told the man of God, If the Lord should make windows in Heaven, could such a thing be? And he said, You shall see it with your own eyes, but you shall not eat of it. [v. 2.]

20 And so it was fulfilled to him, for the people trampled on him in the gate, and he died.

CHAPTER 8

NOW Elisha had said to the woman, whose son he had restored to life, Arise, and go with your household, and sojourn wherever you can, for the Lord has called for a famine, and moreover, it will come upon the land seven years.

2 So the woman arose, and did as the man of God had said; she went with her household and sojourned in the land of the Philistines seven years.

3 At the end of the seven years the woman returned from the land of the Philistines; and she went to appeal to the king for her house and land.

4 The king talked with Gehazi the servant of the man of God, saying, Tell me, all the great things Elisha has done.

5 And as Gehazi was telling the king how [Elisha] had restored the dead to life, behold, the woman whose son he had restored to life appealed to the king for her house and land. And Gehazi said, My lord, O king, this is the woman, and this is her son whom Elisha brought back to life.

6 When the king asked the woman, she told him. So the king appointed to her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.

7 Elisha came to Damascus, and Benhadad king of Syria was sick; and he was told, The man of God has come here.

8 And the king said to Hazael, Take a present in your hand, and go, meet the man of God, and inquire of the Lord by him, saying, Shall I recover of this disease?

9 So Hazael went to meet Elisha, and took a present with him, of every good thing of Damascus, forty camel loads, and came and stood before him, and said, Your son Benhadad king of Syria has sent me to you, asking, Shall I recover from this disease?

10 And Elisha said, Go, say to him, You shall certainly recover. But the

Lord has shown me that he shall certainly die.

11 Elisha stared steadily at him until Hazael was embarrassed. And the man of God wept.

12 And Hazael said, Why do you weep, my lord? He answered, Because I know the evil that you will do to the Israelites. You will burn their strongholds, slay their young men with the sword, dash their infants in pieces, and rip up their pregnant women.

13 And Hazael said, What is your servant, only a dog, that he should do this monstrous thing? And Elisha answered, The Lord has shown me that you will be king over Syria.

14 Then [Hazael] departed from Elisha, and came to his master, who said to him, What did Elisha say to you? And he answered, He told me you would surely recover.

15 But the next day Hazael took the bedspread and dipped it in water, and spread it on [the Syrian king's] face, so that he died. And Hazael reigned in his stead.

16 In the fifth year of Joram son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram son of Jehoshaphat king of Judah began to reign.

17 He was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem.

18 He walked in the way of the kings of Israel, as did the house of Ahab, for [Athaliah] the daughter of Ahab was his wife. He did evil in the sight of the Lord.

19 Yet for David His servant's sake, the Lord would not destroy Judah, for He promised to give him and his sons a lamp for ever.

20 In his days Edom revolted from the rule of Judah, and set up a king over themselves.

21 So Jehoram [of Judah] went over to Zair with all his chariots. He and his chariot commanders rose up by night and slew the Edomites who had sur-

rounded them, and [escaping], his army fled home.

22 So Edom revolted from the rule of Judah to this day. Then Libnah revolted at the same time.

23 The rest of the acts of J(eh)oram, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

24 J(eh)oram slept with his fathers, and was buried with [them] in the city of David. Ahaziah his son reigned in his stead.

25 In the twelfth year of Joram son of Ahab, king of Israel, Ahaziah son of Jehoram king of Judah began to reign.

26 Ahaziah was twenty-two years old when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah, the granddaughter of Omri king of Israel.

27 He walked in the way of the house of Ahab, and did evil in the sight of the Lord, as did the house of Ahab, for his father was son-in-law of Ahab.

28 Ahaziah went with Joram the son of Ahab to war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

29 King Joram returned to Jezreel to be healed of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah son of Jehoram king of Judah went down to see Joram son of Ahab in Jezreel, because he was sick.

CHAPTER 9

AND Elisha the prophet called one of the sons of the prophets, and said to him, Gird up your loins, take this flask of oil in your hand, and go to Ramoth-gilead.

2 When you arrive, look there for Jehu son of Jehoshaphat son of Nimshi; and go in and have him arise from among his brethren and lead him to an inner chamber.

3 Then take the cruse of oil, and pour it on his head, and say, Thus says the Lord, I have anointed you king over

Israel. Then open the door and flee; do not tarry.

4 So the young man, the young prophet, went to Ramoth-gilead.

5 And when he came, the captains of the army were sitting outside; and he said, I have an errand to you, O captain. Jehu said, To which of us all? And he said, To you, O captain.

6 And Jehu arose, and they went into the house; and the prophet poured the oil on Jehu's head, and said to him, Thus says the Lord God of Israel, I have anointed you king over the people of the Lord, even over Israel.

7 You shall strike down the house of Ahab your master, that I may avenge the blood of My servants the prophets and of all the servants of the Lord [who have died] at the hand of Jezebel.

8 For the whole house of Ahab shall perish, and I will cut off from Ahab every male, bond or free, in Israel.

9 I will make the house of Ahab like the house of Jeroboam son of Nebat, and like the house of Baasha son of Ahijah.

10 And the dogs shall eat Jezebel in the portion of Jezreel, and none shall bury her. And he opened the door, and fled. [Fulfilled, 9:33-37.]

11 When Jehu came out to the servants of his master, one said to him, Is all well? Why did this mad fellow come to you? And he said to them, You know that class of man and what he would say.

12 And they said, That is false; tell us now. And he said, Thus and thus he spoke to me, saying, Thus says the Lord, I have anointed you king over Israel.

13 Then they hastily took every man his garment, and put it [for a cushion] under Jehu on the top of the [outside] stairs, and blew with trumpets, saying, Jehu is king!

14 So Jehu son of Jehoshaphat son of Nimshi conspired against Joram [to dethrone and slay him]. Now Joram was holding Ramoth-gilead, he and all Israel, against Hazael king of Syria.

15 But King Joram had returned to

be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria. And Jehu said, If it be your mind, let no one make his escape from the city [Ramoth-gilead] to go and tell it in Jezreel [the capital].

16 So Jehu rode in a chariot, and went to Jezreel, for Joram lay there. And Ahaziah king of Judah had come down to see Joram.

17 A watchman on the tower in Jezreel spied the company of Jehu as he came, and said, I see a company. And Joram said, Send a horseman to meet them, and have him ask, Do you come in peace?

18 So one on horseback went to meet him, and said, Thus says the king, Is it peace? And Jehu said, What have you to do with peace? Rein in behind me. And the watchman reported, The messenger came to them, but he does not return.

19 Then Joram sent out a second on horseback, who came to them and said, Thus says the king, Is it peace? Jehu replied, What have you to do with peace? Ride behind me.

20 And the watchman reported, He came to them, but does not return; also the driving is like the driving of Jehu son of Nimshi, for he drives furiously.

21 Joram said, Make ready. When his chariot was made ready, Joram king of Israel and Ahaziah king of Judah went out, each in his chariot. Thus they went out to meet Jehu, and met him in the field of Naboth the Jezreelite.

22 When Joram saw Jehu, he said, Is it peace, Jehu? And he answered, How can peace exist, as long as the fornications of your mother Jezebel and her witchcrafts are so many?

23 Then Joram reined about and fled, and he said to Ahaziah, Treachery, Ahaziah!

24 But Jehu drew his bow with his full strength, and shot Joram between his shoulders, and the arrow went out

through his heart, and he sank down in his chariot.

25 Then said Jehu to Bidkar his captain, Take [Joram] up, and cast him in the plot of Naboth the Jezreelite's field; for remember how, when I and you rode together after Ahab his father, the Lord uttered this prophecy against him:

26 As surely as I saw yesterday the blood of Naboth, and the blood of his sons, says the Lord, I will repay you on this plot of ground, says the Lord. Now therefore take and cast Joram into the plot of ground [of Naboth] as the word of the Lord said. [I Kings 21:15-29.]

27 When Ahaziah king of Judah saw this, he fled by the way of the garden house. Jehu followed him, and said, Smite him also in the chariot. And they did so at the ascent to Gur, which is by Ibleam. And [Ahaziah] fled to Megiddo, and died there.

28 His servants took him in a chariot to Jerusalem, and buried him in his sepulcher with his fathers in the city of David;

29 In the eleventh year of Joram son of Ahab Ahaziah's reign over Judah began.

30 Now when Jehu came to Jezreel, Jezebel heard of it; and she painted her eyes, and beautified her head, and looked out at [an upper] window.

31 And as Jehu entered in at the gate, she said, [Have you come in] peace, you Zimri, who slew his master? [I Kings 16:9, 10.]

32 Jehu lifted up his face to the window, and said, Who is on my side? Who? And two or three eunuchs looked out at him.

33 And he said, Throw her down! So they threw her down, and some of her blood splattered on the wall, and on the horses; and he drove over her.

34 When he came in, he ate and drank, and said, See now to this cursed woman, and bury her, for she is a king's daughter.

35 They went to bury her, but they

found nothing left of her except the skull, feet, and palms of her hands.

36 They came again, and told Jehu. He said, This is the word of the Lord, which He spoke by His servant Elijah the Tishbite, In the portion of Jezreel shall dogs eat the flesh of Jezebel. [I Kings 21:23.]

37 The corpse of Jezebel shall be as dung upon the face of the field in the portion of Jezreel, so that they shall not say, This is Jezebel.

CHAPTER 10

AHAB had seventy [grandsons] in Samaria. So Jehu wrote letters, and sent from Jezreel to the rulers of Samaria, to the elders, and to those who brought up Ahab's [grandsons], saying,

2 Now as soon as this letter comes to you, seeing your master [Joram's] sons are with you, and also chariots and horses, a fortified city and weapons,

3 Select the best and most fit of your master's sons, and set him on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and reasoned, The two kings could not stand before [Jehu]; how then can we stand?

5 And he who was over the household, and he who was over the city, the elders also, and the guardians *and* tutors, sent to Jehu, saying, We are your servants and will do all that you bid us; [but] we will not make any man king; do what is good in your eyes.

6 Then [Jehu] wrote a second letter to them, saying, If you are with me, and will obey me, take the heads of your master [Joram's] sons and come to me to Jezreel by tomorrow this time. Now the [dead] king's sons, seventy persons, were with the great men of the city, who were bringing them up.

7 When the letter came to these men, they took the king's sons and slew them, seventy persons, and put their heads in baskets and sent them to Jehu at Jezreel.

8 When a messenger came and told

him, They have brought the heads of the king's sons, he said, Lay them in two heaps at the entrance of the city gate until morning.

9 Next morning he went out, and stood, and said to all the people, You are just *and* innocent. Behold, I conspired against my master, and slew him; but who smote all these?

10 Know now that nothing which the Lord spoke concerning the house of Ahab shall be unfulfilled *or* ineffective; for the Lord has done what He said by His servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, his familiar friends, and his priests, until he left him none remaining.

12 And he arose and went to Samaria. And as he was at the shearing house of the shepherds on the way,

13 Jehu met the kinsmen of Ahaziah king of Judah, and said, Who are you? They answered, We are the kinsmen of Ahaziah, and we came down to visit the royal princes and the sons of [Jezebel] the queen mother.

14 He said, Take them alive. And they did so, and slew them at the cistern of the shearing house, forty-two men; he left none of them.

15 When Jehu left there, he met Jehonadab son of Rechab coming to meet him. He saluted him, and said to him, Is your heart right, as my heart is with yours? Jehonadab answered, It is. [Jehu said], If it is, give me your hand. He gave him his hand and Jehu took him up into the chariot.

16 And he said, Come with me, and see my zeal for the Lord. So they made [the Rechabite] ride in Jehu's chariot.

17 When Jehu came to Samaria, he slew all who remained to Ahab in Samaria, till he had destroyed them all, according to what the Lord said to Elijah.

18 Jehu assembled all the people and said to them, Ahab served Baal a little; but Jehu will serve him much.

19 So call to me all the prophets of

Baal, all his worshipers and all his priests; let none be missing, for I have a great sacrifice to make to Baal; whoever is missing shall not live. But Jehu did it with trickery intending to destroy the Baal worshipers.

20 Jehu said, Sanctify a solemn assembly for Baal. And they proclaimed it.

21 Jehu sent through all Israel; and all the worshipers of Baal came; not a man failed to come. They went to the house *or* temple of Baal, filling it from one end to the other.

22 And he said to the man over the vestry, Bring vestments for all the worshipers of Baal. And he brought them vestments.

23 Then Jehu with Jehonadab son of Rechab went into the house of Baal, and said to the worshipers of Baal, Search, and see that there are here with you none of the servants of the Lord, but Baal worshipers only.

24 And when they two went in to offer sacrifices and burnt offerings, Jehu appointed eighty men outside, and said, If any of the men whom I have brought into your hands escape, he who lets him go shall forfeit his own life for his life.

25 As soon as he had finished offering the burnt offering, Jehu said to the guard and to the officers, Go in and slay them; let none escape. And they smote them with the sword; and the guard *or* runners [before the king] and the officers threw their bodies out and went into the inner dwelling of the house of Baal.

26 They brought out the pillars *or* obelisks of the house of Baal, and burned them.

27 They broke down the pillars of Baal, and the house of Baal and made it [for ever unclean] a privy to this day.

28 Thus Jehu rooted Baal out of Israel.

29 But Jehu did not give up the sins of Jeroboam son of Nebat, by which he made Israel to sin, that is, the golden calves at Bethel and Dan.

30 And the Lord said to Jehu, Because you have executed well what is

right in My eyes and have done to the house of Ahab as I willed, your sons of the fourth generation shall sit on Israel's throne. [Fulfilled, 15:12.]

31 But Jehu paid no attention to walking in the law of the Lord God of Israel with all his heart. He did not quit the sins with which Jeroboam made Israel to sin.

32 So in those days the Lord began to cut off parts of Israel. Hazael [of Syria] defeated them in all the [across Jordan] territory of Israel:

33 From Jordan east, all the land of Gilead, the Gadites, Reubenites, and Manassites, from Aroer, which is by the valley of the Arnon, even Gilead and Bashan.

34 The rest of the acts of Jehu, and all that he did, and all his might, are they not written in the Book of the Chronicles of the Kings of Israel?

35 Jehu slept with his fathers. They buried him in Samaria. Jehoahaz his son reigned in his stead.

36 The time that Jehu reigned over Israel in Samaria was twenty-eight years.

CHAPTER 11

WHEN Athaliah mother of [King] Ahaziah [of Judah] saw that her son was dead, she arose and destroyed all the royal descendants.

2 But Jehosheba daughter of king Jehoram, [half] sister of Ahaziah, stole Joash son of Ahaziah from among the king's sons who were to be slain, even him and his nurse, and hid them from Athaliah in an inner storeroom for beds, so he was not slain.

3 Joash was with his nurse hid in the house of the Lord six years. And Athaliah reigned over the land.

4 In the seventh year Jehoiada [the priest, Jehosheba's husband] sent for the captains over hundreds of the Carites and of the guard or runners, and brought them to him to the house of the Lord, and made a covenant with them, and took an oath of them in the house

of the Lord, and showed them the king's [hidden] son.

5 And he commanded them, saying, This is the thing you shall do: a third of you who come in on the sabbath shall keep watch of the king's house,

6 A third shall be at the gate Sur, and a third at the gate behind the guard. So you shall keep watch of the palace [from three places] and be a barrier.

7 And two divisions of all you who go on duty on the sabbath shall keep the watch of the house of the Lord to [protect] the king.

8 You shall surround the *little* king, every man with his weapons in his hand. And let any one who breaks through the ranks be put to death. You be with the king when he goes out and when he comes in.

9 The captains over the hundreds did all Jehoiada the priest commanded; and they took every man his men who were to come on duty on the sabbath, with those who should go off duty on the sabbath, and came to Jehoiada the priest.

10 To the captains over hundreds the priest gave the spears and shields that had been King David's, which were in the house of the Lord.

11 And the guard stood, every man with his weapons in his hand, from the right corner to the left corner of the temple area along by the altar [in the court] and the temple proper.

12 And Jehoiada brought out the king's son, and put the crown on him, and gave him the testimony [the Mosaic law]; and they proclaimed him king, and anointed him; and they clapped their hands, and said, Long live the king!

13 When Athaliah heard the noise of the guard and the people, she went into the house of the Lord to the people.

14 When she looked, there stood the king [on the platform] by the pillar, as was customary [on such occasions], and the captains and the trumpeters beside the king, with all the people of the land rejoicing and blowing trumpets. And

Athaliah rent her clothes, and cried, Treason! treason!

15 Then Jehoiada the priest commanded the captains of the hundreds set over the army and said to them, Take her forth outside the ranks, and him who follows her kill with the sword. For the priest had said, Let her not be slain in the house of the Lord.

16 They seized her, and she went through the horses' entrance to the king's house, and there she was slain.

17 And Jehoiada made a covenant between the Lord, the king and the people, that they would be the Lord's people; also between the king and the people.

18 Then all the people of the land went to the house of Baal and destroyed it. His altar and his images they broke completely in pieces, and Mattan the priest of Baal they slew before the altars. And [Jehoiada] the priest appointed watchmen to guard the house of the Lord.

19 Then he took the rulers over hundreds, the captains, the guard, and all the people of the land, and they brought the king down from the house of the Lord, and came by way of the guards' gate to the king's house. And [little] Joash was seated on the throne of the kings.

20 So all the people of the land rejoiced, and the city was quiet after Athaliah had been slain with the sword beside the king's house.

21 Joash was seven years old when he began to reign.

CHAPTER 12

IN the seventh year of Jehu Joash began to reign, and he reigned forty years in Jerusalem. His mother was Zibiah of Beer-sheba.

2 Joash did right in the sight of the Lord all his days in which Jehoiada the priest instructed him.

3 Yet the high places were not taken away; the people still sacrificed and burned incense in the high places.

4 And Joash said to the priests, All the current money brought into the house of the Lord to provide the dedicated things, also the money [which the priests by command have] assessed on all those bound by vows, also all the money that it comes into any man's heart voluntarily to bring into the house of the Lord,

5 Let the priests solicit and receive such contributions, every man from his acquaintance; and let them repair the Lord's house wherever any such need may be found.

6 But in the twenty-third year of King Joash's reign the priests had not made the needed repairs on the Lord's house.

7 Then king Joash called for Jehoiada the priest, and the other priests, and said to them, Why are you not repairing the [Lord's] house? Do not take any more money from your acquaintances, but turn it all over for the repair of the house. [You are no longer responsible for this work. I will take it into my own hands.]

8 And the priests consented to receive no more money of the people, neither to repair the breaches of the house.

9 Then Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar on the right side as one entered the house of the Lord; and the priests who guarded the door put in the chest all the money that was brought into the house of the Lord.

10 And whenever they saw that there was much money in the chest, the king's scribe and the high priest came up and counted the money that was found in the house of the Lord and tied it up in bags.

11 Then they gave the money, when

c) Judah and Israel each had a king named *Joash* or *Jehoash*, and the Hebrew uses the two forms of the name interchangeably. Since the time of their reigns overlapped, it became difficult not to confuse them. So this version will call the first one, the king of Judah who began his reign at seven years of age, *Joash*; and the king of Israel, who began his reign thirty-seven years later, *Jehoash*, as the Hebrew does in 13:10 and 14:17.

it was weighed, into the hands of those who were doing the work, who had the oversight of the house of the Lord; and they paid it out to the carpenters and builders who worked on the house of the Lord,

12 And to the masons, and stone-cutters, and to buy timber and hewn stone for making the repairs on the house of the Lord, and for all that was outlay for repairing the house.

13 However there were not made for the house of the Lord basins of silver, snuffers, bowls, trumpets, any vessels of gold, or of silver, from the money that was brought into the house of the Lord.

14 But they gave that to the workmen, and repaired with it the house of the Lord.

15 Moreover they did not require an accounting of the men into whose hand they delivered the money to be paid to the workmen, for they dealt faithfully.

16 The money from the guilt and sin offerings was not brought into the house of the Lord; it was the priests'.

17 Then Hazael king of Syria went up, fought against Gath [in Philistia] and took it; and Hazael set his face to go up to Jerusalem.

18 And Joash king of Judah took all the hallowed things that Jehoshaphat, Jehoram, and Ahaziah, his [forefathers], kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasuries of the house of the Lord and in the king's house, and sent them to Hazael king of Syria; and Hazael went away from Jerusalem.

19 The rest of the acts of Joash, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

20 His servants arose and made a conspiracy, and slew Joash [in revenge] in the house of Millo, on the way that goes down to Silla. [II Chron. 24:22-25.]

21 It was Jozachar son of Shimeath, and Jehozabad son of Shomer, his servants, who smote him, so that he died.

They buried [Joash] with his fathers in the city of David. Amaziah his son reigned in his stead.

CHAPTER 13

IN the twenty-third year of Joash son of Ahaziah, king of Judah, Jehoahaz son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.

2 He did evil in the sight of the Lord, and followed the sins of Jeroboam son of Nebat, which made Israel to sin, and did not depart from them.

3 The anger of the Lord was kindled against Israel, and He delivered them into the hand of Hazael king of Syria and of Benhadad son of Hazael, continually.

4 But Jehoahaz besought the Lord, and the Lord hearkened to him; for He saw the oppression of Israel, how the king of Syria burdened them.

5 (Then the Lord gave Israel a savior [one to rescue and give them peace] so that they escaped from under the hand of the Syrians; and the Israelites dwelt in their tents or homes as before.

6 Yet they did not depart from the sins of the house of Jeroboam, who made Israel sin, but the nation walked in them, and the Asherah remained in Samaria.)

7 [Benhadad] of Syria did not leave to Jehoahaz of [Israel] an army of more than fifty horsemen, ten chariots, and 10,000 footmen; for the Syrian king had destroyed them, and made them like dust to be trampled.

8 The rest of the acts of Jehoahaz, all that he did, and his might, are they not written in the Book of the Chronicles of the Kings of Israel?

9 Jehoahaz slept with his fathers, and they buried him in Samaria. Jehoash his son reigned in his stead.

10 In the thirty-seventh year of Joash king of Judah, Jehoash son of Jehoahaz began to reign over Israel in Samaria, and reigned sixteen years.

11 He did evil in the sight of the Lord; he departed not from all the sins of

Jeroboam the son of Nebat, who made Israel sin; he walked in them.

12 The rest of the acts of Jehoash, all that he did, and his might with which he fought against Amaziah king of Judah, are they not written in the Book of the Chronicles of the Kings of Israel?

13 Jehoash slept with his fathers, and Jeroboam [II] sat on his throne. Jehoash was buried in Samaria with the kings of Israel.

14 Now Elisha [previously] had become ill of the illness of which he died. And Jehoash the king of Israel came down to him, and wept over him and said, O my father, my father, the chariot of Israel, and the horsemen of it! [II Kings 2:12.]

15 And Elisha said to him, Take bow and arrows. And he took bow and arrows.

16 And he said to the king of Israel, Put your hand upon the bow. And he put his hand upon it; and Elisha put his hands upon the king's hands.

17 And he said, Open the window to the east. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The Lord's arrow of victory, the arrow of victory over Syria. For you shall smite the Syrians in Aphek, till you have destroyed them.

18 Then he said, Take the arrows. And he took them. And he said to the king of Israel, Strike on the ground. And he struck three times and stopped.

19 And the man of God was angry with him, and said, You should have struck five or six times; then you would have struck down Syria until you had destroyed it; but now you shall strike Syria down only three times.

20 Elisha died, and they buried him. Bands of the Moabites invaded the land in the spring of the next year.

21 As a man was being buried [on an open bier], such a band was seen coming, and the man was cast into Elisha's grave. And when the man being let down

touched the bones of Elisha, he revived and stood on his feet.

22 Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 But the Lord was gracious to them, and had compassion on them, and returned toward them, because of His covenant with Abraham, Isaac, and Jacob, and would not destroy them, or cast them from His presence, yet. [Mal. 3:6.]

24 Hazael king of Syria died; Benhadad his son reigned in his stead.

25 Jehoash son of Jehoahaz recovered from Benhadad son of Hazael the cities which he had taken from Jehoahaz his father by war. Three times Jehoash defeated him, and recovered the cities of Israel. [Verse 19.]

CHAPTER 14

IN the second year of Jehoash son of Jehoahaz king of Israel, Amaziah son of Joash king of Judah reigned.

2 He was twenty-five years old when he began his twenty-nine years' reign in Jerusalem. His mother was Jeho-addin of Jerusalem.

3 He did right in the sight of the Lord, yet not like David his [forefather]. He did all things as Joash his father did.

4 But the high places were not removed; the people still sacrificed and burned incense on the high places.

5 As soon as the kingdom was established in Amaziah's hand, he slew his servants who had slain the king his father. [12:20.]

6 But he did not slay the children of the murderers; in compliance with what is written in the book of the law of Moses, in which the Lord commanded, The fathers shall not be put to death for the children, nor the children for the fathers; but every man shall die for his own sin only.

7 Amaziah slew of Edom in the Valley of Salt 10,000, and took Sela [Petra,

d) Abraham, Isaac and Jacob had been dead a thousand years, yet God's covenant with them was undiminishingly effective.

the Rock] by war, and called it Joktheel, which is the name of it to this day.

8 Then Amaziah sent messengers to Jehoash son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face *and* test each other.

9 Jehoash king of Israel replied to Amaziah king of Judah, The thistle in Lebanon sent to the cedar in Lebanon, saying, Give your daughter to my son as wife; and a wild beast of Lebanon passed by and trampled the thistle [leaving the cedar unharmed].

10 You have indeed smitten Edom, and your heart has lifted you up. Glory in that and stay at home; for why should you meddle to your hurt *and* provoke calamity, causing you to fall, you and Judah with you?

11 But Amaziah would not hear. So Jehoash king of Israel went up; and he and Amaziah king of Judah measured swords at Beth-shemesh, which belongs to Judah.

12 But Judah was defeated by Israel and every man fled home.

13 And Jehoash king of Israel captured Amaziah king of Judah, son of Joash son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and broke down the wall of Jerusalem from the Ephraim Gate to the Corner Gate, 400 cubits.

14 He seized all the gold and silver, and all the vessels found in the Lord's house and in the treasuries of the king's house, also hostages, and returned to Samaria.

15 The rest of the acts of Jehoash, his might, and how he fought with Amaziah king of Judah, are they not written in the Book of the Chronicles of Israel's Kings?

16 Jehoash slept with his fathers, and was buried in Samaria with Israel's kings. Jeroboam [II] reigned in his stead.

17 Amaziah son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 The rest of the acts of Amaziah,

are they not written in the Book of the Chronicles of the Kings of Judah?

19 Now a conspiracy was made against him in Jerusalem, and Amaziah fled to Lachish; but they sent after him to Lachish and slew him there.

20 They brought him on horses; and he was buried at Jerusalem with his fathers in the city of David.

21 And all the people of Judah took Azariah, sixteen years old, and made him king instead of his father Amaziah.

22 He built Elath and restored it to Judah, after the king [his father] died.

23 In the fifteenth year of Amaziah son of Joash king of Judah Jeroboam [II] son of Jehoash king of Israel began to reign in Samaria, and reigned forty-one years.

24 He did evil in the sight of the Lord; he did not depart from all the sins of Jeroboam [I] son of Nebat, with which he made Israel to sin.

25 Jeroboam restored Israel's border from the entrance of Hamath to the [Dead] Sea of the Arabah, according to the word of the Lord, the God of Israel, which He spoke by His servant Jonah son of Amittai, the prophet from Gath-hepher.

26 For the Lord saw as very bitter the affliction of Israel; there was no one left, bond or free, nor any helper for Israel.

27 But the Lord had not said that He would blot out the name of Israel from under the heavens, so He saved them by the hand of Jeroboam [II] son of Jehoash.

28 The rest of the acts of Jeroboam [II], all that he did, his might, how he warred, and how he recovered for Israel Damascus and Hamath, which had belonged to Judah, are they not written in the Book of the Chronicles of the Kings of Israel?

29 Jeroboam [II] slept with his fathers, the kings of Israel. Zechariah his son reigned in his stead.

CHAPTER 15

IN the twenty-seventh year of Jeroboam [II] king of Israel Azariah [Uzziah] son of Amaziah, king of Judah, began to reign.

2 He was sixteen years old when he began his fifty-two years' reign in Jerusalem. His mother was Jecoliah of Jerusalem.

3 He did right in the Lord's sight, in keeping with all his father Amaziah had done,

4 Except the high places were not removed; the people sacrificed and burned incense still on the high places.

5 And the Lord smote the king, so that he was a leper to his dying day, and dwelt in a separate house. Jotham the king's son was over the household, judging the people of the land. [II Chron. 26:16-21.]

6 The rest of Azariah's acts, all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

7 Azariah slept with his fathers, and they buried him with them in the city of David. Jotham his son reigned in his stead.

8 In the thirty-eighth year of Azariah king of Judah Zachariah son of Jeroboam [II] reigned over Israel in Samaria six months.

9 He did evil in the sight of the Lord, as his fathers had done; he departed not from the sins of Jeroboam [I] son of Nebat, with which he made Israel to sin.

10 Shallum son of Jabesh conspired against Zachariah and struck and killed him before the people, and reigned in his stead.

11 The rest of the acts of Zachariah, see, they are written in the Book of the Chronicles of the Kings of Israel.

12 This was the fulfillment of the promise to Jehu from the Lord, Your sons shall sit on the throne of Israel to the fourth generation. And so it came to pass. [II Kings 10:30.]

13 Shallum son of Jabesh, in the

thirty-ninth year of Uzziah king of Judah, began his reign of a full month in Samaria.

14 For Menahem son of Gadi went up from Tirzah, and came to Samaria, and smote and killed Shallum son of Jabesh in Samaria and reigned in his stead.

15 The rest of Shallum's acts, his conspiracy, see, they are written in the Book of the Chronicles of the Kings of Israel.

16 Then Menahem smote Tiphsah, and all who were in it, and its territory from Tirzah on; he attacked it because they did not open to him; and all the women there who were with child he ripped up.

17 In the thirty-ninth year of Azariah king of Judah Menahem son of Gadi began his ten years' reign over Israel in Samaria.

18 He did evil in the sight of the Lord; he did not depart all his days from the sins of Jeroboam son of Nebat, which he caused Israel to sin.

19 There came against the land Pul king of Assyria; and Menahem gave Pul 1,000 talents of silver, that he might help him to confirm his kingship.

20 Menahem exacted the money from Israel, from all the men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and did not stay in the land.

21 The rest of Menahem's acts, all that he did, are they not written in the Book of the Chronicles of the Kings of Israel?

22 Menahem slept with his fathers; Pekahiah his son reigned in his stead.

23 In the fiftieth year of Azariah king of Judah Pekahiah son of Menahem began his two years' reign over Israel in Samaria.

24 He did evil in the sight of the Lord; he did not depart from the sins of Jeroboam

e) This savage conduct was among the enormities that a heathen ruler might perpetrate, but only here do we find such cruelty employed by an Israelite. It shows the great degradation and barbarity of the times (*Cambridge Bible, condensed*).

boam [I] son of Nebat, which he made Israel sin.

25 But Pekah son of Remaliah, his captain, conspired against [Pekahiah], and attacked him in Samaria, in the citadel of the king's house, with Argob and Arieah; [for] with [Pekah] were fifty Gileadites; and he killed him, and reigned in his stead.

26 The rest of the acts of Pekahiah, all he did, see, they are written in the Book of Chronicles of the Kings of Israel.

27 In the fifty-second year of Azariah king of Judah Pekah son of Remaliah began his twenty-year reign over Israel in Samaria.

28 He did evil in the Lord's sight; he did not depart from the sins of Jeroboam [I] son of Nebat, which he made Israel sin.

29 In the days of Pekah king of Israel Tiglath-pileser king of Assyria came and took Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali; and carried the people captive to Assyria.

30 Hoshea son of Elah conspired against Pekah son of Remaliah [of Israel]; he smote and killed him, and reigned in his stead, in the twentieth year of Jotham son of Uzziah, king of Judah.

31 The rest of Pekah's acts, all that he did, behold, they are written in the Book of the Chronicles of Israel's Kings.

32 In the second year of Pekah son of Remaliah king of Israel Jotham son of Uzziah, king of Judah, became king.

33 When twenty-five years old he began his reign of sixteen years in Jerusalem. His mother was Jerusha daughter of Zadok.

34 He did right in the Lord's sight, according to all his father Uzziah had done.

35 Yet the high places were not removed; the people sacrificed and burned incense still on the high places. He built the upper gate of the house of the Lord.

36 The rest of the acts of Jotham, all

he did, are they not written in the Book of the Chronicles of Judah's Kings?

37 In those days the Lord began sending Rezin king of Syria and Pekah son of Remaliah against Judah.

38 Jotham slept with his fathers, and was buried [with them] in the city of David his [forefather]; Ahaz his son succeeded him.

CHAPTER 16

IN the seventeenth year of Pekah son of Remaliah, Ahaz son of Jotham, king of Judah, became king.

2 Ahaz was twenty years old when he began his sixteen years' reign in Jerusalem. He did not do right in the sight of the Lord his God, like David his [forefather].

3 But he walked in the way of Israel's kings, yes, and made his son pass through the fire [and offered him as a sacrifice] in accord with the abominable [idolatrous] practices of the [heathen] nations, whom the Lord drove out before the Israelites.

4 He sacrificed and burned incense in the high places, on the hills, and under every green tree.

5 Then Rezin king of Syria and Pekah son of Remaliah, king of Israel, came up to Jerusalem to wage war; they besieged Ahaz but could not conquer him.

6 At that time Rezin king of Syria got back Elath [in Edom] for Syria and drove the Jews from [it]. The Syrians came to Elath, and dwell there to this day.

7 So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am your servant and son: come up, and save me out of the hand of the kings of Syria and of Israel, who are attacking me.

8 And Ahaz took the silver and gold in the house of the Lord and in the treasuries of the king's house, and sent a present to the king of Assyria.

9 Assyria's king hearkened to him; he went up against Damascus, took it, carried its people captive to Kir, and slew Rezin.

10 King Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw there their [heathen] altar. King Ahaz sent to Urijah the priest a model of the altar, and an exact pattern for its construction.

11 So Urijah the priest built an altar according to all that King Ahaz had sent from Damascus, finishing it before King Ahaz returned.

12 When the king came from Damascus he looked at the altar, and offered on it.

13 King Ahaz burned his burnt offering, his cereal offering, poured his drink offering, and dashed the blood of his peace offerings upon that altar.

14 The bronze altar which was before the Lord he removed from the front of the house, from between his [new] altar and the house of the Lord, and put it on the north side of his altar.

15 And King Ahaz commanded Urijah the priest, Upon the principal [the new] altar burn: the morning burnt offering, the evening cereal offering, the king's burnt sacrifice and his cereal offering, with the burnt offering and cereal offering and drink offering of all the people of the land; and dash upon the [new] altar all the blood of the burnt offering and the sacrifice. But the [old] bronze altar shall be kept for me to use to inquire by of the Lord.

16 Urijah the priest did all this as King Ahaz commanded.

17 [To keep Assyria's king from getting them] King Ahaz cut off the panels of the bases [of the ten lavers] and removed the laver from each of them; and he took down the sea from off the bronze oxen that were under it, and put it upon stone supports.

18 And the covered way for the sabbath that they had built in the temple court, and the king's outer entrance, he removed from the house of the Lord because of the king of Assyria [who if he heard of them might seize them].

19 The rest of the acts of Ahaz, are

they not written in the Book of the Chronicles of the Kings of Judah?

20 Ahaz slept with his fathers, and was buried [with them] in the city of David. Hezekiah his son reigned in his stead.

CHAPTER 17

IN the twelfth year of Ahaz king of Judah Hoshea son of Elah began his nine year reign in Samaria over Israel.

2 He did evil in the sight of the Lord, but not as Israel's kings before him did.

3 Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and brought him tribute.

4 But the king of Assyria found treachery in Hoshea; for he had sent messengers to So king of Egypt, and offered no tribute to the king of Assyria, as he had done year by year; therefore the king of Assyria shut him up, and bound him in prison.

5 Then the king of Assyria invaded all the land, and went up to Samaria, and besieged it three years.

6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried the Israelites away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

7 This was so because the Israelites had sinned against the Lord their God, Who had brought them out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and they had feared other gods,

8 And walked in the customs of the [heathen] nations, whom the Lord drove out before the Israelites, customs the kings of Israel had introduced.

9 The Israelites did secretly against the Lord their God things not right. They built for themselves high places in all their towns, from [lonely] watchtower to [populous] fortified city.

10 They set up for themselves pillars and Asherim on every high hill and under every green tree.

11 There they burned incense on all

the high places, as did the nations whom the Lord carried away before them; and did wicked things provoking the Lord to anger.

12 And they served idols, of which the Lord had said to them, You shall not do this thing.

13 Yet the Lord warned Israel and Judah by all the prophets and all the seers, saying, Turn from your evil ways, and keep My commandments and My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the prophets.

14 Yet they would not hear, but hardened their necks, as did their fathers who did not believe [trust in, rely on and remain steadfast] to the Lord their God.

15 They despised *and* rejected His statutes, and His covenant which He made with their fathers, and His warnings to them, and they followed vanity (that is, false gods) [falsehood, emptiness, and futility; and they themselves and their prayers] became false [empty and futile]. They went after the heathen round about them, of whom the Lord had charged them, that they should not do as they did.

16 And they forsook all the commandments of the Lord their God, and made them molten images, even two calves, and made an Asherah, and worshiped all the [starry] host of the heavens, and served Baal.

17 They caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, provoking Him to anger.

18 Therefore the Lord was very angry with Israel, and removed them out of His sight. None was left but the tribe of Judah only.

19 Judah also did not keep the commandments of the Lord their God, but walked in the customs which Israel introduced.

20 The Lord rejected all the descendants of Israel, and afflicted them, and

delivered them into the hand of spoilers, until He had cast them out of His sight.

21 For He tore Israel from the house of David; and they made Jeroboam son of Nebat king; and Jeroboam drew *and* drove Israel away from following the Lord, and made them sin a great sin.

22 For the Israelites walked in all the sins Jeroboam committed; they departed not from them,

23 Until the Lord removed Israel from His sight, as He had foretold by all His servants the prophets. So Israel was carried away from their own land to Assyria to this day.

24 The king of Assyria brought men from Babylon, Cuthah, Avva, Hamath, and Sepharvaim, and placed them in the cities of Samaria instead of the Israelites. They possessed Samaria, and dwelt in its cities.

25 At the beginning of their dwelling there, they did not fear *and* revere the Lord. Therefore the Lord sent lions among them, which killed some of them.

26 So the king of Assyria was told, The nations you removed and placed in the cities of Samaria, do not know the manner in which the God of the land requires their worship; therefore He has sent lions among them, and behold, they are killing them, because they do not know the manner of [worship demanded by] the God of the land.

27 Then the king of Assyria commanded, Take to Samaria one of the priests you brought from there, and let him [and his helpers] go and live there, and let him teach the people the law of the God of the land.

28 So one of the priests they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear *and* revere the Lord.

29 But every nationality still made gods of their own, and put them in the shrines of the high places which the Samaritans had made, every nationality in the city in which they dwelt.

30 The men of Babylon made [and worshiped their deity] Succoth-benoth,

the men of Cuth made Nergal, the men of Hamath made Ashima,

31 The Avvites made Nibhaz and Tartak; the Sepharvites burned their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the Lord, yet appointed from among themselves, whether high or low, priests of the high places, who sacrificed for them in the shrines of the high places.

33 They feared the Lord, yet served their own gods, as did the nations from among whom they had been carried away.

34 Unto this day they do after their former custom: they do not fear the Lord [as God sees it], neither do they obey the statutes, or the ordinances, or the law and commandment which the Lord commanded the children of Jacob whom He named Israel;

35 With whom the Lord had made a covenant, and commanded them, You shall not fear other gods or bow yourselves to them or serve them or sacrifice to them.

36 But you shall (reverently) fear, bow yourselves to, and sacrifice to the Lord, Who brought you out of the land of Egypt with great power and an outstretched arm;

37 And the statutes, ordinances, law, and commandment, which He wrote for you, you shall observe and do for evermore; you shall not fear other gods.

38 And the covenant that I have made with you you shall not forget. You shall not fear other gods,

39 But the Lord your God you shall (reverently) fear; then He will deliver you out of the hand of all your enemies.

40 However they did not listen, but they did as they had done formerly.

41 So these nations [vainly] feared the Lord, and also served their graven images, as did their children, and their children's children. As their fathers did, so do they to this day.

CHAPTER 18

IN the third year of Hoshea son of Elah, king of Israel, Hezekiah son of Ahaz, king of Judah, began to reign.

2 He was twenty-five years old when he began his twenty-nine years' reign in Jerusalem. His mother was Abi daughter of Zechariah.

3 Hezekiah did right in the sight of the Lord, according to all that David his [forefather] had done.

4 He removed the high places, broke the images, cut down the Asherah, and broke in pieces the bronze serpent that Moses had made; for until then the Israelites had burned incense to it; but he called it Nehushtan [a brazen trifle].

5 Hezekiah trusted in, leaned on *and* was confident in the Lord God of Israel; so that neither after him nor before him was any of all the kings of Judah like him.

6 For he clung *and* held fast to the Lord, and ceased not to follow Him, but kept His commandments, as the Lord commanded Moses.

7 And the Lord was with Hezekiah; he prospered wherever he went. And he rebelled against the king of Assyria and refused to serve him.

8 He smote the Philistines, even to Gaza [the most distant city], and its borders, from the [isolated] watchtower to the [populous] fortified city.

9 In the fourth year of King Hezekiah, which was the seventh of Hoshea son of Elah, king of Israel, Shalmaneser king of Assyria came up against Samaria and besieged it.

10 After three years it was taken; in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken.

11 The king of Assyria carried Israel away to Assyria, and put them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes;

12 Because they did not obey the voice of the Lord their God, but transgressed His covenant, even all that Moses the servant of the Lord com-

manded, and would not hear it or do it.

13 In the fourteenth year of Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them.

14 Then Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have done wrong; depart from me. What you put on me I will bear. And the king of Assyria exacted of Hezekiah king of Judah 300 talents of silver and thirty talents of gold.

15 And Hezekiah gave him all the silver that was found in the house of the Lord and in the treasuries of the king's house.

16 Then Hezekiah stripped off the gold from the doors of the temple of the Lord and from the doorposts which he as king of Judah had overlaid, and gave it to the king of Assyria.

17 And the king of Assyria sent [the high officials] the Tartan, the Rabсарis, and the Rabshakeh from Lachish to King Hezekiah at Jerusalem with a great army. They went up to Jerusalem, and when they arrived, they came and stood by the canal of the upper pool, which is on the highway to the fuller's field.

18 When they called for the king, there came out to them Eliakim son of Hilkiah, who was over the king's household, and Shebna the scribe, and Joah son of Asaph, the recorder.

19 The Rabshakeh told them, Say to Hezekiah, Thus says the great king of Assyria: What justifies this confidence of yours?

20 You say (but they are empty words), There is counsel and strength for war. Now on whom do you rely, that you rebel against me?

21 Behold, you are relying on Egypt, that broken reed of a staff; if a man leans on it, it will pierce his hand. So is Pharaoh king of Egypt to all who trust *and* rely on him.

22 But if you tell me, We trust in *and* rely on the Lord our God, is it not He, Whose high places and altars Hezekiah has removed, saying to Judah and Jeru-

salem, You shall worship before this altar in Jerusalem?

23 So now, make a wager *and* give pledges to my lord the king of Assyria: I will deliver you 2,000 horses, if you can on your part put riders on them.

24 How then can you beat back one captain among the least of my master's servants, when your trust is put on Egypt for chariots and horsemen?

25 Have I come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land and destroy it.

26 Then Eliakim son of Hilkiah, and Shebna, and Joah said to the Rabshakeh, Pray, speak to your servants in the Aramaic (Syrian) language, for we understand it; and do not speak to us in the Jews' language in the hearing of the people on the wall.

27 But the Rabshakeh said to them, Has my master sent me to your master and you only, to say these things? Has he not sent me to the men who sit on the wall [whom Hezekiah has doomed to be forced] to eat their own dung and drink their own urine along with you?

28 Then the Rabshakeh stood and cried with a loud voice in the Jews' language, Hear the word of the great king of Assyria!

29 Thus says the king, Let not Hezekiah deceive you; for he will not be able to deliver you out of my hand.

30 Nor let Hezekiah make you trust in *and* rely on the Lord, saying, The Lord will surely deliver us, and this city will not be given into the hand of Assyria's king.

31 Hearken not to Hezekiah, for thus says the king of Assyria: Make your peace with me and come out to me, and eat every man from his own vine and fig tree, and drink every one the waters of his own cistern;

32 Until I come and take you away to a land like your own, a land of grain and vintage fruit, of bread and vineyards, of olive trees and honey, that you may live, and not die. Do not listen to

Hezekiah when he urges you, saying, The Lord will deliver us.

33 Has any of the gods of the nations ever delivered his land out of the hand of the king of Assyria?

34 Where are the gods of Hamath and Arpad [in Syria]? Where are the gods of Sepharvaim, Hena, and Ivvah [in the Euphrates valley]? Have they delivered Samaria [Israel's capital] out of my hand?

35 Who of all the gods of the countries have delivered their country out of my hand, that the Lord should deliver Jerusalem out of my hand?

36 But the people were silent and answered him not a word, for Hezekiah had commanded, Do not answer him.

37 Then Eliakim son of Hilkiah, who was over the royal household, and Shebna the scribe, and Joah son of Asaph the recorder, came to Hezekiah with their clothes rent, and told him what the Rabshakeh had said.

CHAPTER 19

WHEN King Hezekiah heard it, he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

2 And he sent Eliakim, who was over his household, Shebna the scribe, and the older priests, covered with sackcloth, to Isaiah the prophet, son of Amoz.

3 They said to him, Hezekiah says, This is a day of [extreme danger and] distress, of rebuke *and* chastisement, and blasphemous *and* insolent insult; for children have come to the birth, and there is not strength to bring them forth.

4 It may be the Lord your God will hear all the words of the Rabshakeh, whom the king of Assyria has sent to mock, reproach, insult *and* defy the living God, and will rebuke the words which the Lord your God has heard. So raise your prayer for the remnant [of His people] that is left.

5 So the servants of King Hezekiah came to Isaiah.

6 Isaiah said to them, Say to your

master, Thus says the Lord, Do not be afraid because of the words you have heard, with which the servants of the king of Assyria have reviled *and* blasphemed Me.

7 Behold, I will put a spirit in him so that he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own country.

8 So the Rabshakeh returned, and found the king of Assyria fighting against Libnah [a fortified city of Judah]; for he had heard that the king had left Lachish.

9 And Sennacherib king of Assyria heard concerning Tirhakah king of Ethiopia, He has come to make war against you. And when he heard it, he sent messengers again to Hezekiah, saying,

10 Say this to Hezekiah king of Judah, Let not your God on Whom you rely deceive you by saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, you have heard what the Assyrian kings have done to all lands, destroying them utterly. And shall you be delivered?

12 Have the gods of the nations delivered those whom my ancestors have destroyed, as Gozan, Haran [of Mesopotamia], Rezeph, and the people of Eden who were in Telassar?

13 Where are the kings of Hamath, of Aphad [of northern Syria], of the city of Sepharvaim, of Hena, and Ivvah?

14 Hezekiah received the letter from the hand of the messengers, and read it. And he went up into the house of the Lord, and spread it before the Lord.

15 And Hezekiah prayed: O Lord the God of Israel, Who [in symbol] are enthroned above the cherubim [of the ark in the temple], You are the God, You alone, of all the kingdoms of the earth; You have made the heavens and the earth.

16 Lord, bow down Your ear and hear; Lord, open Your eyes and see; hear the words of Sennacherib, which

he has sent to mock, reproach, insult *and* defy the living God.

17 It is true, Lord, the Assyrian kings have laid waste the nations and their lands,

18 And have cast the gods of those peoples into the fire; for they were no gods, but the work of men's hands, wood and stone; so they [could and] have destroyed them.

19 Now therefore, O Lord our God, I beseech You, save us out of his hand, that all the kingdoms of the earth may know *and* understand that You, O Lord, are God alone.

20 Then Isaiah son of Amoz sent to Hezekiah, saying, Thus says the Lord God of Israel: Your prayer to Me about Sennacherib king of Assyria I have heard.

21 This is the word that the Lord has spoken concerning him: The virgin daughter of Zion has despised you and laughed you to scorn; the daughter of Jerusalem has wagged her head behind you.

22 Whom have you mocked *and* reviled, insulted *and* blasphemed? Against whom have you raised your voice and haughtily lifted your eyes? Against the Holy One of Israel!

23 By your messengers you have mocked, reproached, insulted *and* defied the Lord, and have said, With my many chariots I have gone up to the height of the mountains, to the far recesses of Lebanon; I cut down its tall cedar trees, and its choicest cypress trees; I entered its most distant retreat, its densest forest.

24 I dug wells and drank foreign waters, and with the sole of my feet have I dried up all [the defense and] the streams of Egypt.

25 But, says the God of Israel, Have you not heard how I ordained long ago what now I have brought to pass? I planned it in olden times that you [king of Assyria] should be My instrument to lay waste fortified cities, making them ruinous heaps.

26 That is why their inhabitants had

little power; they were dismayed and confounded; they were like plants of the field, the green herb, the grass on the house tops, blasted before grown up.

27 But [O Sennacherib] I the Lord know your sitting down, your going out, your coming in, and your raging against Me.

28 Because your raging against Me and your arrogance *and* careless ease have come to My ears, therefore I will put My hook in your nose and My bridle in your lips, and I will turn you back by the way on which you came, O king of Assyria.

29 And [Hezekiah, says the Lord] this shall be a sign of these things to you: you shall eat this year what grows of itself, also in the second year what springs up voluntarily; but the third year sow and reap, plant vineyards and eat their fruit.

30 And the remnant that has survived of the house of Judah shall again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and a band of survivors out of Mount Zion. The zeal of the Lord of hosts shall perform this.

32 Therefore thus says the Lord concerning the king of Assyria, He shall not come into this city, or shoot an arrow here, or come before it with shield, or cast a siege mound against it.

33 By the way that he came, by that way shall he return, and shall not come into this city, says the Lord.

34 For I will defend this city, to save it, for My own sake, and for My servant David's sake.

35 And it all came to pass, for that night the Angel of the Lord went forth and slew 185,000 in the camp of the Assyrians; and when the living arose early in the morning, behold, all these were dead bodies.

36 So Sennacherib king of Assyria departed, and returned and dwelt at Nineveh.

37 And as he was worshiping in the

house of Nisroch his god, Adrammelech and Sharezer his sons killed him with the sword, and escaped to the land of Armenia or Ararat. Esarhaddon his son reigned in his stead.

CHAPTER 20

IN those days Hezekiah became deadly ill. The prophet Isaiah son of Amoz came and said to him, Thus says the Lord, Set your house in order, for you shall die, you shall not recover.

2 Then Hezekiah turned his face to the wall and prayed to the Lord, saying,

3 I beseech You, O Lord, [earnestly] remember now how I have walked before You in faithfulness and truth, and with a whole heart [entirely devoted to You], and have done what is good in Your sight. And Hezekiah wept bitterly.

4 Before Isaiah had gone out of the middle court the word of the Lord came to him,

5 Turn back and tell Hezekiah the leader of My people, Thus says the Lord, the God of David, your [forefather], I have heard your prayer, I have seen your tears. Behold, I will heal you; on the third day you shall go up to the house of the Lord.

6 I will 'add to your lifetime fifteen years, and deliver you and this city [Jerusalem] out of the hand of the king of Assyria; and I will defend this city for My own sake and for My servant David's sake.

7 And Isaiah said, Bring a cake of figs; let them lay it on the burning inflammation that he may recover.

8 Hezekiah said to Isaiah, What shall be the sign that the Lord will heal me,

and that I shall go up into the house of the Lord the third day?

9 And Isaiah said, This is the sign to you from the Lord that He will do the thing He has promised: shall the shadow [denoting the time of day] go forward ten steps, or go back ten steps?

10 Hezekiah answered, It is an easy matter for the shadow to go forward ten steps, so let the shadow go back ten steps.

11 So Isaiah the prophet cried to the Lord, and He brought the shadow ten steps backward, by which it had gone down on the sun-dial of Ahaz.

12 At that time Merodach-baladan son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he had heard of Hezekiah's illness.

13 And Hezekiah rejoiced and welcomed the embassy, and showed them all his treasure house, the silver, gold, spices, precious ointment, his armory, and all that was found in his treasures; there was nothing in his house or in all his realm that Hezekiah did not show them.

14 Then Isaiah the prophet came to King Hezekiah, and said, What did these men say? From where did they come to you? Hezekiah said, They are from a far country, Babylon.

15 Isaiah said, What have they seen in your house? Hezekiah answered, They have seen all that is in my house. There is no treasure of mine that I have not shown them.

16 Then Isaiah said to Hezekiah, Hear the word of the Lord!

17 Behold, the time is coming, when

f) Good King Hezekiah's prayer life holds a mighty challenge and a clear and terrible warning for every believer. In his nation's darkest hour (18:13-17), he prayed and God performed a miracle, one He had foretold (19:20, 32-37). It is a wonderful thing to have such power as that with God! But in this chapter (20) and the next, that power has become a terrible thing; for Hezekiah had put himself on God's "ways and means committee," as chairman, in fact. God virtually said, "Your time has come to die" (20:1). But Hezekiah's words and tears implied, "No! I want to live [and have sons to do mighty things, and I myself have my best years ahead of me]!" Read this chapter and the next and note at least ten (numbered) terrible things that resulted, that only God could foresee, and that only Hezekiah's death, when God intended it, would have prevented. But Hezekiah interfered. The only safe prayer policy is "God's will; nothing more; nothing less; nothing else; at any cost" [Luke 22:42]. It pays triumphantly! Martin Luther is quoted as saying, "Blessed is he who submits to the will of God; he can never be unhappy. Men may deal with him as they will . . . ; he is without care; he knows that 'all things work together for good' for him," Rom. 8:28 (quoted in *Lange's Commentary*, on Acts 21:14).

g) This is the first of ten consecutively numbered tragic results of Hezekiah's self-willed prayer, mentioned in footnote on verse 6, which God's plan for Hezekiah's death would have prevented. See verses 20:18, 21:1, 3, 4, 6, 9, 14, 16, 20.

your [forefathers] have stored up till this day, shall be carried to Babylon; nothing shall be left, says the Lord.

18 And ²some of your sons, who shall be born to you, shall be taken away, and shall be eunuchs in the palace of Babylon's king.

19 Then said Hezekiah to Isaiah, The word of the Lord you have spoken is good. For he thought, Is it not good, if [all this evil is for the future and] peace and security shall be in my days?

20 The rest of the acts of Hezekiah, and all his might, and how he made the pool and the canal and brought water into the city, are they not written in the Book of the Chronicles of the Kings of Judah?

21 Hezekiah slept with his fathers. Manasseh his son reigned in his stead.

CHAPTER 21

MANASSEH was twelve years old when he began his ³fifty-five years' [wicked] reign in Jerusalem. His mother's name was Hephzibah.

2 He [Hezekiah's son] did evil in the sight of the Lord, after the [idolatrous] practices of the [heathen] nations, whom the Lord cast out before the Israelites.

3 For ⁴he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made an Asherah, as did Ahab king of Israel; and worshiped all the [starry] host of the heavens and served them!

4 And ⁵he built [heathen] altars in the house of the Lord, of which the Lord said, In Jerusalem will I put My name [and the pledge of My presence].

5 And he [good Hezekiah's son] built altars for all the host of the heavens in the two courts of the house of the Lord!

6 And he made ⁶his son pass through the fire and burned him as an offering [to Molech]; he practiced soothsaying and augury, and dealt with mediums and wizards! He did much wickedness in the sight of the Lord, provoking Him to anger.

7 He made a graven image of Asherah and set it in the house of which the Lord said to David and to Solomon his son, In this house and in Jerusalem, which I have chosen out of all tribes of Israel, will I put My name [and the pledge of My presence] for ever;

8 And I will not cause the feet of Israel to wander any more out of the land which I gave their fathers, if only they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them.

9 But they would not listen; and ⁷Manasseh seduced them to do more evil than the nations did whom the Lord destroyed before the Israelites!

10 And the Lord said by His servants the prophets,

11 Because Manasseh king of Judah has committed these abominations, and has done wickedly above all that the Amorites did who were before him, and has made Judah also to sin with his idols;

12 Therefore thus says the Lord, the God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whoever hears of it, both his ears shall tingle!

13 And I will stretch over Jerusalem the measuring line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as one wipes a dish, wiping it and turning it upside down.

14 And I will cast off the rest of My inheritance, and deliver them into the hand of their enemies; and ⁸they shall become a prey and a spoil to all their enemies,

15 For they have done evil in My sight and have provoked Me to anger, since their fathers came out of Egypt to this day.

16 ⁹Moreover Manasseh shed very much innocent blood, filling Jerusalem from one end to another; besides his sin in making Judah sin, by doing evil in the sight of the Lord! [Cp. II Chron. 33:10-19.]

17 The rest of the acts of Manasseh, all that he did, and his sin that he committed, are they not written in the Book of the Chronicles of the Kings of Judah?

18 Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza. Amon his son reigned in his stead.

19 Amon was twenty-two years old when he began his two years' reign in Jerusalem. His mother was Meshullemeth daughter of Haruz of Jotbah.

20 [But] ¹⁰he also did evil in the sight of the Lord as his father Manasseh had done. [See also, 23:26, 27; 24:3, 4.]

21 He walked in all the way of his father, and served the idols that his father served, and worshiped them;

22 He forsook the Lord, the God of his [forefathers], and did not walk in the way of the Lord.

23 The servants of Amon conspired against him, and killed *him* in his own house.

24 But the people of the land killed all those who had conspired against King Amon, and made Josiah his son king in his stead.

25 The rest of the acts of Amon, are they not written in the Book of the Chronicles of the Kings of Judah?

26 He was buried in his tomb in the garden of Uzza. Josiah his son succeeded him.

CHAPTER 22

JOSIAH was eight years old when he began his thirty-one years' reign in Jerusalem. His mother was Jedidah daughter of Adaiah of Bozkath.

2 He did right in the sight of the Lord, and walked in all the way of David his [forefather], and turned not aside to the right hand or to the left.

3 In the eighteenth year of King Josiah, he sent Shaphan son of Azaliah, son of Meshullam, the scribe, to the Lord's house, saying,

4 Go up to Hilkiyah the high priest, that he may count the money brought into the house of the Lord, which the

keepers of the door have gathered from the people:

5 And let them deliver it into the hand of the workmen who have oversight of the Lord's house, to give to the laborers engaged in the repairing of the Lord's house,

6 That is, to the carpenters, builders, and masons, and to buy timber and hewn stone to repair the house.

7 However there was no accounting required of them for the money delivered into their hand, because they dealt faithfully.

8 Hilkiyah the high priest said to Shaphan the scribe, I have found the book of the law in the house of the Lord! Hilkiyah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and reported to him, Your servants have gathered the money that was found in the house, and have delivered it into the hand of the workmen who have oversight of the house of the Lord.

10 Then Shaphan the scribe told the king, Hilkiyah the priest has given me a book. And Shaphan read it before the king.

11 And when the king heard the words of the book of the law, he rent his clothes.

12 And the king commanded Hilkiyah the priest, Ahikam son of Shaphan, Achbor son of Micaiah, Shaphan the scribe, and Asaiah servant of the king,

13 Go, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that has been found; for great is the wrath of the Lord that is kindled against us, because our fathers have not listened *and* obeyed the words of this book, to do according to all that is written concerning us.

14 So Hilkiyah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum son of Tikvah, son of Harhas, keeper of the wardrobe (now she dwelt

in Jerusalem in the Second Quarter); and they talked with her.

15 She said to them, Thus says the Lord, the God of Israel: Tell the man who sent you to me,

16 Thus says the Lord, Behold, I will bring evil upon this place and upon its inhabitants, all the words of the book which the king of Judah has read.

17 Because they have forsaken Me and have burned incense to other gods, provoking Me to anger with all the work of their hands, therefore My wrath will be kindled against this place and will not be quenched.

18 But to the king of Judah who sent you to inquire of the Lord, say this, Thus says the Lord, the God of Israel: Regarding the words you have heard,

19 Because your heart was [tender and] penitent, and you humbled yourself before the Lord when you heard what I said against this place and against its inhabitants, that they should become a desolation, [an astonishment and] a curse, and have rent your clothes and wept before Me, I also have heard you, says the Lord.

20 Behold therefore [King Josiah], I will gather you to your fathers, taken to your grave in peace, and your eyes shall not see all the evil which I will bring on this place. And they brought the king word.

CHAPTER 23

KING Josiah sent and gathered to him all the elders of Judah and of Jerusalem.

2 The king went up to the house of the Lord, and with him all the men of Judah, all the inhabitants of Jerusalem, the priests, the prophets, and all the people, both small and great. And he read in their ears all the words of the book of the covenant which was found in the Lord's house.

3 The king stood [on the platform] by the pillar and made a covenant before the Lord, to walk after the Lord and to keep His commandments, His testi-

monies and His statutes with all his heart and soul, to confirm the words of this covenant that were written in this book. And all the people stood to join in the covenant.

4 And the king commanded Hilkiah the high priest, and the priests of the second rank, and the keepers of the threshold, to bring out of the temple of the Lord all the vessels made for Baal, for the Asherah, and for all the host of the heavens, and he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel [where Israel's idolatry began]. [I Kings 12:28, 29.]

5 He put out the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in Judah's cities and round about Jerusalem; also those who burned incense to Baal, to the sun, to the moon, to the constellation [or twelve signs of the Zodiac], and to all the host of the heavens.

6 And Josiah brought the Asherah from the house of the Lord, outside Jerusalem to the brook Kidron, and burned it there, and beat it to dust and cast its dust upon the graves of the common people [who had sacrificed to it].

7 And he broke down the houses of the male cult prostitutes, that were by the house of the Lord, where the women wove [tent] hangings for the Asherah [shrines].

8 And [Josiah] brought all the [idolatrous] priests out of the city of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba [north to south], and broke down the high places both at the entrance of the gate of Joshua the governor of the city, and that which was on one's left at the city's gate.

9 However, the priests of the high places were not allowed to sacrifice upon the Lord's altar in Jerusalem, but they ate unleavened bread among their brethren.

10 And Josiah defiled Topheth, which

is in the valley of the sons of Hinnom, that no man might ever burn there his son or his daughter as an offering to Molech. [Ezek. 16:21.]

11 And he removed the horses that the kings of Judah had devoted to the sun, at the entrance of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in the area, and he burned the chariots of the sun with fire.

12 And the altars on the roof of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, [Josiah] pulled down and beat them in pieces, and he [ran and] cast their dust into the brook Kidron.

13 And the king defiled the high places east of Jerusalem, south of the mount of corruption, which Solomon the king of Israel had built for Ashtoreth the abominable [goddess] of the Sidonians, for Chemosh the abominable god of the Moabites, and for Milcom the abominable [god] of the Ammonites.

14 He broke in pieces the pillars [images], and cut down the Asherim, and replaced them with the bones of men [to defile the places forever].

15 Moreover the altar at Bethel, the high place made by Jeroboam son of Nebat, who made Israel to sin, that altar with the high place Josiah tore down and broke in pieces its stones, beating them to dust, and burned the Asherah.

16 And as Josiah turned, he saw the tombs across on the mount, and he sent and brought the bones out of the tombs, and burned them upon the altar, and defiled it, in fulfillment of the word of the Lord which the man of God prophesied, who predicted these things [about this altar, naming Josiah before he was born]. [I Kings 13:2-5.]

17 Josiah said, What is that monument I see? The men of the city told him, It is the tomb of the man of God who came from Judah, and foretold

these things that you have just done against the altar of Bethel.

18 He said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. [I Kings 13:31, 32.]

19 Also Josiah took away all the houses of the high places in the cities of Samaria, which the kings of Israel had made provoking the Lord to anger, and he did to them all that he had done in Bethel.

20 He slew all the priests of the high places that were there, upon the altars, and burned men's bones upon them [to defile the places forever]. Then he returned to Jerusalem.

21 The king commanded all the people, Keep the passover to the Lord your God, as it is written in the book of this covenant.

22 Surely such a passover was not held from the days of Israel's judges, even in all the days of the kings of Israel or Judah;

23 But in the eighteenth year of King Josiah, this passover was kept to the Lord in Jerusalem.

24 Moreover, Josiah put away the mediums, the wizards, the teraphim [household gods], the idols and all the abominations that were seen in Judah and in Jerusalem, that he might establish the words of the law written in the book found by Hilkiah the priest in the house of the Lord.

25 There was no king like him before or after [Josiah], who turned to the Lord with all his heart and all his soul and all his might, according to all the law of Moses.

26 Still the Lord did not turn from the fierceness of His great wrath, kindled against Judah, because of all the provocations with which Manasseh had provoked Him.

27 And the Lord said, I will remove Judah also out of My sight, as I have removed Israel, and will cast off this city, Jerusalem, which I have chosen,

and the house of which I said, My name [and the pledge of My presence] shall be there.

28 The rest of the acts of Josiah, all that he did, are they not written in the Book of the Chronicles of Judah's Kings?

29 In his days Pharaoh Necho king of Egypt went up against the king of Assyria to the river Euphrates. King Josiah went out against him, but he slew Josiah at Megiddo when he saw him.

30 Josiah's servants carried him dead in a chariot from Megiddo, brought him to Jerusalem, and buried him in his own tomb. The people of the land anointed Jehoahaz son of Josiah king in his stead.

31 Jehoahaz was twenty-three years old when he began his three months' reign in Jerusalem. His mother was Hamutal, daughter of Jeremiah of Libnah.

32 He did evil in the sight of the Lord, according to all [the evil] his forefathers had done.

33 And Pharaoh Necho put him in bonds at Riblah in the land of Hamath, that he might not reign in Jerusalem, and laid a tribute of a hundred talents of silver and a talent of gold upon the land.

34 Pharaoh Necho made Eliakim son of Josiah king in place of Josiah, and changed his name to Jehoiakim. But he took Jehoahaz away to Egypt, where he died.

35 Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the money as Pharaoh commanded. He exacted the silver and gold of the people of the land, from every one according to his assessment, to give it to Pharaoh Necho.

36 Jehoiakim was twenty-five years old when he began his eleven years' reign in Jerusalem. His mother was Zebidah daughter of Pedaiah of Rumah.

37 He did evil in the sight of the Lord, like all his [forefathers] had done.

CHAPTER 24

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim be-

came his servant for three years; then he turned and rebelled against him.

2 The Lord sent against Jehoiakim bands of Chaldeans, of Syrians, of Moabites, and of Ammonites, and sent them against Judah to destroy it, according to the word of the Lord, which He spoke by His servants the prophets.

3 Surely this came upon Judah at the command of the Lord, to remove them out of His sight, for the sins of Manasseh, according to all he had done;

4 And also for the innocent blood that he shed; for he filled Jerusalem with innocent blood, and the Lord would not pardon.

5 The rest of the acts of Jehoiakim, all that he did, are they not written in the Book of the Chronicles of Judah's Kings?

6 So Jehoiakim slept with his fathers. Jehoiachin his son reigned in his stead.

7 The king of Egypt came no more out of his land, for the king of Babylon had taken all that belonged to Egypt's king from the river of Egypt to the river Euphrates.

8 Jehoiachin was eighteen years old when he began his three months' reign in Jerusalem. His mother was Nehushta daughter of Elnathan of Jerusalem.

9 And he did evil in the sight of the Lord, in keeping with all his father had done.

10 At that time the servants of Nebuchadnezzar king of Babylon came up to Jerusalem, and the city was besieged.

11 Nebuchadnezzar king of Babylon came to the city, while his servants were besieging it.

12 Jehoiachin king of Judah surrendered to the king of Babylon, himself, his mother, his servants, princes, and palace officials. The king of Babylon took him prisoner in the eighth year of Nebuchadnezzar's reign.

13 He carried off all the treasures of the Lord's house and the king's house, and cut in pieces all the vessels of gold in the temple of the Lord, which Solo-

mon king of Israel had made as the Lord had said.

14 He carried away all Jerusalem, all the princes, all the mighty men of valor, 10,000 captives, and all the craftsmen and smiths; none remained, except the poorest of the land.

15 Nebuchadnezzar took captive to Babylon King Jehoiachin; his mother, his wives, his officials, and the chief and mighty men of the land [the prophet Ezekiel included], he took from Jerusalem to Babylon into exile. [Ezek. 1:1.]

16 And the king of Babylon brought captive to Babylon all the men of valor, 7,000, and craftsmen and smiths, 1,000, all strong and fit for war.

17 And the king of Babylon made Mattaniah, Jehoiachin's uncle, king in his stead, and changed his name to Zedekiah.

18 Zedekiah was twenty-one years old when he began his eleven years' reign in Jerusalem. His mother was Hamutal daughter of Jeremiah of Libnah.

19 He did evil in the sight of the Lord, in keeping with all Jehoiakim had done.

20 For because of the anger of the Lord it came to the point in Jerusalem and Judah that He cast them out of His presence. Zedekiah rebelled against the king of Babylon.

CHAPTER 25

IN the ninth year of Zedekiah's reign, on the tenth day of the tenth month, Nebuchadnezzar king of Babylon came with all his army against Jerusalem and laid siege to it, and they built siege works against it round about.

2 The city was besieged [nearly two years] until the eleventh year of King Zedekiah.

3 On the ninth day of the fourth month the famine was complete in the city; there was no food for the people of the land.

4 Then the city was broken through; the king and all the warriors fled by night by way of the gate between the

two walls by the king's garden; though the Chaldeans were round about the city. [The king] went by the way toward Arabah (the plain).

5 The Chaldean army pursued the king, and overtook him in the plains of Jericho; all his army was scattered from him.

6 So they captured Zedekiah, and brought him to the king of Babylon at Riblah, and sentence was passed on him.

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in double fetters [hands and feet], and carried him to Babylon. [Foretold, Jer. 34:3; Ezek. 12:13.]

8 On the seventh day of the fifth month of the nineteenth year of King Nebuchadnezzar of Babylon, Nebuzaradan, captain of the Babylonian king's guard, came to Jerusalem.

9 He burned the house of the Lord, the king's house, and all the houses of Jerusalem; every great house he burned down.

10 All the army of the Chaldeans who were with the captain of the [Babylonian] guard, broke down the walls around Jerusalem.

11 Now the rest of the people left in the city, and the deserters who fell away to the king of Babylon, with the rest of the multitude, Nebuzaradan the captain of the guard carried into exile.

12 But the captain of the guard left some of the poorest of the land to be vinedressers and soil tillers.

13 The bronze pillars in the Lord's house, and [its] bases and bronze sea, the Chaldeans smashed, and carried the bronze to Babylon.

14 And they took away the pots, shovels, snuffers, dishes for incense, all the bronze vessels used in the temple service,

15 The firepans, and bowls. Such things as were of gold, the captain of the guard took away as gold, and what was of silver [he took away] as silver.

16 The two pillars, the one sea, and

the bases, which Solomon had made for the house of the Lord, the bronze of all these articles was incalculable.

17 The height of the one pillar was eighteen cubits, and upon it was a capital of bronze. The height of the capital was three cubits; a network and pomegranates round about the capital were all of bronze. And the second pillar had the same as these with a network.

18 The captain of the guard took Seraiah the chief priest, Zephaniah the second priest, and the three keepers of the threshold;

19 And out of the city he took an officer who was in command of the men of war, and five men of the king's personal advisors, who were found in the city, and the scribe of the captain of the army, who mustered the people of the land, and sixty men of the people who were found in the city.

20 Nebuzaradan captain of the guard took these, and brought them to the king of Babylon at Riblah:

21 The king of Babylon smote and killed them at Riblah in the land of Hamath [north of Damascus]. So Judah was taken into exile.

22 Over the people whom Nebuchadnezzar king of Babylon had left in the land of Judah, he appointed as governor Gedaliah son of Ahikam, son of Shaphan.

23 And when all the captains of the forces and their men, heard that the king of Babylon had made Gedaliah governor, they came with their men to

Gedaliah at Mizpah, namely, Ishmael son of Nethaniah, Johanan son of Kareah, Seraiah son of Tanhumeth the Netophathite, and Ja-azaniah son of the Ma-acathite.

24 And Gedaliah swore to them and their men, saying, Do not be afraid of the Chaldean officials. Dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 But in the seventh month, Ishmael son of Nethaniah, son of Elishama, of the royal family [so having a claim to be governor], came with ten men and smote and killed Gedaliah and the Jews and the Chaldeans who were with him at Mizpah.

26 Then all the people, both small and great, and the captains of the forces arose and went to Egypt; for they were afraid of the Chaldeans.

27 And in the thirty-seventh year of the captivity of Jehoiachin king of Judah, on the twenty-seventh day of the twelfth month, Evil-merodach king of Babylon, in the year that he began to reign, showed favor to Jehoiachin king of Judah and released him from prison;

28 He spoke kindly to him, and ranked him above the kings with him in Babylon.

29 Jehoiachin put off his prison garments, and he dined regularly at the king's table the remainder of his life.

30 And his allowance, a continual one, was given him by the king, every day a portion, the rest of his life.

THE FIRST BOOK OF THE CHRONICLES

CHAPTER 1

ADAM [his genealogical line], Seth,
Enosh,
2 Kenan, Mahalalel, Jared,
3 Enoch, Methuselah, Lamech,
4 Noah, Shem, Ham, and Japheth.
5 The sons of Japheth: Gomer, Ma-

gog, Madai, Javan, Tubal, Meshech, and Tiras.

6 The sons of Gomer: Ashikenaz, Diphath, and Togarmah.

7 The sons of Javan: Elishah, Tarshish, Kittim, and Rodanim.

1 CHRONICLES 1

8 The sons of Ham: Cush, Mizraim (Egypt), Put, and Canaan.

9 The sons of Cush: Seba, Havilah, Sabta, Raama, and Sabteca. The sons of Raamah: Sheba and Dedan.

10 Cush was the father of Nimrod; he began to be a mighty one upon the earth.

11 Mizraim (Egypt) was the father of Ludim, Anamim, Lehabim, Naphtuhim, 12 Pathrusim, Casluhim, of whom came the Philistines, and Caphtorim.

13 Canaan was the father of Zidon his first-born, and Heth,

14 The Jebusites, Amorites, Girgashites,

15 Hivites, Arkites, Sinites,

16 Arvadites, Zemarites, and Hamathites.

17 The sons of Shem: Elam, Asshur, Arpachshad, Lud, Aram, Uz, Hul, Gether, and Meshech.

18 Arpachshad was the father of Shelah, Shelah of Eber.

19 To Eber were born two sons: the name of the one was Peleg, because in his days [the population of] the earth was divided [according to its languages], and his brother's name was Joktan.

20 Joktan was the father of Almodad, Sheleph, Hazar-maveth, Jerah,

21 Hadoram, Uzal, Diklah,

22 Ebal, Abimael, Sheba,

23 Ophir, Havilah, and Jobab. All these were the sons of Joktan.

24 Shem, Arpachshad, Shelah,

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 Abram, the same is Abraham.

28 The sons of Abraham: Isaac and Ishmael.

29 These are their descendants: The first-born of Ishmael, Nebaioth; Kedar, Adbeel, Mibsam,

30 Mishma, Dumah, Massa, Hadad, Tema,

31 Jetur, Naphish, and Kedemah.

These are the sons of Ishmael.

32 Now the sons of Keturah, Abraham's concubine: she bore Zimran, Jokshan, Medan, Midian, Ishbak, and

Shuah. The sons of Jokshan: Sheba and Dedan.

33 The sons of Midian: Ephah, Epher, Hanoah, Abida, and Eldaah. All these are the sons [and grandsons] of Keturah.

34 Abraham was the father of Isaac. The sons of Isaac: Esau and Israel.

35 The sons of Esau: Eliphaz, Reuel, Jeush, Jalam, and Korah.

36 The sons of Eliphaz: Teman, Omar, Zephi, Gatam, Kenaz, Timna, and Amalek.

37 The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah.

38 The sons of Seir: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.

39 The sons of Lotan: Hori and Homam; and Timna was Lotan's sister.

40 The sons of Shobal: Alian, Manahath, Ebal, Shephi, and Onam. The sons of Zibeon: Aiah and Anah.

41 The sons of Anah: Dishon. The sons of Dishon: Hamran, Eshban, Ithran, and Cheran.

42 The sons of Ezer: Bilhan, Zaavan, [and] Jaakan. The sons of Dishan: Uz and Aran.

43 These are the kings who reigned in the land of Edom before any king reigned over the Israelites: Bela son of Beor; the name of his city was Dinhabah.

44 When Bela died, Jobab son of Zerah of Bozrah reigned in his stead.

45 When Jobab died, Husham of the land of the Temanites reigned in his stead.

46 When Husham died, Hadad [I of Edom] son of Bedad, who defeated Midian in the field of Moab, reigned in his stead; his city was Avith.

47 When Hadad [I] died, Samlah of Masrekah reigned in his stead.

48 When Samlah died, Shaul of Rehoboth on the River [Euphrates] reigned in his stead.

49 When Shaul died, Baal-hanan son of Achbor reigned in his stead.

50 When Baal-hanan died, Hadad

[II] reigned in his stead; his city was Pai; his wife was Mehetabel daughter of Matred, daughter of Mezahab.

51 Hadad died also. The chiefs of Edom were: chiefs Timna, Aliah, Jetheth,

52 Oholibamah, Elah, Pinon,

53 Kenaz, Teman, Mibzar,

54 Magdiel, and Iram. These are the chiefs of Edom.

CHAPTER 2

THESSE are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun,

2 Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.

3 The sons of Judah: Er, Onan, and Shelah, which three Shua's daughter the Canaanitess bore him. Er, Judah's eldest, was evil in the Lord's sight and He slew him.

4 Tamar Judah's daughter-in-law bore him Pharez and Zerah. All Judah's sons were five.

5 The sons of Pharez: Hezron and Hamul.

6 The sons of Zerah: Zimri, Ethan, Heman, Calcol, and Dara; five in all. [I Kings 4:31.]

7 The sons of Carmi: Achar, the troubler of Israel, who transgressed in the matter of the devoted thing. [Josh. 7:1.]

8 The sons of Ethan: Azariah.

9 The sons of Hezron, that were born to him: Jerahmeel, Ram, and Chelubai [that is, Caleb].

10 Ram was the father of Amminadab, and Amminadab of Nahshon, prince of the sons of Judah;

11 Nahshon was the father of Salma, Salma of Boaz,

12 Boaz of Obed, and Obed of Jesse.

13 Jesse was the father of Eliab his first-born, Abinadab second, Shima third,

14 Nethanel fourth, Raddai fifth,

15 Ozem sixth, David seventh;

16 Their sisters were Zeruiah and

Abigail. The sons of Zeruiah: Abishai, Joab, and Asahel, three.

17 Abigail bore Amasa, and the father of Amasa was Jether the Ishmaelite.

18 And Caleb the son of Hezron had sons by his wife Azubah and by Jerioth. [Azubah's] sons were: Jeshur, Shobab, and Ardon.

19 Azubah died, and Caleb married Ephrath, who bore him Hur.

20 Hur was the father of Uri, and Uri of Bezalel [the skillful craftsman who made the furnishings of the tabernacle]. [Exod. 31:2-5.]

21 Later, when Hezron was sixty years old, he married the daughter of Machir father of Gilead, and she bore him Segub.

22 Segub was the father of Jair, who had twenty-three cities in the land of Gilead.

23 But Geshur and Aram took from them Havvoth-jair, Kenath and its villages, sixty towns. All these were the descendants of Machir, father of Gilead.

24 After Hezron was dead in Calebephrath, Abiah Hezron's wife bore to him Ashhur father of Tekoa.

25 The sons of Jerahmeel the first-born of Hezron: Ram the first-born, Bunah, Oren, Ozem, and Ahijah.

26 Jerahmeel had another wife, named Atarah; she was the mother of Onam.

27 The sons of Ram, the first-born of Jerahmeel, were Maaz, Jamin, and Eker.

28 The sons of Onam: Shammai and Jada. The sons of Shammai: Nadab and Abishur.

29 Abishur's wife was Abihail; she bore him Ahban and Molid.

30 The sons of Nadab: Seled and Appa-im. Seled died childless.

31 The sons of Appa-im: Ishi. The sons of Ishi: Sheshan. The sons of Sheshan: Ahlai.

32 The sons of Jada, brother of Shammai: Jether and Jonathan; Jether died childless.

33 The sons of Jonathan: Peleth and

Zaza. These were the descendants of Jerahmeel.

34 Sheshan had no sons, only daughters. But Sheshan had a servant, an Egyptian, whose name was Jarha.

35 Sheshan gave his daughter to Jarha his servant as wife; she bore him Attai.

36 Attai was the father of Nathan, and Nathan of Zabad,

37 Zabad was the father of Ephlal, and Ephlal of Obed.

38 Obed was the father of Jehu, and Jehu of Azariah,

39 Azariah was the father of Helez, and Helez of Eleasah,

40 Eleasah was the father of Sismai, and Sismai of Shallum;

41 Shallum was the father of Jekamiah, and Jekamiah of Elishama.

42 The sons of Caleb brother of Jerahmeel: Mesha [Mareshah] his first-born was the father of Ziph. The sons of Mareshah: [he was] father of Hebron.

43 The sons of Hebron: Korah, Tapuah, Rekem, and Shema.

44 Shema was the father of Raham, the father of Jorke-am; and Rekem was the father of Shammai.

45 The son of Shammai was Maon; Maon's son was Beth-zur.

46 Ephah, Caleb's concubine, bore Haran, Moza, Gazez; Haran was the father of Gazez.

47 The sons of Jahdai: Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph.

48 Maacah, Caleb's concubine, bore Sheber and Tirhanah; also

49 Shaaph father of Madmannah, Sheva father of Machbenah and of Gibeaz; and the daughter of Caleb was Achsah.

50 These were the descendants of Caleb. The sons of Hur, the first-born of Ephrathah: Shobal the father of Kiriath-jearim,

51 Salma the father of Bethlehem, and Hareph the father of Beth-gader.

52 Shobal father of Kiriath-jearim had [other] descendants: Haroeh, and

half [the inhabitants] of Menuhoth [in Judah].

53 And the families of Kiriath-jearim: the Ithrites, Puthites, Shumathites, and Mishraites; of them came the Zorathites and the Eshtaolites.

54 The descendants of Salma: Bethlehem, the Netophathites, Atroth-bethjoab, and half of the Manahathites, [and] the Zorites.

55 The families of scribes who dwell at Jabez: the Tirathites, Shimeathites, and Sucathites. These are the Kenites who came from Hammath, father of the house of Rechab.

CHAPTER 3

THESE sons of David were born to him in Hebron: the first-born Annon, of Ahinoam the Jezreelitess; second Daniel [Chileab], of Abigail the Carmelitess;

2 Third Absalom, son of Maacah daughter of Talmai, king of Geshur; fourth Adonijah of Haggith;

3 Fifth Shephatiah of Abital; sixth Ithream of his wife Eglah.

4 These six were born to David in Hebron; there he reigned seven years and six months, and in Jerusalem he reigned thirty-three years.

5 These were born to [David] in Jerusalem: Shimea, Shobab, Nathan, Solomon, four of Bathshua [Bathsheba] daughter of Ammiel [Eliam];

6 Then Ithar, Elishama, Eliphelet,

7 Nogah, Nepheg, Japhia,

8 Elishama, Eliada, and Eliphelet, nine.

9 These were all the sons of David, besides the sons of the concubines, and Tamar was their sister.

10 Solomon's descendants [omitting non-reigning offspring] were his son Rehoboam; Abijah was his son, Asa his son, Jehoshaphat his son,

11 Joram his son, Ahaziah his son, Joash his son,

12 Amaziah his son, Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 The descendants of Josiah: first-born Johanan, second Jehoiakim, third Zedekiah, fourth Shallum.

16 The descendants of Jehoiakim: Jeconiah his son, Zedekiah his son.

17 The descendants of Jeconiah, the captive: Shealtiel his son,

18 Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah.

19 The sons of Pedaiah: Zerubbabel and Shimei; the sons of Zerubbabel: Meshullam, Hananiah, and Shelomith was their sister;

20 And Hashubah, Ohel, Berechiah, Hasadiah, [and] Jushab-hesed, five [the sons of Meshullam?].

21 The sons of Hananiah: Pelatiah, and Jeshaiah, whose son was Rephaiah, his son Annan, his son Obadiah, his son Shecaniah.

22 The sons of Shecaniah: Shemaiah. The sons of Shemaiah: Hattush, Igal, Bariah, Neariah, and Shaphat, six.

23 The sons of Neariah: Elieoenai, Hizkiah, and Azrikam, three.

24 The sons of Elieoenai: Hodaviah, Eliashib, Pelaiiah, Akkub, Johanan, Dolaiah, and Anani, seven.

CHAPTER 4

THE sons of Judah: Perez, Hezron, Carmi, Hur, and Shobal.

2 Reaiah the son of Shobal was the father of Jahath, and Jahath of Ahumai and Lahad. These were the families of the Zorathites.

3 These were the sons of [Hur] the father of Etam: Jezreel, Ishma, Idbash, and their sister was Hazzeleponi;

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These were the sons of Hur, the eldest of Ephrathah [Ephrath], the father of Bethlehem.

5 Ashur, the father of Tekoa, had two wives, Helah and Naarah;

6 Naarah bore him Ahuzzam, He-

pher, Temeni, and Ha-ahashtari. These were Naarah's sons.

7 The sons of Helah: Zereth, Izhar, and Ethnan.

8 Koz was the father of Anub, Zobe-bah, and the families of Aharhel son of Harum.

9 Jabez was honorable above his brothers; but his mother named him Jabez (sorrow maker), saying, Because I bore him in pain.

10 Jabez cried to the God of Israel, saying, Oh that You would bless me and enlarge my border, and that Your hand might be with me, and You would keep me from evil so it might not hurt me! And God granted his request.

11 Chelub brother of Shuhah was the father of Mehir, the father of Eshton.

12 Eshton was the father of Bethrapha, Paseah, and Tehinnah father of Irnahash. These are the men of Recah.

13 The sons of Kenaz: Othniel and Seraiah; the sons of Othniel: Hathath [and Meonothai].

14 Meonothai was father of Ophrah; and Seraiah of Joab, father of Geharashim (the valley of craftsmen), [so named] because they were craftsmen.

15 The sons of Caleb [Joshua's companion] son of Jephunneh: Iru, Elah, and Naam. The sons of Elah: Kenaz.

16 The sons of Jehallel: Ziph, Ziphah, Tiria, and Asarel.

17 The sons of Ezrah: Jether, Mered, Ephraim, and Jalon. *These are the sons of Bithiah daughter of Pharaoh, whom Mered married: she bore Miriam, Shammai, and Ishbah, the father of Eshtemoa.

18 And Mered's Jewish wife bore Jered father of Gedor, Heber father of Soco, and Jekuthiel father of Zanoah.

19 The sons of the wife of Hodiah, the sister of Naham, were the fathers of Keilah the Garmite, and Eshtemoa the Ma-acathite.

20 The sons of Shimon: Amnon, Rin-nah, Ben-hanan, and Tilon. The sons of Ishi: Zoheth and Ben-zoheth.

a) This clause, to the colon, is transposed from verse 18.

21 The sons of Shelah son of Judah: Er father of Lecah, and Laadah father of Mareshah, and the families of the house of linen workers at Bath-ashbea;

22 And Jokim, the men of Cozeba, Joash, and Saraph, who ruled in Moab, and returned to [Bethlehem]. These are ancient matters.

23 These were the potters and those who dwelt among plantations and hedges — at Netaim and Gederah; there they dwelt with the king for his work.

24 The sons of Simeon: Nemuel, Jamin, Jarib, Zerah, and Shaul;

25 Shallum was his son, Mibsam his son, Mishma his son.

26 The sons of Mishma: Hammuel his son, Zaccur his son, Shimei his son.

27 Shimei had sixteen sons and six daughters; but his brothers did not have many children, neither did all their family multiply like the children of Judah.

28 They dwelt at Beer-sheba, Mola-dah, Hazar-shual,

29 Bilhah, Ezem, Tolad,

30 Bethuel, Hormah, Ziklag,

31 Beth-marcaboth, Hazar-susim, Beth-biri, and at Sha-araim. These were their towns [and villages] until the reign of David.

32 There were also Etam, Ain, Rimmon, Tochen, and Ashan, five towns,

33 And all their villages that were round about these towns, as far as Baal[-ath-beer]. These were their settlements and they had their genealogical record.

34 Meshobab, Jamlech, Joshah son of Amaziah,

35 Joel, Jehu son of Joshibiah, son of Seraiah, son of Asiel,

36 Eli-oenai, Ja-akobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah,

37 Ziza son of Shiphi, son of Allon, son of Jedaiah, son of Shimri, son of Shemaiah.

38 These mentioned by name were princes in their families, and their fathers' houses increased greatly [so they needed more room].

39 And they journeyed to the entrance of Gedor, to the east side of the valley, to seek pasture for their flocks.

40 And they found rich, good pasture, and the [cleared] land was wide, quiet, and peaceful; because people of Ham had dwelt there of old [and had left it a better place for those who came after them].

41 And these registered by name came in the days of Hezekiah king of Judah, and destroyed their tents and the Meunim [foreigners] who were found there, and exterminated them to this day, and settled in their stead, because there was pasture for their flocks.

42 And some of them of the sons of Simeon, 500 men, went to Mount Seir, having for their leaders Pelatiah, and Neariah, Rephaiah, and Uzziel, the sons of Ishi.

43 They destroyed the remnant of the Amalekites that had escaped, and they have dwelt there to this day.

CHAPTER 5

NOW [we come to] the sons of Reuben the first-born of Israel. For [Reuben] was the eldest; but because he polluted his father's couch [with Bilhah his father's concubine] his birthright was given to the sons of Joseph the [favorite] son of Israel; so the genealogy is not to be reckoned according to the birthright. [Gen. 35:22; 49:3, 4; 48: 15-22.]

2 Judah prevailed above his brethren, and of him came the prince *and* leader [and eventually the Messiah], yet the birthright was Joseph's. [Gen. 49:10; Mic. 5:2.]

3 The sons of Reuben the first-born of Israel: Hanoch, Pallu, Hezron, and Carmi.

4 The sons of Joel: Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaiah his son, Baal his son,

6 Beerah his son, whom Tilgath-pilneser king of Assyria carried away

captive; he was a prince of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was reckoned: the chief, Jeiel, and Zechariah,

8 Bela son of Azaz, son of Shema, son of Joel, who dwelt in Aroer as far as Nebo and Baal-meon;

9 Eastward [Bela] inhabited the land as far as the entrance into the desert this [west] side of the river Euphrates; because their cattle had multiplied in the land of Gilead.

10 In the days of [King] Saul they made war with the Hagrites or Ishmaelites, who fell by their hand; they dwelt in their tents in all the land east of Gilead.

11 The children of Gad who dwelt over opposite them in the land of Bashan as far as Salecah:

12 Joel the chief, Shapham the next, Janai, and Shaphat in Bashan.

13 Their kinsmen of the houses of their fathers: Michael, Meshullam, Sheba, Jorai, Jacan, Zia, and Eber, seven.

14 These were the sons of Abihail son of Huri, son of Jaroah, son of Gilead, son of Michael, son of Jeshishai, son of Jahdo, son of Buz;

15 Ahi son of Abdiel, son of Guni, was chief in their fathers' houses.

16 They dwelt in Gilead, in Bashan and in its towns, and in all the suburbs *and* pasture lands of Sharon to their limits.

17 All these were enrolled by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam [II] king of Israel.

18 The sons of Reuben, the Gadites, and the half tribe of Manasseh, of valiant men, able to bear buckler and sword, and to shoot with bow, and skillful in war were 44,760 able *and* ready to go forth to war.

19 And [these Israelites, on the east side of the Jordan River] made war with the Hagrites [a tribe of northern Arabia], with Jetur, Naphish, and Nodab.

20 They were given help against them, and the Hagrites or Ishmaelites were delivered into their hand, and all that were allied with them, for they cried to God in the battle, and He granted their entreaty because they relied on, clung to *and* trusted in Him.

21 And [these Israelites] took away their adversaries' herds: of their camels 50,000, and of sheep 250,000, and of donkeys 2,000, and of the lives of men 100,000.

22 For a great number fell mortally wounded, because the battle was God's. And [these Israelites] dwelt in their territory until the captivity [by Assyria more than five centuries later]. [II Kings 15:29.]

23 And the people of the half-tribe of Manasseh dwelt in the land; their settlements spread from Bashan to Baalhermon, Senir, and Mount Hermon.

24 And these were the heads of their fathers' houses: Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, mighty men of strength of mind *and* spirit (enabling them to encounter danger with firmness and personal bravery), famous men, and heads of the houses of their fathers.

25 They transgressed against the God of their fathers, and played the harlot [by unfaithfulness to their own God and running] after the gods of the native peoples whom God had destroyed before them.

26 So the God of Israel stirred up the spirit of Pul king of Assyria, [that is,] the spirit of Tilgath-pilneser king of Assyria, and he carried them away, the Reubenites, Gadites, and half-tribe of Manasseh, and brought them to Halah, Habor, Hara, and the river Gozan, to this day.

CHAPTER 6

THE sons of Levi: Gershom, Kohath, and Merari.

2 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel.

3 The children of Amram: Aaron,

Moses, and Miriam. The sons also of Aaron: Nadab, Abihu, Eleazar, and Ithamar.

4 Eleazar was the father of Phinehas, Phinehas of Abishua,

5 Abishua was the father of Bukki, and Bukki of Uzzi,

6 Uzzi of Zerariah, and Zerariah of Meraioth,

7 Meraioth of Amariah, and Amariah of Ahitub,

8 Ahitub of Zadok, and Zadok of Ahimaaz,

9 Ahimaaz of Azariah, and Azariah of Johanan,

10 Johanan of Azariah, who was priest in the temple Solomon built in Jerusalem;

11 Azariah of Amariah, and Amariah of Ahitub,

12 Ahitub of Zadok, and Zadok of Shallum,

13 Shallum of Hilkiyah, and Hilkiyah of Azariah,

14 Azariah of Seraiah, and Seraiah of Jehozadak;

15 Jehozadak went into captivity when the Lord sent Judah and Jerusalem into exile by the hand of Nebuchadnezzar.

16 The sons of Levi: Gershom, Kohath, and Merari.

17 These are the names of the sons of Gershom: Libni and Shimei.

18 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel.

19 The sons of Merari: Mahli and Mushi. These are the families of the Levites according to their fathers.

20 Of Gershom: Libni his son, Jahath his son, Zimmah his son,

21 Joah his son, Iddo his son, Zerah his son, Jeatherai his son.

22 The sons of Kohath: Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, Ebiasaph his son, Assir his son,

24 Tahath his son, Uriel his son, Uzziyah his son, and Shaul his son.

25 And the sons of Elkanah: Amasai and Ahimoth.

26 Elkanah his son, Zophai his son, Nahath his son,

27 Eliab his son, Jeroham his son, Elkanah [Samuel's father] his son.

28 The sons of Samuel: the first-born [Joel] and Abijah.

29 The sons of Merari: Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 These David put over the service of song in the house of the Lord, after the ark of the covenant rested there [after being taken by the Philistines and later placed in the house of Abinadab, where it remained for nearly 100 years during the rest of Samuel's judgeship, and Saul's entire reign, and into David's reign].

32 They ministered before the tabernacle of the tent of meeting with singing, until Solomon had built the Lord's house in Jerusalem, performing their service in due order.

33 These and their sons served of the Kohathites: Heman the singer, son of Joel, son of Samuel [the great prophet and judge],

34 Son of Elkanah [III], son of Jeroham, son of Eliel, son of Toah,

35 Son of Zuph, son of Elkanah [II], son of Mahath, son of Amasai,

36 Son of Elkanah [I], son of Joel, son of Azariah, son of Zephaniah,

37 Son of Tahath, son of Assir, son of Ebiasaph, son of Korah,

38 Son of Izhar, son of Kohath, son of Levi, son of Israel (Jacob).

39 Heman's [tribal] brother Asaph, stood on his right hand: Asaph son of Berechiah, son of Shimea,

40 Son of Michael, son of Ba-aseiah, son of Malchijah,

41 Son of Ethni, son of Zerah, son of Adaiah,

42 Son of Ethan, son of Zimmah, son of Shimei,

43 Son of Jahath, son of Gershom, son of Levi.

44 Their kinsmen the sons of Merari

stood on the left hand: Ethan son of Kishi, son of Abdi, son of Malluch,

45 Son of Hashabiah, son of Amaziah, son of Hilkiah,

46 Son of Amzi, son of Bani, son of Shemer,

47 Son of Mahli, son of Mushi, son of Merari, son of Levi.

48 And their brethren the Levites [who were not descended from Aaron] were appointed for all other kinds of service of the tabernacle of the house of God.

49 But [the line of] Aaron and his sons offered upon the altars of burnt offering and of incense, ministering for all the work of the holy of holies and to make atonement for Israel, according to all Moses God's servant had commanded.

50 The sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 Their dwelling places are according to their settlements within their borders: to the sons of Aaron, of the families of Kohathites, for theirs was the [first] lot, [Josh. 21:10.]

55 To them they gave Hebron in the land of Judah and its surrounding suburbs;

56 But the fields of the city and its villages, they gave to Caleb the son of Jephunneh.

57 To the sons of Aaron they gave the city of refuge, Hebron; also Libnah with its pasture lands, Jattir, Eshtemoa with its pasture lands, [Josh. 21:13.]

58 Hilen with its pasture lands, Debir with its pasture lands,

59 Ashan with its pasture lands, and Beth-shemesh with its pasture lands.

60 And out of the tribe of Benjamin: Geba, Alemeth and Anathoth with their pasture lands. All their cities according to their families were thirteen.

61 And to the rest of the Kohathites

ten cities were given by lot out of the family of the tribe [of Ephraim and of Dan and] of the half-tribe, the half of Manasseh. [Supplying from Josh. 21:5.]

62 To the Gershomites according to their families [were allotted] thirteen cities out of the tribes of Issachar, Asher, Naphtali, and Manasseh in Bashan.

63 To the Merarites were given by lot, according to their families, twelve cities out of the tribes of Reuben, Gad, and Zebulun.

64 And the Israelites gave to the Levites these cities with their pasture lands.

65 They gave by lot out of the tribes of Judah, Simeon, and Benjamin these cities whose names are mentioned.

66 Some of the families of the Kohathites had cities in the allotted territory out of the tribe of Ephraim.

67 And [the Ephraimites] gave to [the Levites] the city of refuge, Shechem in the hill country of Ephraim; also Gezer, [both] with their suburbs *and* pasture lands;

68 Jokmeam, Beth-horon,

69 Aijalon, and Gath-rimmon, with their suburbs *and* pasture lands;

70 And out of the half-tribe of Manasse [these cities] with their suburbs *and* pasture lands: Aner and Bileam, for the rest of the families of the sons of Kohath.

71 To the Gershomites were given out of the half-tribe of Manasseh, Golan in Bashan and Ashtaroth with their suburbs *and* pasture lands.

72 Out of the tribe of Issachar with their suburbs *and* pasture lands: Kedesh, Daberath,

73 Ramoth, and Anem.

74 Out of the tribe of Asher with their suburbs *and* pasture lands: Masha, Abdon,

75 Hukok, and Rehob.

76 And out of the tribe of Naphtali with their suburbs *and* pasture lands: Kedesh in Galilee, Hammon, and Kiriathaim.

77 To the rest of the Merarites were

given from the tribe of Zebulun, Rimmono and Tabor with their suburbs *and* pasture lands.

78 On the other side of Jordan, on the east side by Jericho the Levites were given out of the tribe of Reuben [these cities] with their suburbs *and* pasture lands: Bezer in the wilderness, Jahzah,

79 Kedemoth, and Mephaath;

80 Out of the tribe of Gad [these cities] with their suburbs *and* pasture lands: Ramoth in Gilead, Mahanaim,

81 Heshbon, and Jazer.

CHAPTER 7

THE sons of Issachar were Tola, Puah, Jashub, and Shimron, four.

2 The sons of Tola: Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam, Shemuel, heads of their fathers' houses, descendants of Tola; mighty men of valor in their generations; their number in David's days was 22,600.

3 The sons of Uzzi: Izrahiah. The sons of Izrahiah: Michael, Obadiah, Joel, Isshiah, five, all of them chief men.

4 And with them, by their generations, according to their fathers' houses, were units of the army for war, 36,000, for they had many wives and children [with them].

5 Their kinsmen from all the families of Issachar, mighty men of valor, registered by genealogies were in all 87,000.

6 The sons of Benjamin: Bela, Becher, and Jediel, three.

7 The sons of Bela: Ezbon, Uzzi, Uzziel, Jerimoth, and Iri, five, heads of the houses of their fathers, mighty men of valor; by their genealogies they numbered 22,034.

8 The sons of Becher: Zemirah, Jashash, Eliezer, Elieonai, Omri, Jeremoth, Abijah, Anathoth, and Alemeth, all sons of Becher.

9 The number of them by their genealogies by generations, as heads of their fathers' houses, mighty warriors, was 20,200.

10 The sons of Jediel: Bilhan. The sons of Bilhan: Jeush, Benjamin, Ehud,

Chenaanah, Zethan, Tarshish, and Ahishahar.

11 All these were the sons of Jediel, according to the heads of their fathers' houses, mighty men of valor, 17,200 able *and* fit for service in war.

12 Shuppim and Huppim were the sons of Ir, Hushim the son of Aher.

13 The sons of Naphtali: Jahziel, Guni, Jezer, and Shallum, whose [grandmother] was Bilhah.

14 The sons of Manasseh: Ashriel, whom his concubine the Aramitess bore; she bore Machir the father of Gilead.

15 And Machir took as wife the sister of Huppim and Shuppim; her name was Maacah; the name of a second [and later descendant; the first being Gilead], was Zelophehad; and Zelophehad had daughters [only]. [Num. 27:1-7.]

16 Maacah the wife of Machir bore a son; she called his name Peresh; the name of his brother was Sheres; his sons were Ulam and Rakem.

17 The sons of Ulam: Bedan. These were the sons of Gilead son of Machir, son of Manasseh.

18 His sister Hammolecheth bore Ishbod, Abiezer, and Mahlah.

19 The sons of Shemida were Ahian, Shechem, Likhi, and Aniam.

20 The sons of Ephraim: Shuthelah, Bered his son, Tahath [I] his son, Eleadah his son, Tahath [II] his son,

21 Zabad his son, and Shuthelah his son. [During Ephraim's lifetime, his sons] Ezer and Elead, were slain by men of Gath born in the land, who had come down to steal the cattle [of the Ephraimites, probably before the Israelites left Egypt].

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 Then his wife conceived and bore a son, and he called his name Beriah [meaning, in evil], because calamity had befallen his house.

24 [Beriah's] daughter was Sheerah, who built both lower and upper Beth-horon, and Uzzen-sheerah.

25 Rephah was his son, and Resheph [his son]; Resheph's son was Telah, Tahan his son,

26 Ladan his son, Ammihud his son, Elishama his son,

27 Nun his son, Joshua [Moses' successor] his son.

28 And their possessions and settlements were Bethel and its towns, and eastward Naaran, and westward Gezer, Shechem, and as far as Azzah (Gaza) with all their towns.

29 And along the borders of the Manassites, Beth-shean, Taanach, Megiddo, Dor, and all their towns. In these dwelt the sons of Joseph son of Israel.

30 The sons of Asher: Imnah, Ishvah, Ishvi, Beriah, and Serah their sister.

31 The sons of Beriah: Heber, and Malchiel, who was the father of Birzaith.

32 Heber was the father of Japhlet, Shomer, Hotham, and Shua their sister.

33 The sons of Japhlet: Pasach, Bimhal, and Ashvath. These are the sons of Japhlet.

34 The sons of Shemer (Shomer) his brother: Rohgah, Jehubbah, and Aram.

35 The sons of his brother Helem [Hotham]: Zophah, Imna, Shelesh, and Amal.

36 The sons of Zophah: Suah, Harnepher, Shual, Beri, Imrah,

37 Bezer, Hod, Shamma, Shilshah, Ithran, and Beera.

38 The sons of Jether: Jephunneh, Pispah, and Ara.

39 The sons of Ulla: Arah, Hanniel, and Riziah.

40 All these were offspring of Asher, heads of their fathers' houses, approved, mighty warriors, chief of the princes. Their number, enrolled by genealogies, for service in war, was 26,000 men.

CHAPTER 8

BENJAMIN was the father of Bela his first-born, Ashbel, second, Aharah third,

2 Nohah fourth, and Rapha fifth.

3 Bela's sons were, Addar, Gera, Abihud,

4 Abishua, Naaman, Ahoah, 5 Gera, Shephuphan, and Huram.

6 The sons of Ehud: these are the heads of the fathers' houses of the inhabitants of Geba; they were exiled to Manahath:

7 Naaman, Ahijah, and Gera, that is, Heglam, who was the father of Uzza and Ahihud.

8 Shahraraim had sons in the country of Moab, after he had [divorced and] sent away Hushim and Baara his wives.

9 And by Hodesh his [Moabitish] wife he was the father of Jobab, Zibia, Mesha, Malcam,

10 Jeuz, Sachia, and Mirmah. These were his sons, heads of fathers' houses.

11 By Hushim [divorced] he had had sons: Abitub and Elpaal.

12 The sons of Elpaal: Eber, Misham, and Shemed, who built Ono and Lod with its towns;

13 Also Beriah and Shema, who were heads of fathers' houses of the inhabitants of Aijalon, who put to flight the inhabitants of Gath;

14 And Ahio, Shashak, and Jeremoth.

15 The sons of Beriah: Zebadiah, Arad, Eder,

16 Michael, Ishpah, and Joha.

17 Zebadiah, Meshullam, Hizki, Heber,

18 Ishmerai, Izliah, and Jobab were the sons of Elpaal.

19 Jakim, Zichri, Zabdi,

20 Elienai, Zille-thai, Eliel,

21 Adaiah, Beraiah, and Shimrath were the sons of Shimei.

22 Ishpan, Eber, Eliel,

23 Abdon, Zichri, Hanan,

24 Hananiah, Elam, Anthothijah,

25 Iphdeiah, and Penuel were the sons of Shashak.

26 Shamsherai, Shehariah, Athaliah,

27 Ja-areshiah, Elijah, and Zichri were the sons of Jeroham.

28 These were heads of the fathers' houses, according to their generations, chief men. These dwelt in Jerusalem.

29 At Gibeon dwelt [Jeiel] the father

of Gibeon, whose wife's name was Maacah.

30 His first-born son was Abdon, then Zur, Kish, Baal, Nadab,

31 Gedor, Ahio, Zecher.

32 And Mikloth father of Shimeah. These dwelt together opposite their kinsmen in Jerusalem.

33 Ner was the father of Kish, and Kish of [King] Saul the father of Jonathan, Malchishua, Abinadab, and Eshbaal (Ishbosheth).

34 The son of Jonathan was Meribbaal (Mephibosheth), the father of Micah.

35 The sons of Micah: Pithon, Melech, Tarea, and Ahaz.

36 Ahaz was the father of Jehoaddah; and Jehoaddah of Alemeth, Azmaveth, and Zimri; Zimri was the father of Moza.

37 Moza was the father of Binea; Raphah was his son, Eleasah his son, Azel his son.

38 Azel had six sons: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these were the sons of Azel.

39 The sons of Eshek his brother: Ulam his first-born, Jehush second, Eliphelet third.

40 The sons of Ulam were mighty warriors, archers, with many sons and grandsons, 150. All these were Benjamites.

CHAPTER 9

SO all Israel was enrolled by genealogies; and they are written in the Book of the Kings of Israel. And Judah was carried away captive to Babylon for their unfaithfulness to God.

2 Now the first [of the returned exiles] to dwell again in their possessions in the cities of Israel were the priests, Levites, and the Nethinim [the temple servants].

3 In Jerusalem dwelt some of the people of Judah, Benjamin, Ephraim, and Manasseh:

4 Uthai the son of Ammihud, son of Omri, son of Imri, son of Bani, of the sons of Pharez the son of Judah.

5 Of the Shilonites: Asaiah the first-born, and his sons.

6 Of the sons of Zerah: Jeuel, and their kinsmen, 690.

7 Of the Benjamites: Sallu son of Meshullam, son of Hodaviah, son of Hassenuah,

8 Ibneiah son of Jeroham, Elah son of Uzzi, son of Michri, and Meshullam son of Shephatiah, son of Reuel, son of Ibnijah;

9 And their kinsmen according to their generations, 956. All these were heads of fathers' houses according to their fathers' houses.

10 Of the priests: Jedaiah, Jehoiarib, Jachin,

11 Azariah son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, the chief officer of God's house;

12 And Adaiah son of Jeroham, son of Pashhur, son of Malchijah, Massai son of Adiel, son of Jahzerah, son of Meshullam, son of Meshillemith, son of Immer;

13 And their kinsmen, heads of their fathers' houses, 1,760; very able men for the work of the service of the house of God.

14 Of the Levites: Shemaiah son of Hasshub, son of Azrikam, son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, Galal, and Mattaniah son of Mica, son of Zichri, son of Asaph;

16 Obadiah son of Shemaiah, son of Galal, son of Jeduthun, and Berechiah son of Asa, son of Elkanah, who dwell in the villages of the Netophathites [near Jerusalem].

17 The gatekeepers were: Shallum, Akkub, Talmon, Ahiman, and their kinsmen, Shallum being the chief,

18 Who hitherto were assigned to the king's east side gate. They were the gatekeepers of the camp of the Levites.

19 Shallum son of Kore, son of Ebiasaph, son of Korah, and his kinsmen of his father's house, the Korahites, were in charge of the work of the service,

keepers of the thresholds of the tent, as their fathers had been in charge of the camp of the Lord, keepers of the entrance.

20 Phinehas son of Eleazar was ruler over them in time past, and the Lord was with him.

21 Zechariah son of Meshelemiah was gatekeeper at the entrance of the tent of meeting.

22 All these chosen to be keepers at the thresholds were 212. These were enrolled by their genealogies in their villages [around Jerusalem], these men [whose grandfathers] David and Samuel the seer had established to their office of trust.

23 So they and their sons had oversight of the gates of the Lord's house, that is, the house of the tabernacle, by wards.

24 The gatekeepers were stationed on the four sides [of the house of the Lord], on the east, west, north, and south.

25 Their brethren in their villages were to come in every seven days to be with them.

26 For these Levites, the four chief gatekeepers, were in charge of the chambers and treasures of the house of God.

27 They lodged round about God's house, for the duty [of watching] was theirs, also the opening of the house every morning.

28 Some of them had charge of the serving utensils, being required to count them when they brought them in or took them out.

29 Some of them also were appointed over the furniture and over all the sacred utensils, also over the fine flour, wine, oil, frankincense, and spices.

30 Other sons of the priests prepared the ointment of spices.

31 Mattithiah, one of the Levites, the first-born of Shallum the Korahite, was responsible for the things baked in pans.

32 Of their Kohathite kinsmen, some were to prepare the showbread every Sabbath.

33 These are the singers, heads of the

fathers' houses of the Levites, dwelling in the temple chambers, free from other service, because on duty day and night.

34 These were heads of fathers' houses of the Levites, according to their generations, chief men, who lived in Jerusalem.

35 In Gibeon dwelt the father of Gibeon, Jeiel, whose wife's name was Maacah,

36 His first-born son Abdon, then Zur, Kish, Baal, Ner, Nadab,

37 Gedor, Ahio, Zechariah, and Mikloth.

38 Mikloth was the father of Shimeam. They also dwelt beside their brethren, opposite their kinsmen in Jerusalem.

39 Ner was the father of Kish, Kish of [King] Saul, Saul of Jonathan, Malchishua, Abinadab, and Eshbaal.

40 The son of Jonathan was Meribbaal [Mephibosheth]; Merib-baal was the father of Micah.

41 The sons of Micah: Pithon, Melech, Tahrea, and Ahaz.

42 Ahaz was the father of Jarah, and Jarah of Alemeth, Azmaveth, and Zimri; Zimri was the father of Moza;

43 Moza of Binea; Rephaiah was his son, Eleasah his son, Azel his son.

44 Azel had six sons: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan; these were the sons of Azel.

CHAPTER 10

NOW the Philistines fought against Israel; and the men of Israel fled from before them and fell slain on Mount Gilboa.

2 And the Philistines followed close after Saul and his sons *and* overtook them; and the Philistines slew Jonathan, Abinadab, and Malchishua, the sons of Saul.

3 And the battle raged about Saul, and the archers found and wounded him.

4 Then Saul said to his armor-bearer, Draw your sword, and thrust me through with it; lest these uncircumcised come and abuse *and* make sport of

me. But his armor-bearer would not, for he was terrified. So Saul took his own sword and fell on it.

5 When his armor-bearer saw that Saul was dead, he also fell on his sword and died.

6 So Saul died; he and his three sons and all his house died together.

7 And when all the men of Israel who were in the valley saw that the army fled and that Saul and his sons were dead, they forsook their cities and fled; and the Philistines came and dwelt in them.

8 Next day, when the Philistines came to strip the slain, they found Saul and his sons fallen on Mount Gilboa.

9 They stripped [Saul], and took his head and his armor, and sent [them] round about in Philistia to carry the news to their idols and to the people.

10 And they put [Saul's] armor in the house of their gods, and fastened his head in the temple of Dagon.

11 When all Jabesh-gilead heard all that the Philistines had done to Saul,

12 All the brave men arose, took away the bodies of Saul and his sons, brought them to Jabesh, and buried their bones under the oak in Jabesh; then fasted seven days. [I Sam. 31:12.]

13 So Saul died for his trespass against the Lord [in sparing Amalek], for his unfaithfulness in not keeping God's word, and also for consulting [a medium with] a spirit of the dead, to inquire pleadingly of it,

14 And inquired not so of the Lord [in earnest penitence]; therefore the Lord slew him, and turned the kingdom over to David son of Jesse. [I Sam. 28:6.]

CHAPTER 11

THEN [after the death of Ishbosheth, Saul's son, who ruled over eleven tribes of Israel for two troubled years after Saul's death], all Israel gathered at Hebron and said to David, Behold, we are your bone and your flesh. [II Sam. 2:8-10.]

2 In times past, even when Saul was king, it was you who led out and

brought in Israel; and the Lord your God said to you, You shall be shepherd of My people Israel, and you shall be prince *and* leader over [them].

3 So all the elders of Israel came to the king at Hebron; and David made a covenant with them there before the Lord, and they anointed [him] king over Israel, according to the word of the Lord by Samuel. [I Sam. 16:1, 12, 13.]

4 And David and all Israel went to Jerusalem, that is Jebus, where the Jebusites, the inhabitants of the land, were.

5 Then the Jebusites said to David, You shall not come in here! But David took the stronghold of Zion, that is, the city of David.

6 And David said, Whoever smites the Jebusites first shall be chief and commander. Joab the son of Zeruiah [David's half sister] went up first, so was made chief.

7 David dwelt in the stronghold; so it was called the city of David.

8 He built the city from Millo [a fortification] on around; and Joab repaired *and* revived the rest of the [old Jebusite] city.

9 And David became greater and greater, for the Lord of hosts was with him.

10 Now these are the chiefs of David's mighty men, who strongly supported him in his kingdom, together with all Israel, to make him king, according to the word of the Lord concerning Israel.

11 And this is the number [thirty, and list] of David's mighty men: Jashobeam, a Hachmonite, the chief of the thirty (captains). He lifted up his spear against 300 whom he slew at one time.

12 Next to him in rank was Eleazar son of Dodo, the Ahohite, of the three mighty men.

13 He was with David at Pas-dammim [where David had long before slain Goliath], and there the Philistines were gathered for battle, where was a plot of ground full of barley *or* lentils; and the men [of Israel] fled before the Philistines.

14 And Eleazar [one of the three]

stood in the midst of that plot and defended it, and slew the Philistines [until his hand was weary, and his hand cleaved to the sword]; and the Lord saved by a great victory *and* deliverance. [Cp. II Sam. 23:9, 10.]

15 Three of the thirty chief men went down to the rock to David, into the cave of Adullam; and the army of the Philistines was encamped in the valley of Rephaim.

16 David was then in the stronghold, and the Philistines' garrison was in Bethlehem.

17 And David longingly said, Oh, that someone would give me water to drink from the well of Bethlehem which is by the gate!

18 Then the three [mighty men] broke through the camp of the Philistines, and drew water out of the well of Bethlehem, which was by the gate, and brought it to David. But David would not drink it; he poured it out to the Lord,

19 And said, My God forbid that I should do this thing. Shall I drink the blood of these men that have put their lives in jeopardy? For at the risk of their lives they brought it. So he would not drink it. These things did these three mighty men.

20 Abishai brother of Joab was chief of the three; for he lifted up his spear against 300 *and* slew them, and was named among the three.

21 Of the three (in the second rank) he was more renowned than the two, and became their captain; however he attained not to the first three.

22 Benaiah the son of Jehoiada, whose father was a valiant man of Kabzeel, had done mighty deeds; he slew the two sons of Ariel of Moab; also he went down and slew a lion in a pit in time of snow.

23 He slew an Egyptian also, a man of great stature, five cubits tall. The Egyptian held a spear like a weaver's beam, and [Benaiah] went to him with a staff and plucked the spear out of the

Egyptian's hand, and slew him with the man's own spear.

24 These things did Benaiah son of Jehoiada, and won a name beside the three mighty men.

25 He was renowned among the thirty, but he did not attain to the rank of the first three. David put him over his guard *and* council.

26 Also the mighty men of the armies were Asahel brother of Joab, Elhanan son of Dodo of Bethlehem,

27 Shammoth of Harod, Helez the Pelonite,

28 Ira son of Ikkesh of Tekoa, Abiezer of Anathoth,

29 Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai of Netophah, Heled son of Baanah of Netophah,

31 Ithai son of Ribai of Gibeah of the Benjamites, Benaiah of Pirathon,

32 Hurai of the brooks of Gaash, Abiel the Arbathite,

33 Azmaveth of Baharum, Eliahba of Sha-albon,

34 The sons of Hashem the Gizonite, Jonathan son of Shagee the Hararite,

35 Ahiam son of Sachar the Hararite, Eliphal son of Ur,

36 Hopher the Mecherathite, Ahijah the Pelonite,

37 Hezro of Carmel, Naarai son of Ezbai,

38 Joel brother of Nathan, Mibhar son of Hagri,

39 Zelek the Ammonite, Naharai the Berothite, the armor-bearer of Joab son of Zeruiah [David's half sister],

40 Ira the Ithrite, Gareb the Ithrite, 41 Uriah the Hittite [Bathsheba's husband], Zabad son of Ahlai,

42 Adina son of Shiza, a leader of the Reubenites, and thirty heroes with him,

43 Hanan son of Maacah, and Josaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jeiel sons of Hotham the Aroerite,

45 Jedaiel son of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, Jeribai and

Joshaviah sons of Elnaam, Ithmah the Moabite,

47 Eliel, Obed, and Ja-asiel the Mezobaite.

CHAPTER 12

THESSE are they that came to David to Ziklag, while he yet concealed himself because of Saul the son of Kish; they were among the mighty men, his helpers in war.

2 They were bowmen, and could use the right hand or the left to sling stones or shoot arrows from the bow; they were of Saul's kinsmen of Benjamin.

3 The chief was Ahiezer, then Joash, sons of Shemaah of Gibeah; Jeziel and Pelet sons of Azmaveth; Beracah, and Jehu of Anathoth,

4 Ishmaiah of Gibeon, a mighty man among the thirty and a [leader] over them; Jeremiah, Jahaziel, Johanan, Jozabad of Gederah,

5 Eluzai, Jerimoth, Bealiah, Shemariah, Shephatiah the Haruphite,

6 Elkanah, Isshiah, Azarel, Joezer, and Jashobeam, the Korahites;

7 Joelah and Zebadiah sons of Jeroham of Gedor.

8 Of Gadites there went over to David to the stronghold in the wilderness men of might, men trained for war, who could handle shield and spear, whose faces were like the faces of lions, and who were swift as gazelles on the mountains:

9 Ezer chief. Obadiah second, Eliab third,

10 Mishmannah fourth, Jeremiah fifth,

11 Attai sixth, Eliel seventh,

12 Johanan eighth, Elzabad ninth,

13 Jeremiah tenth, Mach-bannai eleventh.

14 These Gadites were officers of the army. The lesser was equal to *and* over 100, and the greater equal to *and* over 1,000.

15 These are the men who went over Jordan in the first month, when it had overflowed all its banks, and put to

flight all those in the valleys, east and west.

16 There came some of the men of Benjamin and Judah to the stronghold to David.

17 David went out to meet them and said to them, If you have come peaceably to me to help me, my heart shall be knit to you; but if you have come to betray me to my adversaries, although there is no violence *or* wrong in my hands, the God of our fathers look upon and rebuke you.

18 Then the Spirit came upon Amasai, who was chief of the captains, and he said, Yours we are, David, and on your side, you son of Jesse! Peace, peace be to you, and peace be to your helpers, for your God helps you. Then David received them, and made them officers of his troops.

19 Some of the men of Manasseh deserted to David when he came with the Philistines for the battle against Saul. But [David's] men did not actually fight with them, for the lords of the Philistines upon advisement sent him away, saying, He will desert to his master Saul at the risk of our heads. [I Sam. 29:2-9.]

20 As David went to Ziklag, there deserted to him of Manasseh, Adnah, Jozabad, Jedaiel, Michael, Jozabad, Elihu, and Zillethai, chiefs of thousands in Manasseh.

21 They helped David against the band of raiders; for they were all mighty men of courage, and [all seven] became commanders in [his] army.

22 For at that time day by day men kept coming to David to help him, until there was a great army, like the army of God.

23 These are the numbers of the armed divisions who came to David at Hebron, to turn the kingdom of Saul to him, according to the word of the Lord.

24 Those of Judah who bore shield and spear were 6,800, armed for war.

25 Those of Simeon, mighty and brave warriors, 7,100.

26 Those of Levi, 4,600.

27 Jehoiada was the leader of the Aaronite [priests], and with him were 3,700,

28 And Zadok, a young man mighty in valor, and twenty-two captains from his own father's house.

29 Of the Benjamites, the kindred of [King] Saul, 3,000; hitherto the majority of them had kept their allegiance [to Saul] *and* the charge of the house of Saul.

30 Of the Ephraimites 20,800, mighty in valor, famous in their fathers' houses.

31 Of the half-tribe of Manasseh 18,000 who were mentioned by name to come and make David king.

32 And of Issachar men who had understanding of the times, to know what Israel ought to do, 200 chiefs, and all their kinsmen were under their command.

33 Of Zebulun 50,000 experienced troops, fitted out with all kinds of weapons *and* instruments of war, that could order and set the battle in array; not of double purpose *but* stable and trusty.

34 Of Naphtali 1,000 captains, and with them 37,000 [of the rank and file armed] with shield and spear.

35 Of Dan 28,600 that could set the battle in array.

36 Of Asher, able to go forth to battle, fit for active service, 40,000.

37 On the other [the east] side of the Jordan River, of Reuben, and Gad, and the half-tribe of Manasseh, 120,000 men armed with all the weapons *and* instruments of war.

38 All these being men of war arrayed in battle order, came with a perfect *and* sincere heart to Hebron, to make David king over all Israel; and all the rest also of Israel were of one mind to make David king.

39 And they were there with David for three days, eating and drinking; for their brethren had prepared for them.

40 Also those who were near them, from as far as Issachar, Zebulun and Naphtali, brought food on donkeys, camels, mules, and oxen; abundant sup-

plies of meal, cakes of figs, bunches of raisins, wine, oil, oxen and sheep; for there was joy in Israel.

CHAPTER 13

DAVID consulted the captains of thousands and hundreds, even with every leader.

2 And David said to all the assembly of Israel, If it seems good to you, and if it is of the Lord our God, let us send abroad everywhere to our brethren who are left in all the land of Israel, and with them to the priests and Levites in their cities that have suburbs *and* pasture lands, that they may gather together with us.

3 And let us bring again the ark of our God to us; for we did not seek it during the days of Saul.

4 And all the assembly agreed to do so, for the thing seemed right in the eyes of all the people.

5 So David gathered all Israel together from the Shihor, the brook of Egypt [that marked the southeast border of Palestine] to the entrance of Hemath, to bring the ark of God from Kiriath-jearim.

6 And David and all Israel went up to Baalah, that is, to Kiriath-jearim which belonged to Judah, to bring up from there the ark of God the Lord, which is called by the name of Him Who sits (enthroned) above the cherubim.

7 And they carried the ark of God on a new cart, and brought it out of the house of Abinadab; and Uzza and Ahio (his brother) drove the cart.

8 And David and all Israel merrily celebrated before God with all their might, with songs and lyres and harps and tambourines and cymbals and trumpets.

9 And when they came to the threshing floor of Chidon, Uzza put out his hand to steady the ark, for the oxen [that were drawing the cart] stumbled *and* were restive.

10 And the anger of the Lord was kindled against Uzza, and He smote

him, because he touched the ark, and there he died before God. [Num. 4:15.]

11 And David was offended because the Lord had broken forth upon Uzza; that place to this day is called Perez-uzza — the breaking forth upon Uzza.

12 And David was afraid of God that day; and he said, How can I bring the ark of God home to me?

13 So David did not bring the ark home to the city of David, but carried it aside into the house of Obed-edom the Gittite [a Levitical porter, born in Gath-rimmon]. [Cp. 15:24; Josh. 21:20, 24.]

14 And the ark of God remained with the family of Obed-edom in his house three months. And the Lord blessed the house of Obed-edom, and all that he had.

CHAPTER 14

AND Hiram King of Tyre sent messengers to David, and cedar timbers, with masons and carpenters to build him a house.

2 And David perceived that the Lord had established *and* confirmed him king over Israel, for his kingdom was exalted highly for His people Israel's sake.

3 And David took more wives to Jerusalem; and [he] became the father of more sons and daughters.

4 Now these are the names of the children whom he had in Jerusalem: Shammua, Shobab, Nathan, Solomon, 5 Ibhaz, Elishua, Elpelet,

6 Nogah, Nepheg, Japhia,

7 Elishama, Beeliada, and Eliphelet.

8 And when the Philistines heard that David was anointed king over all Israel, [they] all went up to seek David. And [he] heard of it and went out before them.

9 Now the Philistines had come and made a raid in the valley of Rephaim.

10 David asked God, Shall I go up against the Philistines? And will You deliver them into my hand? And the Lord said, Go up, and I will deliver them into your hand.

11 So [Israel] came up to Baal-pera-

zim, and David smote *the* [Philistines] there. Then David said, God has broken my enemies by my hand, like the bursting forth of waters; therefore they called the name of that place Baal-perazim (Lord of breaking through).

12 [The Philistines] left their gods there; David commanded and they were burned.

13 And the Philistines again made a raid in the valley.

14 And David inquired again of God; and God said to him, Do not go up after them; turn away from them, and come [around] upon them over opposite the mulberry trees.

15 And when you hear a sound of marching in the tops of the mulberry *or* balsam trees, then go out to battle; for God has gone out before you to smite the Philistine host.

16 So David did as God commanded him, and they smote the army of the Philistines from Gibeon even to Gezer.

17 And the fame of David went out into all lands, and the Lord brought the fear of him upon all nations.

CHAPTER 15

DAVID made him houses in the city of David, and he prepared a place for the ark of God, and pitched a tent for it.

2 Then David said, None should carry the ark of God but the Levites; for the Lord chose them to carry the ark of God and to minister to Him for ever.

3 And David assembled all Israel at Jerusalem, to bring up the ark of the Lord to its place, which he had prepared for it.

4 And David gathered together the sons of Aaron and the Levites:

5 Of the sons of Kohath, Uriel the chief, with 120 kinsmen.

6 Of the sons of Merari, Asaiah the chief, with 220 kinsmen.

7 Of the sons of Gershon, Joel the chief, with 130 kinsmen.

8 Of the sons of Elizaphan, Shemaiah the chief, with 200 kinsmen.

9 Of the sons of Hebron, Eliel the chief, with eighty kinsmen.

10 Of the sons of Uzziel, Amminadab the chief, with 112 kinsmen.

11 And David called for Zadok and Abiathar the priests, and for the Levites, Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab,

12 And said to them, You are the heads of the fathers' houses of the Levites; sanctify yourselves, both you and your brethren, that you may bring up the ark of the Lord, the God of Israel, to the place that I have prepared for it.

13 For because you bore it not [as God directed] at the first, the Lord our God broke forth upon us, because we did not seek Him in the way He ordained. [Num. 1:50; I Chron. 13:7-10.]

14 So the priests and the Levites sanctified themselves to bring up the ark of the Lord, the God of Israel.

15 The Levites carried the ark of God on their shoulders with the poles, as Moses commanded by the word of the Lord.

16 David told the chief Levites to appoint their brethren the singers with instruments of music, harps, lyres and cymbals, to play loudly and lift up their voices with joy.

17 So the Levites appointed Heman son of Joel, and of his brethren, Asaph son of Berechiah; and of the sons of Merari, their brethren, Ethan son of Kushaiah;

18 And with them their brethren of the second class, Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu and Mikneiah, also the gatekeepers, Obed-edom and Jeiel.

19 So the singers, Heman, Asaph, and Ethan, were appointed to sound bronze cymbals;

20 Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, were to play harps [resembling guitars] set to Alamothe [probably the treble voice].

21 Mattithiah, Eliphelehu, Mikneiah, Obed-edom, Jeiel, and Azaziah were to lead with lyres set to Sheminith [the bass voice].

22 Chenaniah, leader of the Levites in singing, was put in charge of carrying the ark and lifting up song. He instructed about these matters, because he was skilled and able.

23 Berechiah and Elkanah were gatekeepers for the ark.

24 Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, were to blow the trumpets before the ark of God; and Obed-edom and Jehiah (Jeiel) were also gatekeepers for the ark.

25 So David, the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy.

26 And when God helped the Levites who carried the ark of the covenant of the Lord [with a safe start], they offered seven bulls and seven rams.

27 David was clothed with a robe of fine linen, as were the Levites who bore the ark, and the singers, and Chenaniah, director of the music of the singers. David also wore an ephod [a priestly upper garment] of linen.

28 Thus all Israel brought up the ark of the covenant of the Lord with shouting, sound of the cornet, trumpets, and cymbals, sounding aloud with harps and lyres.

29 As the ark of the covenant of the Lord came to the city of David, Michal [David's wife], daughter of Saul, from a window saw King David leaping as in sport, and she despised him in her heart.

CHAPTER 16

SO they brought the ark of God, and set it in the midst of the tent which David had pitched for it; and they offered burnt offerings and peace offerings before God.

2 And when David had finished offering the burnt offerings and the peace

offerings, he blessed the people in the name of the Lord.

3 And he distributed to every one of Israel, both man and woman, to every one a loaf of bread, a portion of meat, and a cake of raisins.

4 He appointed Levites to minister before the ark of the Lord, and to celebrate (by calling to mind), thanking and praising the Lord, the God of Israel;

5 Asaph was the chief, next to him Zechariah, Jeiel (Jaaziel), Shemiramoth, Jehiel, Mattithiah, Eliab, and Benaiah, Obed-edom and Jeiel, who were to play harps and lyres; Asaph was to sound the cymbals;

6 Benaiah and Jahaziel the priests were to blow trumpets continually before the ark of the covenant of God.

7 Then on that day David first entrusted to Asaph and his brethren the singing of thanks to the Lord — as their chief task.

8 O give thanks to the Lord; call on His name; make known His doings among the peoples!

9 Sing to Him, sing praises to Him; meditate *and* talk of all His wondrous works *and* devoutly praise them!

10 Glory in His holy name; let the heart of those rejoice who seek the Lord!

11 Seek the Lord and His strength, yearn for *and* seek His face *and* to be in His presence continually!

12 (Earnestly) remember the marvelous deeds which He has done, His miracles, and the judgments He uttered [as in Egypt],

13 O you offspring of [Abraham and] of Israel His servants, you children of Jacob, His chosen ones!

14 He is the Lord our God; His judgments are in all the earth.

15 Be mindful of His covenant forever, the promise which He commanded *and* established to a thousand generations,

16 Of the covenant which He made with Abraham, and of His sworn promise to Isaac;

17 He confirmed it as a statute to

Jacob, and to Israel for an everlasting covenant, [Gen. 35:11, 12.]

18 Saying, To you I will give the land of Canaan, the measured portion of your possession *and* inheritance.

19 When they were but few, even a very few, and only temporary residents *and* strangers in it.

20 When they went from nation to nation, and from one kingdom to another people,

21 He allowed no man to do them wrong; yes, He reproved kings for their sakes, [Gen. 12:17; 20:3; Exod. 7: 15-18.]

22 Saying, Touch not My anointed, and do My prophets no harm. [Gen. 20:7.]

23 Sing to the Lord, all the earth; show forth from day to day His salvation.

24 Declare His glory among the nations, His marvelous works among all peoples.

25 For great is the Lord, and greatly to be praised; He also is to be (reverently) feared above all so-called gods.

26 For all the gods of the people are [lifeless] idols, but the Lord made the heavens.

27 Honor and majesty are [found] in His presence; strength and joy are [found] in His sanctuary.

28 Ascribe to the Lord, you families of the people, ascribe to the Lord glory and strength.

29 Ascribe to the Lord the glory due His name; bring an offering, and come before Him; worship the Lord in the beauty of holiness *and* in holy array.

30 Tremble *and* reverently fear before Him, all the earth's peoples; the world also shall be established so it cannot be moved.

31 Let the heavens be glad, and let the earth rejoice, and let men say among the nations, The Lord reigns!

32 Let the sea roar, and all the things that fill it; let the fields rejoice, and all that is in them.

33 Then shall the trees of the wood

sing out for joy before the Lord, for He comes to judge *and* govern the earth.

34 O give thanks to the Lord, for He is good; for His mercy *and* loving-kindness endure for ever!

35 And say, Save us, O God of our salvation; gather us together, and deliver us from the nations, that we may give thanks to Your holy name, and glory in Your praise.

36 Blessed be the Lord, the God of Israel for ever and ever! And all the people said, Amen! and praised the Lord.

37 So David left Asaph and his brethren before the ark of the covenant of the Lord to minister before the ark continually, as each day's work required,

38 And Obed-edom with [his] sixty-eight kinsmen. Also Obed-edom son of Jeduthun, and Hosah were to be gatekeepers.

39 And David left Zadok the priest and his brethren the priests before the tabernacle of the Lord in the high place that was at Gibeon,

40 To offer burnt offerings to the Lord upon the altar of burnt offering continually morning and evening, and to do all that is written in the law of the Lord which He commanded Israel;

41 With them were Heman and Jeduthun, and the rest who were chosen and expressly named to give thanks to the Lord, for His mercy *and* loving-kindness endure for ever.

42 With them were Heman and Jeduthun with trumpets and cymbals for those who should sound aloud, and instruments for accompanying the songs of God. And the sons of Jeduthun were to be at the gate.

43 Then all the people departed each man to his house, and David returned home to bless his household.

CHAPTER 17

AS David sat in his house he said to Nathan the prophet, Lo, I dwell in a house of cedars, but the ark of the

covenant of the Lord remains under tent curtains.

2 Then Nathan said to David, Do all that is in your heart; for God is with you.

3 And that same night the word of God came to Nathan, saying,

4 Go and tell David My servant, Thus says the Lord, You shall not build Me a house to dwell in,

5 For I have not dwelt in a house since the day that I brought up Israel from Egypt until this day; but I have gone from tent to tent, and from one tabernacle to another.

6 Wherever I have walked with all Israel, did I say a word to any of the judges of Israel, whom I commanded to feed My people, saying, Why have you not built Me a house of cedar?

7 Now therefore thus shall you say to My servant David, Thus says the Lord of hosts, I took you from the sheepfold, from following the sheep, that you should be prince over My people Israel.

8 And I have been with you wherever you have gone, and I have cut off all your enemies from before you, and I will make you a name like the name of the great ones of the earth.

9 Also I will appoint a place for My people Israel, and will plant them, that they may dwell in their own place and be moved no more; neither shall the children of wickedness waste them any more, as at the first,

10 Since the time that I commanded judges to be over My people Israel. Moreover I will subdue all your enemies. Furthermore I foretell to you that the Lord will build you a house — a blessed posterity.

11 And it shall come to pass, when your days are fulfilled to go to be with your fathers, I will raise up your offspring after you, one of your own sons, and I will establish his kingdom.

12 He shall build Me a house, and I will establish his throne for ever. [Cp. I Chron. 28:7.]

13 I will be his father, and he shall be My son: and I will not take My mercy

and steadfast love away from him, as I took it from him [King Saul] who was before you. [Heb. 1:5, 6.]

14 But I will settle ^bHim in My house and in My kingdom for ever; and His throne shall be established for evermore. [Isa. 9:7.]

15 According to all these words, and according to all this vision, so Nathan spoke to David.

16 And David the king went in and sat before the Lord, and said, Who am I, O Lord God, and what is my house *and* family that You have brought me up to this?

17 And yet this was a small thing in Your eyes, O God; for You have spoken of Your servant's house for a great while to come, and have regarded me according to the estate of a man of high degree, O Lord God!

18 What more can David say to You for thus honoring Your servant? For You know Your servant.

19 O Lord, for Your servant's sake, and in accord with Your own heart You have wrought all this greatness, to make known all these great things.

20 O Lord, there is none like You, nor is there any God beside You, according to all that our ears have heard.

21 And what nation on the earth is like Your people Israel, whom God went to redeem to Himself for a people, making Yourself a name by great and terrible things, by driving out nations from before Your people whom You redeemed out of Egypt?

22 You made Your people Israel Your own forever, and You, Lord, became their God.

23 Therefore now, Lord, let the word which You have spoken concerning Your servant and his house be established for ever, and do as You have said.

24 Let it be established, and let Your

name [and the character that name denotes] be magnified for ever, saying, The Lord of hosts, the God of Israel, is Israel's God; and the house of David Your servant will be established before You.

25 For You, O my God, have told Your servant that You will build him a house (a blessed posterity); therefore Your servant has found courage *and* confidence to pray before You.

26 And now, Lord, You are God, and have promised this good thing to Your servant;

27 Therefore may it please You to bless the house (posterity) of Your servant that it may continue before You for ever; for what You bless, O Lord, is blessed for ever.

CHAPTER 18

AFTER this David smote and subdued the Philistines, and took Gath and its villages out of the hand of the Philistines.

2 He smote Moab, and the Moabites became David's servants and brought tribute.

3 Also David defeated Hadadezer king of Zobah toward Hamath, as he went to establish his dominion by the river Euphrates.

4 David took from him 1,000 chariots, 7,000 horsemen, and 20,000 foot soldiers. David also hamstrung all the chariot horses, but reserved enough for 100 chariots.

5 When the Syrians of Damascus came to help Hadadezer king of Zobah, David slew of the Syrians 22,000 men.

6 Then David put garrisons in Syria, [whose capital was] Damascus; the Syrians became David's servants and brought tribute. Thus the Lord preserved *and* gave victory to David wherever he went.

b) The "house" or "kingdom of God," in which this preservation or confirming of the seed of David is to take place, is first the Old Testament theocracy [government of a state by the immediate direction of God], then the Messianic kingdom of the new covenant. The text of II Samuel 7:16 differs: "and thy house and thy kingdom shall endure forever before thee, and thy throne shall be established for ever." The sense of both is Messianic [though the writer in earlier verses definitely referred not to Christ, but to Solomon. Cp. verses 11 to 13 and II Samuel 7:13, 14] (adapted from *Lange's Commentary*). "The reference in this prophecy looks beyond Solomon to Him of whom the greatest princes of the house of David were but imperfect types" (*Ellicott's Commentary*).

7 David took the shields of gold that were carried by the servants of Hadadezer, and brought them to Jerusalem.

8 Likewise from Tibhath, and from Cun, cities of Hadadezer, David brought very much bronze, with which Solomon later made the bronze laver, the pillars, and the vessels of bronze.

9 When Tou king of Hamath heard how David had defeated all the host of Hadadezer king of Zobah,

10 He sent Hadoram his son to King David, to salute him and to congratulate him because he had fought and defeated Hadadezer, for Hadadezer had had wars with Tou; and Hadoram brought with him all manner of vessels of gold, silver, and bronze.

11 King David dedicated them also to the Lord, with the silver and the gold he brought from all these nations: Edom, Moab, the Ammonites, the Philistines, and the Amalekites.

12 Also Abishai son of Zeruiah slew 18,000 of the Edomites in the Valley of Salt.

13 He put garrisons in Edom, and all the Edomites became David's servants. Thus the Lord preserved *and* gave victory to David wherever he went.

14 So David reigned over all Israel, and executed judgment and justice among all his people.

15 Joab son of Zeruiah [David's half sister] was over the army; and Jehoshaphat son of Ahilud, recorder.

16 Zadok son of Ahitub and Abimelech son of Abiathar were the priests, and Shavsha was secretary [of state].

17 Benaiah son of Jehoiada was over [David's bodyguard] the Cherethites and the Pelethites; and David's sons were chiefs next to the king.

CHAPTER 19

AFTER this, Nahash king of the Ammonites died, and his son reigned in his stead.

2 David said, I will show kindness to Hanun son of Nahash, because his father showed kindness to me. And

David sent messengers to comfort him concerning his father's death. So the servants of David came into the land of the Ammonites to comfort Hanun.

3 But the princes of the Ammonites said to Hanun, Do you think that David has sent comforters to you because he honors your father? Have his servants not come to you to search, to overthrow, and to spy out the land?

4 Therefore Hanun took David's servants, shaved them, cut off their garments in the middle near their buttocks, and sent them away.

5 When David was told how the men were served, he sent to meet them; for *they* were greatly shamed *and* embarrassed. The king said, Stay in Jericho until your beards are grown, then return.

6 When the Ammonites saw that they had made themselves hateful to David, Hanun and [his people] sent 1,000 talents of silver to hire chariots and horsemen from Mesopotamia, and Aram-maacah, and Zobah.

7 So they hired 32,000 chariots, and the king of Maacah and his troops, who came and pitched before Medeba. And the Ammonites gathered from their cities, and came to battle.

8 When David heard of it, he sent Joab, and all the army of mighty men.

9 And the Ammonites came out and lined up in battle array before the entrance of the city [Medeba], and the kings who had come were by themselves in the open country.

10 When Joab saw that the battle was set against him before and behind, he chose from all the choice men of Israel, and put them in array against the Syrians.

11 The rest of the soldiers he delivered to Abishai his brother, and they were arrayed against the Ammonites.

12 And he said, If the Syrians are too strong for me, then you help me; but if the Ammonites are too strong for you, I will help you.

13 Be of good courage, and let us behave ourselves courageously for our

people, and for the cities of our God; and may the Lord do what is good in His sight.

14 So Joab and the people who were with him drew near before the Syrians for battle; and they fled before him.

15 And when the Ammonites saw that the Syrians fled, they likewise fled before Abishai, Joab's brother, and entered into the city [Medeba]. Then Joab came to Jerusalem.

16 When the Syrians saw that they were defeated by Israel, they sent messengers and drew forth the Syrians who were beyond the Euphrates River, with Shophach the commander of the army of Hadadezer at their head.

17 It was told David, and he gathered all Israel, and crossed Jordan, and drew up his army against them. So when David set the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel, and David slew of the Syrians 7,000 men in chariots and 40,000 foot soldiers, and killed Shophach the commander of the army.

19 When the servants of Hadadezer saw that they were defeated before Israel, they made peace with David and became subject to him; nor would the Syrians longer help the Ammonites.

CHAPTER 20

AFTER the end of the year, when kings go out to battle, Joab led forth the army, and devastated the land of the Ammonites, and came and besieged Rabbah. But David tarried at Jerusalem. Joab smote Rabbah, and overthrew it.

2 David took their king's crown from off his head, and found it weighed a talent of gold, and precious stones were in it. It was set upon David's head. He brought also very much spoil out of the city of Rabbah.

3 He brought out the people in it, and set them at cutting with saws, iron wedges, and axes. So David dealt with all the Ammonite cities. And David and

all the army returned to Jerusalem.

4 After this there arose war at Gezer with the Philistines; then Sibbecai the Hushathite slew Sippai, of the sons of the giant; and they were subdued.

5 There was war again with the Philistines; and Elhanan son of Jair slew Lahmi brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

6 And again there was war at Gath, where was a man of great stature, who had twenty-four fingers and toes, six on each hand and each foot. He also was born to the giant.

7 And when he reproached *and* defied Israel, Jonathan son of Shimea, David's brother, slew him.

8 These were born to the giant [clan] in Gath, and they fell by the hand of David and his servants.

CHAPTER 21

SATAN (an adversary) stood up against Israel, and stirred up David to number Israel.

2 David said to Joab and the rulers of the people, Go, number Israel from Beer-sheba to Dan; and bring me the total, that I may know it.

3 And Joab answered, The Lord multiply His people a hundred times! But, my lord the king, are they not all my lord's servants? Why then does my lord require this? Why will he bring guilt upon Israel?

4 But the king's word prevailed against Joab. So Joab departed, and went throughout all Israel, and came to Jerusalem.

5 Joab gave the total number of the people to David. And all of Israel were 1,100,000 who drew the sword, and of Judah 470,000 who drew the sword.

6 But Levi and Benjamin he did not include among them, for the king's order was detestable to Joab.

7 And God was displeased with this [reliance on human resources], and He smote Israel.

8 And David said to God, I have

sinned greatly, because I have done this thing. But now, I beseech You, take away the hateful wickedness of Your servant; for I have done very foolishly.

9 And the Lord said to Gad, David's seer,

10 Go and tell David, Thus says the Lord, I offer you three things; choose one of them, that I may do it to you.

11 So Gad came to David, and said to him, Thus says the Lord, Take which you will:

12 Either three years' famine, or three months of devastation before your foes, while the sword of your enemies overtakes you; or else three days of the sword of the Lord and pestilence in the land, and the Angel of the Lord destroying throughout all the borders of Israel. Now therefore consider what answer I shall return to Him Who sent me.

13 And David said to Gad, I am in great *and* distressing perplexity; let me fall, I pray, into the hand of the Lord, for very great *and* many are His mercies; but let me not fall into the hand of man.

14 So the Lord sent a pestilence upon Israel; and there fell of Israel 70,000 men.

15 God sent an angel to Jerusalem to destroy it; and as he was destroying, the Lord beheld, and He regretted *and* relented of the evil, and said to the destroying angel, It is enough, now stay your hand. And the Angel of the Lord stood by the threshing floor of Ornan the Jebusite.

16 David lifted up his eyes, and saw the Angel of the Lord standing between earth and the heavens, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders, clothed in sackcloth, fell upon their faces.

17 And David said to God, Is it not I who commanded the people to be numbered? I it is who has sinned and done evil indeed; but as for these sheep, what have they done? Let Your hand, I pray You, O Lord my God, be on me, and on my father's house; but not on

Your people, that they should be plagued.

18 Then the Angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar to the Lord in the threshing floor of Ornan the Jebusite.

19 So David went up at Gad's word, which he spoke in the name of the Lord.

20 Now Ornan was threshing wheat, and he turned back and saw the Angel; and his four sons hid themselves.

21 And as David came to Ornan, Ornan looked and saw him, and went out from the threshing floor and bowed himself to David with his face to the ground.

22 Then David said to Ornan, Grant me the site of this threshing floor, that I may build an altar on it to the Lord. You shall charge me the full price for it, that the plague may be averted from the people.

23 Ornan said to David, Take it, and let my lord the king do what is good in his eyes. I give you the oxen also for burnt offerings, and the threshing sledges for wood, and the wheat for the meal offering. I give it all.

24 And King David said to Ornan, No, but I will pay the full price; I will not take what is yours for the Lord, nor offer burnt offerings which cost me nothing.

25 So David gave to Ornan for the site 600 shekels of gold by weight.

26 And David built there an altar to the Lord, and offered burnt offerings and peace offerings, and called upon the Lord; and He answered him by fire from Heaven upon the altar of burnt offering.

27 Then the Lord commanded the [avenging] angel, and he put his sword back into its sheath.

28 When David saw that the Lord had answered him at the threshing floor of Ornan the Jebusite, he sacrificed there.

29 For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of burnt offering were at

that time in the high place at Gibeon.

30 But David could not go before it to inquire of God; for he was afraid of the sword of the Angel of the Lord.

CHAPTER 22

THEN David said, Here shall be the house of the Lord God and here the altar of the burnt offering for Israel.

2 David commanded to gather together the strangers who were in the land of Israel, and he set stonemasons to hew out stones to build the house of God.

3 David prepared iron in abundance for nails for the doors of the gates and for the couplings, and bronze in abundance without weighing,

4 Also cedar trees without number; for the Sidonians and they of Tyre brought much cedar timber to David.

5 David said, Solomon my son is young and inexperienced, and the house that is to be built for the Lord must be exceedingly magnificent, of fame and glory throughout all lands; I will therefore make preparation for it. So David prepared abundantly before his death.

6 Then he called for Solomon his son, and charged him to build a house for the Lord God of Israel.

7 David said to Solomon, My son, it was in my heart to build a house to the name *and* [for the symbol of] the presence of the Lord my God.

8 But the word of the Lord came to me, saying, You have shed much blood and have waged great wars; you shall not build a house to My name, because you have shed much blood on the earth in My sight.

9 Behold, a son shall be born to you who shall be a man of peace. I will give him rest from all his enemies round about; for his name shall be Solomon (peaceable), and I will give peace and quiet to Israel in his days. [II Sam. 12:24, 25.]

10 He shall build a house for My name *and* [the symbol of My] presence. He shall be My son, and I will be his

father, and I will establish his royal throne over Israel for ever.

11 Now, my son, the Lord be with and prosper you in building the house of the Lord your God as He has spoken concerning you.

12 Only the Lord give you wisdom and understanding, as you are put in charge of Israel, that you may keep the law of the Lord your God.

13 Then you will prosper, if you are careful to keep *and* fulfill the statutes and ordinances with which the Lord charged Moses concerning Israel. Be strong and of good courage; dread not *and* fear not; be not dismayed.

14 In my affliction *and* trouble I have provided 100,000 talents of gold, 1,000,000 talents of silver, and bronze and iron without weighing. I have also provided timber and stone; you must add to them.

15 You have workmen in abundance: hewers, workers of stone and timber, and all kinds of craftsmen without number, skillful in doing every kind of work.

16 With gold, silver, bronze, and iron. So arise and be doing, and the Lord be with you!

17 David also commanded all the princes of Israel to help Solomon his son, saying,

18 Is not the Lord your God with you? And has He not given you peace on every side? For He has given the inhabitants of the land into my hand; and the land is subdued before the Lord and His people.

19 Now set your mind and heart to seek — inquire of and require as your vital necessity — the Lord your God. Arise and build the sanctuary of the Lord God, so that the ark of the covenant of the Lord and the holy vessels of God may be brought into the house built to the name *and* renown of the Lord.

CHAPTER 23

WHEN David was old and full of days, he made Solomon his son king over Israel.

2 David assembled all the leaders of Israel, with the priests and Levites.

3 The Levites thirty years old and upward numbered, man by man, 38,000.

4 Of whom 24,000 were to oversee the work of the house of the Lord, and 6,000 were to be officers and judges,

5 And, said David, 4,000 shall be gatekeepers, and 4,000 are to praise the Lord with the instruments which I made for praise.

6 And David organized them in sections according to the sons of Levi: Gershon, Kohath, and Merari.

7 Of the Gershonites: Ladan [Libni], and Shimei.

8 The sons of Ladan: Jehiel the chief, Zetham, and Joel, three.

9 The sons of Shimei: Shelomoth, Haziel, and Haran, three. These were the heads of the fathers' houses of Ladan.

10 And the sons of Shimei: Jahath, Zina [Zizah], Jeush, and Beriah. Of these four sons of Shimei,

11 Jahath was chief, and Zizah second; but Jeush and Beriah had not many sons [not enough for a father's house or clan], so they were counted together as one father's house.

12 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of Amram: Aaron and Moses. Aaron was set apart to sanctify him as most holy, *and* to consecrate the most holy things, that he and his sons forever might burn incense before the Lord, minister to Him, and bless in His name [and the character which that name denotes] for ever.

14 But the sons of Moses the man of God were named among the tribe of Levi.

15 The sons of Moses: Gershom and Eliezer.

16 The sons of Gershom, Shebuel the chief.

17 The sons of Eliezer: Rehabiah the chief. Eliezer had no other sons, but Rehabiah's sons were very many.

18 The sons of Izhar: Shelomith the chief.

19 The sons of Hebron: Jeriah first, Amariah second, Jahaziel third, and Jekameam fourth.

20 The sons of Uzziel: Micah first, and Isshiah second.

21 The sons of Merari: Mahli and Mushi. The sons of Mahli: Eleazar and Kish.

22 Eleazar died, and had no sons, but daughters only, and their kinsmen, sons of Kish, took them as wives.

23 The sons of Mushi: Mahli, Eder, and Jeremoth, three.

24 These were the Levites by their fathers' houses, the heads of fathers' houses of those registered according to the number of names of the individuals who were the servants of the house of the Lord, from twenty years old and upward.

25 For David said, The Lord, the God of Israel has given peace *and* rest to His people; and He dwells in Jerusalem for ever.

26 So the Levites no more have need to carry the tabernacle and all its vessels for its service;

27 For by the last words *and* acts of David these were the number of the Levites from twenty years old and above,

28 But their duty should be to wait on (the priests) the sons of Aaron in the service of the house of the Lord, caring for the courts, the chambers, the cleansing of all holy things, and any work of the service of God's house;

29 For the showbread also, and for the fine flour for a cereal offering, whether of unleavened wafers, or of

c) The reader may be tempted to consider these figures absurdly high, if he does not get the whole picture. Note these features of it: (1) The Levites were divided into twenty-four rotating divisions. (2) One thousand workers on duty at one time for Solomon's temple, considering the many purposes and cost of the building, its ornate ritual, and the scale of the work, is not unreasonable according to authorities. (3) In the primitive simplicity of the wilderness, the worshiper killed the animal he brought for an offering, skinned, cut it in pieces, and washed the entrails and legs. But now all these services were the duty of the Levites or Nethinim (servants of the temple), also the number of worshipers had greatly increased.

what is baked on the griddle, or soaked [in oil], and for all measuring of amount and size [as the law of Moses required];

30 To stand every morning to thank and praise the Lord, and likewise at evening;

31 To assist in offering all burnt sacrifices to the Lord on sabbaths, new moons, and set feast days by number according to the ordinance concerning them, continually before the Lord.

32 So they shall keep charge of the tent of meeting and the holy place and shall attend the sons of Aaron their kinsmen for the service of the house of the Lord.

CHAPTER 24

THE courses *or* divisions of the priests, the sons of Aaron, were these. The sons of Aaron: Nadab and Abihu, Eleazar and Ithamar.

2 But Nadab and Abihu died before their father, and had no children; therefore Eleazar and Ithamar executed the priest's office.

3 And David with Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, divided *and* distributed them according to their assigned duties.

4 Since there were more chief men found among the sons of Eleazar [because of the misfortunes of Eli, and Saul's slaughter of the priests at Nob] than among the sons of Ithamar, they were divided thus: sixteen heads of fathers' houses of the sons of Eleazar and eight of the sons of Ithamar according to their fathers' houses.

5 Thus were they divided by lot, one group with the other, for there were chiefs of the sanctuary, and chiefs of God [high priests], drawn both from the sons of Eleazar and from the sons of Ithamar.

6 Shemaiah the scribe, son of Nehanel, a Levite, recorded them in the presence of the king, the princes, Zadok the priest, Ahimelech son of Abiathar [the priest who escaped being killed at Nob by Saul and fled to David], and the

heads of the fathers' houses of the priests and Levites; one father's house being taken alternately for Eleazar and one for Ithamar.

7 The lots fell, first one to Jehoiarib; second to Jedaiah,

8 Third to Harim, fourth to Se-orim,

9 Fifth to Malchijah, sixth to Mijamin,

10 Seventh to Hakkoz, eighth to Abijah,

11 Ninth to Jeshua, tenth to Shecaniah,

12 Eleventh to Eliashib, twelfth to Jakim,

13 Thirteenth to Huppah, fourteenth to Jeshebe-ab,

14 Fifteenth to Bilgah, sixteenth to Immer,

15 Seventeenth to Hezir, eighteenth to Happizez,

16 Nineteenth to Pethahiah, twentieth to Jchezkel,

17 Twenty-first to Jachin, twenty-second to Gamul,

18 Twenty-third to Delaiah, twenty-fourth to Maaziah.

19 This was their order for coming on duty to serve in the house of the Lord, according to the procedure ordered for them by their [forefather] Aaron, as the Lord God of Israel had commanded him.

20 The rest of the sons of Levi: of the sons of Amram, Shuba-el; of the sons of Shuba-el, Jehdeiah.

21 Of Rehabiah: of the sons of Rehabiah, Isshiah the chief.

22 Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath.

23 The sons of Hebron: Jeriah first, Amariah second, Jahaziel third, Jekameam fourth.

24 The sons of Uzziel, Micah; of the sons of Micah, Shamir.

25 The brother of Micah, Isshiah; of the sons of Isshiah, Zechariah.

26 The sons of Merari: Mahli and Mushi. The sons of Jaaziah: Beno.

27 The sons of Merari by Jaaziah: Beno, Shoham, Zaccur, and Ibri.

28 Of Mahli: Eleazar, who had no sons.

29 Of Kish, the sons of Kish: Jeremiah.

30 The sons of Mushi: Mahli, Eder, and Jerimoth. These were the sons of the Levites according to their fathers' houses.

31 These likewise cast lots as did their kinsmen the sons of Aaron in the presence of David the king, Zadok, Ahimelech, and the heads of the fathers' houses of the priests and Levites; the head of each father's house and his younger brother alike.

CHAPTER 25

ALSO David and the chiefs of the host [of the Lord] separated to the [temple] service some of the sons of Asaph, Heman, and Jeduthun, who should prophesy — being inspired — with lyres, harps, and cymbals. The list of the musicians according to their service was:

2 Of the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah, the sons of Asaph under the direction of Asaph, who prophesied — witnessed and testified under divine inspiration — in keeping with the king's order.

3 Of the sons of Jeduthun: Gedaliah, Zeri, Jeshaiiah, Shimei, Hashabiah, and Mattithiah, six, under direction of their father Jeduthun, who witnessed *and* prophesied under divine inspiration with the lyre in thanksgiving and praise to the Lord.

4 Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazi-oth.

5 All these were the sons of Heman the king's seer [his mediator] in the words *and* things of God to exalt Him; for God gave to Heman fourteen sons and three daughters, [Ps. 68:25.]

6 All of whom were [in the choir] under the direction of their father for song in the house of the Lord, with

cymbals, harps, and lyres, for the service of the house of God. Asaph, Jeduthun, and Heman were under the order of the king.

7 So the number of them [who led the remainder of the 4,000], with their kinsmen who were specially trained in songs to the Lord, all who were talented singers, was 288. [Cp. 23:5.]

8 [The musicians] cast lots for their duties, small and great, teacher and scholar alike.

9 The first lot fell for Asaph to Joseph; the second to Gedaliah, to him, his brethren and his sons, twelve;

10 The third to Zaccur, his sons and his brethren, twelve;

11 The fourth to Izri, his sons and his brethren, twelve;

12 The fifth to Nethaniah, his sons and his brethren, twelve;

13 The sixth to Bukkiah, his sons and his brethren, twelve;

14 The seventh to Jesharelah, his sons and his brethren, twelve;

15 The eighth to Jeshaiiah, his sons and his brethren, twelve;

16 The ninth to Mattaniah, his sons and his brethren, twelve;

17 The tenth to Shimei, his sons and his brethren, twelve;

18 The eleventh to Azarel, his sons and his brethren, twelve;

19 The twelfth to Hashabiah, his sons and his brethren, twelve;

20 The thirteenth to Shuba-el, his sons and his brethren, twelve;

21 The fourteenth to Mattithiah, his sons and his brethren, twelve;

22 The fifteenth to Jeremoth, his sons and his brethren, twelve;

23 The sixteenth to Hananiah, his sons and his brethren, twelve;

24 The seventeenth of Joshbekashah, his sons and his brethren, twelve;

25 The eighteenth to Hanani, his sons and his brethren, twelve;

26 The nineteenth to Mallothi, his sons and his brethren, twelve;

27 The twentieth to Eliathah, his sons and his brethren, twelve;

28 The twenty-first to Hothir, his sons and his brethren, twelve;

29 The twenty-second to Giddalti, his sons and his brethren, twelve;

30 The twenty-third to Mahazioth, his sons and his brethren, twelve;

31 The twenty-fourth to Romamti-
ezer, his sons and his brethren, twelve.

CHAPTER 26

FOR the divisions of the gatekeepers:
Of the Korahites was Meshelemiah son of Kore, of the sons of Asaph.

2 And Meshelemiah had sons: Zechariah the first-born, Jediael second, Zebadiah third, Jathniel fourth,

3 Elam fifth, Jehohanan sixth, Elieho-
enai seventh.

4 Obed-edom had sons: Shemaiah the first-born, Jehozabad second, Joah third, Sachar fourth, Nethanel fifth,

5 Ammiel sixth, Issachar seventh, Pe-ullethai eighth; for God blessed him.

6 Also to Shemaiah his son were sons born who were rulers in their fathers' houses, for they were mighty men of ability *and* courage.

7 The sons of Shemaiah: Othni, Rephael, Obed, and Elzabad, whose brethren were strong *and* able men, Elihu and Semachiah.

8 All these were sons of Obed-edom [in whose house the ark was kept] with their sons and brethren, strong *and* able men for the service, sixty-two. [Cp. 13:13, 14.]

9 Meshelemiah had sons and brethren, strong *and* able men, eighteen.

10 Also Hosah, of the sons of Merari, had sons: Shimri the chief; he was not the first-born, yet his father made him chief,

11 Hilkiyah second, Tebaliah third, Zechariah fourth; all the sons and brethren of Hosah, thirteen.

12 Of these were the divisions of the gatekeepers, even of the chief men, having duties as did their brethren, to minister in the house of the Lord;

13 And they cast lots by fathers'

houses, small and great alike, for every gate.

14 The lot for the east fell to Shelemiah. They cast lots also for Zechariah his son, a wise counselor, and his lot came out for the north;

15 To Obed-edom for the south, and to his sons the storehouse was allotted.

16 To Shuppim and Hosah the lot fell for the west, by the refuse gate that goes into the ascending highway, post opposite post.

17 On the east were six Levites, on the north four a day, on the south four a day, and two and two at the storehouse.

18 At the colonnade [?] on the west side [of the outer court of the temple] were four at the road and two at the colonnade.

19 These were the divisions of the gatekeepers among the Korahites and the sons of Merari.

20 Of the Levites, Ahijah was over the treasuries of the house of God and the treasuries of the dedicated gifts.

21 The sons of Ladan, the descendants of Gershon through Ladan, the heads of families of Ladan the Gershonite: Jehieli.

22 The sons of Jehieli, Zetham and Joel his brother, were over the treasuries of the house of the Lord.

23 Of the Amramites, Izharites, Hebronites, and Uzzielites:

24 Shebuel son of Gershon, son of Moses, was ruler over the treasuries.

25 His brethren: from Eliezer were his son Rehabiah, his son was Jeshaiyah, his son Joram, his son Zichri, and his son Shelomoth.

26 This Shelomoth and his brethren were over all the treasuries of the dedicated gifts, which King David, the heads of the fathers' houses, the officers over thousands and hundreds, and the commanders of the army, had dedicated.

27 From spoil won in battles they dedicated gifts to maintain the house of the Lord.

28 Also all that Samuel the seer, Saul

son of Kish, Abner son of Ner, and Joab son of Zeruiah had dedicated, and whatever any one had dedicated, it was in charge of Shelomoth and his brethren.

29 Of the Izharites, Chenaniah and his sons were appointed to outside duties for Israel, as officers and judges.

30 Of the Hebronites, Hashabiah and his brethren, men of courage *and* ability, 1,700, were officers over Israel on the west side of Jordan in all the Lord's business and the king's service.

31 Of the Hebronites Jerijah was the chief, according to their generations by fathers' houses. In the fortieth year of David's reign search was made, and men of great courage *and* ability were found among them at Jazer in Gilead.

32 Jerijah's kinsmen, men of courage *and* ability, were 2,700 heads of fathers' houses; King David made them overseers of the Reubenites, the Gadites, and the half-tribe of Manasseh, for everything pertaining to God, and affairs of the king.

CHAPTER 27

THIS is the list of the Israelites, the heads of fathers' houses, the commanders of thousands and hundreds, and their officers who served the king in all matters of the divisions that came and went, month by month throughout the year, each division numbering 24,000.

2 Over the first division for the first month was Jashobeam son of Zabdiel. In his division were 24,000.

3 He was descended from Perez, and was chief of all the commanders of the army for the first month.

4 Over the division for the second month was Dodai the Ahohite, and of his division Mikloth the chief officer. In his division were 24,000.

5 The third commander of the army for the third month was Benaiah, son of Jehoiada the priest, as chief. In his division were 24,000.

6 This is that Benaiah, who was a mighty man of the thirty and over the

thirty; and in his division was Amizabad his son.

7 Fourth, for the fourth month, Asahel brother of Joab, and Zebadiah his son after him. In his division were 24,000.

8 Fifth, for the fifth month, Shammuth the Izrahite. In his division were 24,000.

9 Sixth, for the sixth month, Ira son of Ikkesh the Tekoite. In his division were 24,000.

10 Seventh, for the seventh month, Helez the Pelonite, of the Ephraimites. In his division were 24,000.

11 Eighth, for the eighth month, Sibbecai the Hushathite, of the Zarathites. In his division were 24,000.

12 Ninth, for the ninth month, Abiezer of Anathoth, a Benjamite. In his division were 24,000.

13 Tenth, for the tenth month, Maharai from Netophah, of the Zerathites. In his division were 24,000.

14 Eleventh, for the eleventh month, Benaiah the Pirathonite, of the sons of Ephraim. In his division were 24,000.

15 Twelfth, for the twelfth month, Heldai the Netophathite, of Othniel. In his division were 24,000.

16 Also over the tribes of Israel: of the Reubenites Eliezer the son of Zichri was chief officer; of the Simeonites, Shephatiah son of Maachah;

17 Of Levi, Hashabiah son of Kemu-el; of Aaron, Zadok;

18 Of Judah, Elihu, one of David's brothers; of Issachar, Omri son of Michael;

19 Of Zebulun, Ishmaiah son of Obadiah; of Naphtali, Jerimoth son of Azriel;

20 Of the Ephraimites, Hoshea son of Azariah; of the half-tribe of Manasseh, Joel son of Pedaiiah;

21 Of the half-tribe of Manasseh in Gilead, Iddo son of Zechariah; of Benjamin, Ja-asiel son of Abner;

22 Of Dan, Azarel son of Jeroham. These were the leaders of the tribes of Israel.

23 But David did not number those under twenty years of age, for the Lord had promised to make Israel as the stars of the heavens.

24 Joab son of Zeruiah began a census, but did not finish; because the census brought wrath upon Israel, and the number was not recorded in the chronicles of King David.

25 Over the king's treasuries was Azmaveth son of Adiel; and over the treasuries in the country, cities, villages, and towers *or* forts was Jonathan son of Uziah.

26 Over those who did the work of the field for tilling the soil, Ezri son of Chelub;

27 Over the vineyards was Shimei the Ramathite; over the produce of the vineyards for the wine cellars, Zabdi the Shiphmite;

28 Over the olive and sycamore trees in the low plains, Baal-hanan the Gederite; over the stores of oil, Joash;

29 Over the herds pasturing in Sharon, Shitrai the Sharonite; over the herds in the valleys, Shaphat son of Adlai;

30 Over the camels, Obil the Ishmaelite; over the she-donkeys, Jehdeiah the Meronothite;

31 And over the flocks, Jaziz the Hagrite. All these were stewards of King David's property.

32 Also Jonathan, David's uncle was a counselor, a wise man and a scribe; he and Jehiel son of Hachmoni attended the king's sons [as tutors]. [II Kings 10:6.]

33 Ahithophel was the king's counselor; Hushai the Archite was the king's companion *and* friend.

34 Ahithophel was succeeded by Jehoiada son of Benaiah, and Abiathar. Joab was the commander of the king's army.

CHAPTER 28

DAVID assembled at Jerusalem all the leaders of Israel and of the tribes, the officers of the divisions that served the king in courses, and those

over thousands and hundreds, and the stewards over all the property and livestock of the king and his sons, with the palace officers, the mighty men, and all the mighty warriors.

2 Then David the king rose to his feet and said, Hear me, my brethren and my people: I myself intended to build a house of rest for the ark of the covenant of the Lord, as a footstool for our God, and I prepared materials for the building;

3 But God said to me, You shall not build a house for My name [and presence], because you have been a man of war and have shed blood.

4 However, the Lord, the God of Israel chose me before all my father's house to be king over Israel for ever; for He chose Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father He was pleased to make me king over all Israel;

5 And of all my sons, for the Lord has given me many sons, He has chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.

6 And He said to me, Solomon your son shall build My house and My courts; for I have chosen him to be My son, and I will be his father.

7 I will establish his kingdom for ever, if he loyally *and* continuously obeys My commandments and My ordinances, as he does today.

8 Now therefore in the sight of all Israel, the assembly of the Lord and the hearing of our God, keep and seek [to be familiar with] all the commandments of the Lord your God, that you may possess this good land, and leave it as an inheritance for your children after you for ever.

9 And you, Solomon my son, know the God of your father — have personal knowledge of Him, be acquainted with and understand Him; appreciate, heed and cherish Him — and serve Him with a blameless heart and a willing mind. For the Lord searches all hearts *and*

minds, and understands all the wanderings of the thoughts. If you seek Him — inquiring for and of Him, and requiring Him as your first and vital necessity — you will find Him; but ^dif you forsake Him, He will cast you off for ever!

10 Take heed now; for the Lord has chosen you to build a house for the sanctuary. Be strong and do it!

11 Then David gave Solomon his son the plan of the vestibule of the temple, its houses, its treasuries, its upper chambers, its inner rooms, and of the place for the [ark and its] mercy seat.

12 And the plan of all that he had in mind (by the Spirit) for the courts of the house of the Lord, all the surrounding chambers, the treasuries of the house of God, and the treasuries for the dedicated gifts;

13 The plan for the divisions of the priests and the Levites, for all the work of the service in the house of the Lord; for all the vessels for service in the house of the Lord,

14 The weight of gold and silver for all the gold and silver articles of every kind of service;

15 The weight of the golden lampstands and their lamps, the weight of gold or silver for each lampstand and its lamps, according to the use of each lampstand;

16 The gold by weight for each table of showbread, and the silver for the tables of silver;

17 Also pure gold for the forks, basins, and cups; for the golden bowls by weight of each; for the silver bowls by weight of each;

18 For the incense altar refined gold

by weight, and gold for the plan of the chariot of the cherubim that spread their wings and covered the ark of the Lord's covenant.

19 All this the Lord made me understand by the writing by His hand upon me, all the work to be done according to the plan.

20 Also David told Solomon his son, Be strong and courageous, and do it. Fear not; be not dismayed; for the Lord God, my God, is with you. He will not fail or forsake you, until you have finished all the work for the service of the house of the Lord.

21 And see, [you have] the divisions of the priests and Levites for all the service of God's house; and with you in all the kinds of work will be every willing, skillful man for any kind of service; also the officers and all the people will be wholly at your command.

CHAPTER 29

AND King David said to all the assembly, Solomon my son, whom alone God has chosen, is yet young, tender *and* inexperienced and the work is great; for the palace is not to be for man but for the Lord God.

2 So I have provided with all my might for the house of my God the gold for things to be of gold, silver for things of silver, bronze for things of bronze, iron for things of iron, and wood for things of wood; onyx *or* beryl stones, stones to be set, stones of antimony, stones of various colors, and all sorts of precious stones, and marble stones in abundance.

3 Moreover, because I have set my

d) God's promises to men invariably are dependent upon the other party to the covenant meeting His conditions, whether He says so at the time or not. In verse 7 we find Him promising to establish Solomon's kingdom for ever. Yet in I Kings 11:9-11 we find that God became angry with Solomon for all his later degenerate and abominable conduct and his treachery of heart toward Him, and without mercy, except for David's sake, God declared the kingdom would be torn from him. Was God breaking His covenant with Solomon? No, Solomon had broken and nullified that covenant long before; it no longer existed. There was now no promise for God to keep. Christians are prone to think that God will keep His part of a bargain whether they do or not, but the wisest man who ever lived died knowing that God is not mocked; "he inevitably deludes himself who attempts to delude God. For whatever a man sows, that and that only is what he will reap." (Gal. 6:7). "If you seek Him — inquiring for and of Him, and requiring Him as your first and vital necessity — you will find Him; but if you forsake Him, He will cast you off for ever!" David was telling Solomon all this, but as the new king grew in power, popularity, and personal aggrandizement, step by step he set himself up as privileged to ignore God. In all his wisdom he failed to comprehend that, "Something greater, *and* more exalted *and* more majestic than the temple is here! . . . Something more *and* greater than Solomon is here" (Matt. 12:6, 42).

affection on the house of my God, in addition to all I have prepared for the holy house, I have a private treasure of gold and silver which I give for the house of my God:

4 It is 3,000 talents of gold, gold of Ophir; 7,000 talents of refined silver for overlaying the walls of the house.

5 Gold for the uses of gold, silver for the uses of silver, and for every work to be done by craftsmen. Now who will offer willingly to fill his hand [and consecrate it] today to the Lord [like one consecrating himself to the priesthood]?

6 Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God of gold 5,000 talents and 10,000 darics, of silver 10,000 talents, of bronze 18,000 talents, and 100,000 talents of iron.

8 And whoever had precious stones gave them to the treasury of the house of the Lord, in the care of Jehiel the Gershonite.

9 Then the people rejoiced because these had given willingly, for with a whole *and* blameless heart they had offered freely to the Lord. King David also rejoiced greatly.

10 Therefore David blessed the Lord before all the assembly, and said, Be praised, adored *and* thanked, O Lord, the God of Israel our [forefather], for ever and ever.

11 Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and the earth is Yours; Yours is the kingdom, O Lord, and Yours it is to be exalted as head over all.

12 Both riches and honor come from You, and You reign over all. In Your hand are power and might; in Your hand it is to make great and to give strength to all.

13 Now therefore, our God, we thank You and praise Your glorious name *and*

those attributes which that name denotes.

14 But who am I, and what is my people, that we should retain strength *and* be able to offer thus so willingly? For all things come from You, and of Your own (hand) we have given You.

15 For we are strangers before You, and sojourners, as all our fathers were; our days on the earth are like a shadow, and there is no hope *or* expectation of remaining.

16 O Lord our God, all this store that we have prepared to build You a house for Your holy name *and* the token of Your presence comes from Your hand and is all Your own.

17 I know also, my God, that You try the heart, and delight in uprightness. In the uprightness of my heart I have freely offered all these things. And now I have seen with joy Your people, present here, offer voluntarily *and* freely to You.

18 O Lord God of Abraham, Isaac, and Israel our fathers, keep for ever such purposes *and* thoughts in the minds of Your people, and direct *and* establish their hearts toward You.

19 And give to Solomon my son a blameless heart to keep Your commandments, testimonies, and statutes, and to do all necessary to build the palace [for You] for which I have made provision.

20 And David said to all the assembly, Now adore (praise, and thank) the Lord your God! And all the assembly blessed the Lord the God of their fathers, and bowed down and did obeisance to the Lord, and to the king [as His earthly representative].

21 The next day they offered sacrifices and burnt offerings to the Lord, 1,000 bulls, 1,000 rams, and 1,000 lambs, with their drink offerings, and sacrifices in abundance for all Israel;

22 They ate and drank before the Lord on that day with great rejoicing. They made Solomon the son of David king the second time, and anointed him as prince for the Lord, and Zadok to be high priest.

23 Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him.

24 All the leaders and mighty men, and also all the sons of King David, pledged allegiance to King Solomon.

25 And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

26 Thus David son of Jesse reigned over all Israel.

27 The time he reigned over Israel

was forty years; he reigned seven years in Hebron and thirty-three years in Jerusalem.

28 He died in a good old age [his seventy-first year] full *and* satisfied with days, riches, and honor; Solomon his son reigned in his stead.

29 Now the acts of King David, from first to last, are written in the recorded words of Samuel the seer, Nathan the prophet, and Gad the seer,

30 With accounts of all his reign and his might, and the times through which he and Israel passed, as did all the kingdoms of the countries.

THE SECOND BOOK OF THE CHRONICLES

CHAPTER 1

SOLOMON son of David was strengthened in his kingdom, and the Lord his God was with him and made him exceedingly great.

2 Solomon spoke to all Israel, to the captains of thousands and of hundreds, and to the judges, and to every prince in all Israel, the heads of the fathers' houses.

3 And Solomon, and all the assembly [a united nation] with him, went to the high place that was at Gibeon; for the tent of meeting of God, which Moses the servant of the Lord had made in the wilderness, was there [where the Canaanites had habitually worshiped].

4 But David had brought up the ark of God from Kiriath-jearim to the place which David had prepared for it, for he had pitched a tent for it at Jerusalem.

5 Moreover the bronze altar, that Bezalel son of Uri, son of Hur, had made, was there before the tabernacle of the Lord, and Solomon and the assembly sought [the Lord].

6 Solomon went up there to the bronze altar before the Lord, at the

tent of meeting, and offered 1,000 burnt offerings on it.

7 That night God appeared to Solomon and said to him, Ask what I shall give you.

8 And Solomon said to God, You have shown great mercy *and* loving-kindness to David my father, and have made me king in his place.

9 Now, O Lord God, let Your promise to David my father be fulfilled, for you have made me king over a people like the dust of the earth in multitude.

10 Give me now wisdom and knowledge to go out and come in before this people; for who can rule this Your people, that is so great?

11 God replied to Solomon, Because this was in your heart, and you have not asked riches, possessions, honor *and* glory, or the life of your foes, or even for long life, but have asked wisdom and knowledge for yourself that you may rule *and* judge My people over whom I have made you king,

12 Wisdom and knowledge are granted you, and I will give you riches, possessions, honor *and* glory, such as

none of the kings had before you, and none after you shall have their equal.

13 Then Solomon came from the high place at Gibeon, from before the tent of meeting, to Jerusalem. And he reigned over Israel.

14 Solomon gathered chariots and horsemen; he had 1,400 chariots and 12,000 horsemen, which he placed in the cities [suited for the use] of chariots, and with the king at Jerusalem.

15 And the king made silver and gold in Jerusalem as common as stones, and he made cedar as plentiful as the sycamores of the lowland.

16 Solomon's horses were brought out of Egypt; the king's merchants received them in droves, each drove at a price. [Contrary to Deut. 17:16, 17.]

17 They imported from Egypt a chariot for 600 shekels of silver, and a horse for 150; so they brought out horses for all the Hittite and Syrian kings as export agents.

CHAPTER 2

SOLOMON determined to build a temple for the name of the Lord, and a royal capitol.

2 And Solomon counted out 70,000 men to bear burdens, 80,000 to be stonemasons in the hill country, and 3,600 overseers.

3 And Solomon sent to Hiram king of Tyre, saying, As you dealt with David my father, and sent him cedars to build him a house in which to dwell, even so deal with me.

4 Behold, I am about to build a house for the name of the Lord my God, dedicated to Him for the burning of incense of sweet spices before Him, for the continual showbread, and for the burnt offerings morning and evening, on the sabbaths, new moons, and on the solemn feasts of the Lord our God, as ordained for ever for Israel.

5 The house which I am to build is

great, for our God is greater than all gods.

6 But who is able to build Him a house, since Heaven, even highest Heaven, cannot contain Him? Who am I to build Him a house, except as a place to burn incense in worship before Him?

7 Now therefore send a man skilled to work in gold, silver, bronze, and iron, and in purple, crimson, and blue colors, who is a trained engraver, to work with the skilled men who are with me in Judah and Jerusalem whom David my father provided.

8 Send me also from Lebanon cedar, cypress and algum timber, for I know your servants can skillfully cut timber in Lebanon, and my servants will be with your servants,

9 To prepare me timber in abundance; for the house I am about to build shall be great and wonderful.

10 And I will give to your servants who cut timber, 20,000 measures of crushed wheat and also of barley, and 20,000 baths of wine and also of oil.

11 Then Hiram the king of Tyre replied in writing sent to Solomon. Because the Lord loves His people, He has made you king over them.

12 Hiram said also, Blessed be the Lord God of Israel, Who made Heaven and earth, Who has given to David the king a wise son, endued with prudence and understanding, who should build a house for the Lord, and a royal palace for his capitol.

13 Now I have sent a skilled man, endued with understanding, even Huram-abi, my trusted counselor,

14 The son of a woman of the daughters of "Dan; his father was a man of Tyre. He is a trained worker in gold, silver, bronze, iron, stone, and wood, in purple, blue, and crimson colors, and in fine linen: also to engrave any type of engraving, and to carry out any design given him, with

*) 1 Kings 7:14 says this woman was of the tribe of Naphtali. Doubtless her mother's marriage identified her with a tribe of which she was not native.

your skilled men, and those of my lord David your father.

15 Now therefore the wheat, barley, oil, and wine, of which my lord has spoken, let him send them to his servants;

16 And we will cut whatever timber you need from Lebanon, and bring it to you in rafts by sea to Joppa, so you may take it up to Jerusalem.

17 Then Solomon took a census of all the aliens in the land of Israel, like the census of them which his father David had taken. They were found to be 153,600.

18 And he assigned 70,000 of them to be burden-bearers, 80,000 to work in the mountain quarries, and 3,600 as overseers to direct the people's work.

CHAPTER 3

THEN Solomon began to build the house of the Lord at Jerusalem on Mount Moriah, where the Lord appeared to David his father, in the place that David had appointed, on the threshingfloor of Ornan the Jebusite. [I Chron. 21:20-22.]

2 And Solomon began to build on the second day of the second month, in the fourth year of his reign.

3 Now these are the measurements for the foundations which Solomon laid for the house of God. The length in cubits by the former measure was sixty cubits, and the breadth twenty cubits.

4 The porch *or* vestibule across the front of the house was the same length as the house's breadth, twenty cubits, and the height 120 cubits. He overlaid it inside with pure gold.

5 And the greater house [the holy place] he lined with cypress, and overlaid it with fine gold, and made palm trees and chains on it.

6 And he adorned the house with precious stones for beauty; and the gold was gold of Parvaim.

7 He lined the house [the holy place], its beams, thresholds, walls, and doors with gold, and engraved cherubim on the walls.

8 He made the most holy place; its length equaling the breadth of the house, twenty cubits, and its breadth twenty cubits; he overlaid it with 600 talents of fine gold.

9 The weight of the nails was fifty shekels of gold. And he lined the upper chambers with gold.

10 And in the most holy place he made two cherubim of image work, and they were overlaid with gold.

11 And the wings of the cherubim [combined] extended twenty cubits: one wing of one cherub was five cubits, reaching to the wall of the house; and its other wing of five cubits touched the other cherub's wing.

12 And of the other cherub one wing of five cubits touched the wall of the house, and the other wing, also five cubits, joined the wing of the first cherub.

13 The wings of these cherubim extended twenty cubits; the cherubim stood on their feet, their faces toward the holy place.

14 And he made the veil [between the holy place and the most holy place] of blue, purple, crimson, and fine linen, and embroidered cherubim on it.

15 Before the house he made two pillars 35 cubits high, with a capital on the top of each of five cubits.

16 He made chains like a necklace and put them on the heads of the pillars, and he made 100 pomegranates and put them on the chains.

17 He erected the pillars before the temple, one on the right, the other on the left; and called the one on the right Jachin [meaning, he shall establish], and the one on the left Boaz [meaning, in it is strength].

b) This extreme height is believed by most scholars to be a copyist's error, but II Chron. 7:21 seems to confirm it. It reads, "... This house, which was so high ..." (before its destruction).

CHAPTER 4

ALSO Solomon made an altar of bronze, its top twenty by twenty cubits and its height ten cubits.

2 Also he made a round sea of molten metal, ten cubits from brim to brim, and five cubits high, and a line of thirty cubits measured around it.

3 Under it were figures of oxen encircling it, ten to a cubit. The oxen were in two rows, cast in one piece with it.

4 It stood upon twelve oxen, three looking north, three west, three south, three east; and the sea rested upon them, and all their hinder parts were inward.

5 Its thickness was a handbreadth; its brim was like the brim of a cup, like the flower of a lily; it held 3,000 baths [measures].

6 He made also ten lavers in which to wash, and put five on the right (south) side and five on the left (north); such things as they offered for the burnt offering they washed in them, but the sea was for the priests to wash in.

7 And he made ten golden lampstands as directed, and set them in the temple, five on the right side and five on the left.

8 He made also ten tables, and placed them in the temple, five each on the right and left sides, and 100 basins of gold.

9 Moreover he made the priests' court, and the great court, and doors for the court, and overlaid their doors with bronze.

10 And he set the sea at the south-east corner of the house.

11 And Hiram made the pots, shovels, and basins. So Hiram finished the work of God's house that he did for King Solomon:

12 The two pillars, the bowls, the capitals on top of the two pillars, and the two networks to cover the two bowls of the capitals on top of the pillars,

13 And 400 pomegranates for the two networks, two rows of pomegranates for each network, to cover the two bowls of the capitals upon the pillars.

14 He made also bases or stands, and lavers upon the bases,

15 One sea, and the twelve oxen under it,

16 The pots, shovels, and fleshhooks, and all their equipment Hiram his trusted counselor made of burnished bronze for King Solomon for the house of the Lord.

17 In the plain of Jordan the king cast them, in the clay ground between Succoth and Zeredah.

18 Solomon made all these things in such great numbers that the weight of the bronze was not computed.

19 And Solomon made all the vessels for the house of God, the golden altar also, and the tables for the showbread [the bread of the Presence].

20 And the lampstands with their lamps of pure gold, to burn before the inner sanctuary [the holy of holies], as directed;

21 The flowers, lamps, and tongs, of purest gold;

22 The snuffers, basins, dishes for incense, and firepans, of pure gold; and for the temple entry, the inner doors for its most holy place and the doors of the holy place were of gold.

CHAPTER 5

THUS all the work that Solomon did for the house of the Lord was finished. He brought in all the things that David his father had dedicated, and the silver, the gold, and all the vessels he put in the treasuries of the house of God.

2 Then Solomon assembled the elders of Israel and all the heads of the tribes, the chiefs of the fathers' houses of the Israelites, to Jerusalem to bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

3 All the men of Israel gathered to

the king at the feast in the seventh month.

4 And all the elders of Israel came, and the Levites took up the ark.

5 And the priests and Levites brought up the ark, the tent of meeting, and all the holy vessels that were in the tent.

6 Also King Solomon and all the assembly of Israel who were gathered to him before the ark, sacrificed sheep and oxen, so numerous that they could not be counted or reported.

7 And the priests brought the ark of the covenant of the Lord to its place, to the sanctuary of the house, into the holy of holies, under the wings of the cherubim;

8 For the cherubim spread out their wings over the place of the ark, making a covering above the ark and its poles.

9 And they drew out the poles of the ark, so that the ends of the poles protruding from the ark were visible from the front of the holy of holies, but were not visible from without. It is there to this day.

10 There was nothing in the ark except the two tables [the ten commandments] which Moses put in it at Mount Horeb, when the Lord made a covenant with the Israelites, when they came out of Egypt.

11 And when the priests had come out of the holy place (for all the priests present had sanctified themselves — separating themselves from everything that defiles — without regard to their divisions);

12 And all the Levites who were singers, all of those of Asaph, Heman, and Jeduthun, with their sons and kinsmen, arrayed in fine linen, having cymbals, harps, and lyres stood at the

east end of the altar, and with them 120 priests blowing trumpets);

13 And when the trumpeters and singers were in unison, making one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and other instruments for song, and praised the Lord, saying, For He is good, for His mercy and loving-kindness endure for ever, then the house of the Lord was filled with a cloud,

14 So that the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of God.

CHAPTER 6

THEN Solomon said, The Lord has said that He would dwell in the thick darkness;

2 I have built You a house, [in which the dark holy of holies seems] a fitting abode for You, a place for You to dwell in for ever.

3 And the king turned his face, and blessed all the assembly of Israel, and they all stood.

4 And he said, Blessed be the Lord, the God of Israel, Who has fulfilled with His hands what He promised with His mouth to David my father, saying,

5 Since the day that I brought My people out of the land of Egypt I chose no city among all the tribes of Israel to build a house in, that My name might be there; neither chose I any man to be a ruler over My people Israel;

6 But I have chosen Jerusalem, that My name [and the symbol of My presence] might be there, and have chosen David to be over My people Israel.

7 Now it was in the heart of David my father to build a house for the

c) God is plainly saying here that it was not His desire for Israel to have a king. To be sure, when to Samuel's attempt to dissuade the people they replied, "No, but we will have a king over us, that we may be like other nations," God said to Samuel, "They have rejected Me from being king over them . . . Make them a king" (1 Sam. 8:7, 22). But Saul was originally the people's, not God's, choice. The Bible nowhere teaches that "the voice of the people is the voice of God." But it does teach that when people make demands of God that are not in harmony with His will, He may grant them to their sorrow, and send "leanness into their soul" (Ps. 106:15).

2 CHRONICLES 6

name *and* renown of the Lord the God of Israel.

8 But the Lord said to David my father, Since it was in your heart to build a house for My name *and* renown, you did well that it was in your heart.

9 Yet you shall not build the house, but your son who shall be born to you, he shall build the house for My name.

10 The Lord therefore has performed His word that He has spoken, for I have risen up in the place of David my father, and sit on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord the God of Israel.

11 In it have I put the ark [the symbol of His presence], in which is the covenant of the Lord [the ten commandments] which He made with the people of Israel.

12 And Solomon stood before the altar of the Lord in the presence of all the assembly of Israel and spread forth his hands.

13 (For he had made a bronze scaffold, five cubits square and three cubits high, and had set it in the midst of the court; upon it he stood, and he knelt upon his knees before all the assembly of Israel and spread forth his hands toward Heaven),

14 And said, O Lord God of Israel, there is no God like You in the heavens or in the earth, keeping covenant and showing mercy *and* loving-kindness to Your servants who walk before You with all their hearts;

15 You Who have kept Your promises to my father David, and fulfilled with Your hand what You spoke with Your mouth, as it is today.

16 Now therefore, O Lord God of Israel, keep with Your servant David my father that which You promised him, saying, There shall not fail a man in My sight to sit on the throne of Israel, provided your children are care-

ful to walk in My law as you, David, have walked before Me.

17 Now then, O Lord God of Israel, let Your word to Your servant David be verified.

18 But will God actually dwell with men on the earth? Behold, Heaven and the Heaven of heavens cannot contain You; how much less this house which I have built!

19 Yet have respect for the prayer of Your servant, and to his supplication, O Lord my God, to listen to the cry and the prayer which Your servant prays before You;

20 That Your eyes may be open upon this house day and night, toward the place in which You have said You would put Your name [and the symbol of Your presence] to listen to *and* heed the prayer which Your servant prays facing this place.

21 So listen to *and* heed the requests of Your servant and Your people Israel, which they shall make facing this place; hear from Your dwelling place, Heaven, and when You hear, forgive.

22 If a man sins against his neighbor, and he is required to take an oath, and the oath comes before Your altar in this house;

23 Then hear from Heaven, and do, and judge Your servants, requiting the wicked by bringing his conduct upon his own head, and by justifying the [uncompromisingly] righteous by giving him according to his righteousness [his uprightness and right standing with God].

24 If Your people Israel be defeated before the enemy because they have sinned against You, and shall return, confess Your name [and You Yourself], and pray and make supplication before You in this house,

25 Then hear from Heaven, and forgive the sin of Your people Israel, and bring them again to the land which You gave to them and their fathers.

26 When the heavens are shut up, and there is no rain because Your people have sinned against You, yet if they pray toward this place, confess your name [and You Yourself], and turn from their sin when You afflict them,

27 Then hear from Heaven and forgive the sin of Your servants, *all* of Your people Israel, when You have taught them the good way in which they should walk; and send rain upon Your land, which You have given to Your people for an inheritance.

28 If there is famine in the land, if there be pestilence, blight, mildew, locusts, or caterpillars; if their enemies besiege them in any of their cities; whatever plague or sickness there may be;

29 Then whatever prayer or supplication any man or all of Your people Israel shall make, each knowing his own affliction and his own sorrow and stretching out his hands toward this house;

30 Then hear from Heaven Your dwelling place, and forgive, and render to every man according to all his ways, whose heart You know; for You, You only, know men's hearts;

31 That they may fear You and walk in Your ways as long as they live in the land which You gave to our fathers.

32 Also concerning the stranger, who is not of Your people Israel, but has come from a far country for Your great name's sake, and Your mighty power, and Your stretched out arm; if he comes and prays toward this house,

33 Hear from Heaven, from Your dwelling place, and do all that the stranger calls for to You; that all people of the earth may know Your name

and fear You [reverently and worshipfully], as do Your people Israel, and may know that this house which I have built is called by Your name.

34 If Your people go out to war against their enemies by the way that You send them, and they pray to You facing this city [Jerusalem] which You have chosen, and the house which I have built for Your name,

35 Then hear from Heaven their prayer and supplication, and maintain their cause.

36 If they sin against You — for there is no man who does not sin — and You are angry with them, and give them to enemies who take them captive to a land far or near;

37 Yet if they repent in the land to which they have been carried captive, and turn and pray there, saying, We have sinned, we have done wrong, and have dealt wickedly;

38 If they return to You with all their heart and soul in the land of their captivity, and pray facing their land which You gave to their fathers, and toward the city which You have chosen and the house which I have built for Your name,

39 Then hear from Heaven Your dwelling place their prayer and supplications, and maintain their cause, and forgive Your people who have sinned against You.

40 Now, O my God, I beseech You, let Your eyes be open and Your ears attentive to the prayer offered in this temple.

41 So now arise, O Lord God, and come into Your resting place, You and the ark of Your strength *and* power. Let Your priests, O Lord God, be clothed with salvation, and let Your saints [Your zealous ones] rejoice in good *and* in Your goodness.

42 O Lord God, "turn not away the face of [me] Your anointed one; [earnestly] remember Your good deeds, mercy *and* steadfast love for David Your servant.

CHAPTER 7

WHEN Solomon had finished praying, the fire came down from Heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house.

2 The priests could not enter the house of the Lord, because the glory of the Lord had filled the Lord's house.

3 And when all the people of Israel saw how the fire came down and the glory of the Lord upon the house, they bowed with their faces upon the pavement, and worshiped and praised the Lord, saying, For He is good, for His mercy *and* loving-kindness endure for ever.

4 Then the king and all the people offered sacrifices before the Lord.

5 King Solomon offered a sacrifice of 22,000 oxen, and 120,000 sheep. So the king and all the people dedicated God's house.

6 The priests stood at their posts; the Levites also, with instruments of music to the Lord which King David had made to praise *and* give thanks to the Lord — for His mercy *and* loving-kindness endure for ever — whenever David praised by their ministry; the priests blew trumpets before them, and all Israel stood.

7 Moreover Solomon consecrated the middle of the court that was before the house of the Lord; for there he

offered burnt offerings and the fat of the peace offerings, because the brazen altar which [he] had made was not sufficient to receive the burnt offerings, cereal offerings, and the fat.

8 At that time Solomon held the feast for seven days, and all Israel with him, a very great assembly, from the entrance of Hamath to the brook of Egypt.

9 The eighth day they made a solemn assembly; for they had kept the dedication of the altar and the feast each seven days.

10 And on the twenty-third day of the seventh month he sent the people away to their homes, glad and merry in heart for the goodness that the Lord had shown to David, to Solomon, and to Israel His people.

11 Thus Solomon finished the Lord's house and the king's house: all that [he] had planned to do in the Lord's house and his own house he accomplished successfully.

12 And the Lord appeared to Solomon by night and said to him: I have heard your prayer, and have chosen this place for Myself as a house of sacrifice.

13 If I shut up Heaven so no rain falls, or if I command locusts to devour the land, or if I send pestilence among My people,

14 If My people who are called by My name shall humble themselves, pray, seek, crave *and* require of necessity My face, and turn from their wicked ways, then will I hear from Heaven, forgive their sin, and heal their land.

d) Young Solomon seems, and doubtless is, utterly sincere as he offers this prayer of which God shows His approval by His miraculous demonstration of His presence, in the next verse. It raises the ever-present question, How could Solomon have begun his career like this, and have written his unquestionably divinely inspired books, and yet have fallen eventually into utter defiance of God's will? Not as the result of one false step, as with David, but as the habit of his life for the remainder of his days! Not broken with unspeakable sorrow for his awful sin, as was his penitent father (Ps. 51), but without ever apparently repenting or confessing his awful defiance of God and His explicit commands and warnings, given to Solomon personally (11 Chron. 7:17-22). Possibly in this closing sentence of Solomon's prayer, we detect the fallacy in the young king's thinking. He seems to be saying in substance, "O Lord God, *I am Your responsibility* now; it will be for *You to see that my face does not turn away from You*; and not for my sake, but [since my name is identified with this temple as well as Yours, You must keep my face turned toward You] for Your own sake!" God lost no unnecessary time in attempting to set the young man straight as to whose is the responsibility for sin — in his case specifically (7:12, 17-22). But there is no evidence that Solomon applied it to himself, though he preached a bit to others, he seems to have *considered himself exempt* from obeying God's commands — an attitude which has brought disaster upon every person who has ever taken it, however great, or wise, or rich, or otherwise sufficient.

15 Now My eyes will be open, and My ears attentive to prayer offered in this place.

16 For I have chosen and sanctified [set apart for holy use] this house, that My name may be here for ever, and My eyes and My heart will be here perpetually.

17 As for you [Solomon], if you will walk before me as David your father walked, and do all I have commanded you and observe My statutes and My ordinances, [Cp. I Kings 11: 1-11.]

18 Then I will establish the throne of your kingdom, as I covenanted with David your father, saying, There shall not fail you a man to be ruler in Israel.

19 But if you [people] turn away, and forsake My statutes and My commandments which I have set before you, and go and serve other gods, and worship them;

20 Then will I pluck [Israel] up by the roots out of My land which I have given [them]; and this house, which I have hallowed for My name, will I cast out of My sight, and will make it to be a proverb and a byword among all nations. [Jer. 24:9, 10.]

21 And this house, which was so high, shall be an astonishment to every one passing it, and he will say, Why has the Lord done thus to this land and to this house?

22 Then men will say, Because they forsook the Lord God of their fathers, Who brought them out of Egypt, and they laid hold of other gods, and worshiped and served them; therefore has He brought all this evil upon them.

CHAPTER 8

AT the end of twenty years, in which Solomon had built the house of the Lord and his own house,

2 The cities which Hiram had given to *him*, Solomon rebuilt *and* fortified and caused the Israelites to dwell there.

3 And Solomon took Hamath-zobah.

4 He built Tadmor in the wilderness and all his store cities in Hamath.

5 Also he built Upper Beth-horon and Lower Beth-horon, fortified cities with walls, gates, and bars,

6 And Baalath, and all the store-cities [he] had, and all the cities for his chariots, and the cities for his horsemen, and all that Solomon desired to build in Jerusalem, in Lebanon, and in all his dominion.

7 All the people who were left of the Hittites, Amorites, Perizzites, Hivites, and Jebusites, who were not of Israel,

8 But descendants of those who were left in the land, whom the Israelites had not destroyed, of them Solomon made a levy for *forced* labor to this day.

9 But of the Israelites Solomon made no slaves for his work; but they were men of war, chief of his captains, and captains of his chariots and horsemen.

10 These were the chief of King Solomon's officers, 250 in authority over the people.

11 Solomon brought the daughter of Pharaoh out of the city of David into the house he had built for her, for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy to which the ark of the Lord has come.

12 Then Solomon offered burnt offerings to the Lord on the Lord's altar which he had built before the [temple] porch *or* vestibule,

13 A certain number every day, offering as Moses commanded, on the sabbaths, the new moons, and the solemn feast days three times in the year — the feasts of unleavened bread, of weeks, and of tabernacles.

14 And he appointed, as ordered by David his father, the divisions of the priests for their service, and the Levites to their offices to praise, and to serve before the priests as the duty of every day required, and the gatekeepers also by their divisions at every gate; for so

had David the man of God commanded.

15 And they did not turn from the command of the king to the priests and Levites in any respect or concerning the treasuries.

16 Thus all the work of Solomon was prepared from the day the foundation of the Lord's house was laid until it was finished. So the house of the Lord was completed.

17 Then Solomon went to Eziongeber and to Eloth on the shore of the [Red] Sea in the land of Edom.

18 And Hiram sent him by his servants ships and servants familiar with the sea; and they went with the servants of Solomon to Ophir, and took from there 450 talents of gold and brought them to King Solomon.

CHAPTER 9

WHEN the queen of Sheba heard of the fame of Solomon, she came to Jerusalem to test him with hard questions, accompanied by very many attendants and camels bearing spices, much gold, and precious stones. And when she came to Solomon she talked with him of all that was on her mind.

2 And Solomon answered all her questions; there was nothing hidden from [him] which he was unable to make clear to her.

3 And when the queen of Sheba had seen Solomon's wisdom, the house he had built,

4 The food of his table, the seating of his officials, the [standing at] attention of his servants, their apparel, his cupbearers also and their apparel, and his burnt offerings which he offered at the house of the Lord, there was no more spirit in her.

5 She said to the king, The report which I heard in my own land of your acts *and* sayings, and of your wisdom was true,

6 But I did not believe their words until I came, and my eyes had seen it.

Behold, the half of the greatness of your wisdom was not told me; you surpass the fame that I heard of you.

7 Happy are your wives *and* men, and happy are these your servants who stand continually before you and hear your wisdom!

8 Blessed be the Lord your God, Who delighted in you and set you on His throne to be king for the Lord your God! Because your God loved Israel and would establish them for ever, He made you king over them to do justice and righteousness.

9 She gave the king 120 talents of gold, a very large quantity of spices, and precious stones; such spice was not anywhere as the queen of Sheba gave King Solomon.

10 The servants of Hiram, and [those] of Solomon, who brought gold from Ophir, also brought algum trees and precious stones.

11 The king made of the algum trees terraces *or* walks to the house of the Lord and to the king's palace, and lyres and harps for the singers: none such were ever seen before in the land of Judah.

12 And King Solomon gave to the queen of Sheba all her desire, whatever she asked, besides what she had brought to the king. So she with her servants returned to her own land.

13 Now the weight of gold that came to Solomon in one year was 666 talents,

14 Besides what traders and merchants brought; and all the kings of Arabia and governors of the country brought gold and silver to Solomon.

15 And King Solomon made 200 large shields *or* bucklers of beaten gold; 600 shekels of beaten gold went to each shield.

16 And he made 300 shields of beaten gold, 300 shekels of gold spread on each shield. And the king put them in the House of the Forest of Lebanon.

17 Moreover [he] made a great

throne of ivory, and overlaid it with pure gold.

18 There were six steps to the throne and a gold footstool attached to the throne, and arms on each side of the seat, and two lions standing beside the arms.

19 And twelve lions stood there one on either end of each of the six steps. The like of it was never made in any kingdom before.

20 King Solomon's drinking vessels were all of gold, and all the vessels of the House of the Forest of Lebanon were of pure gold; silver was not counted as anything in the days of Solomon.

21 For the king's ships went to Tarshish with Hiram's servants; once every three years the ships of Tarshish came bringing gold, silver, ivory, apes, and peacocks.

22 King Solomon surpassed all the kings of the earth in riches and wisdom.

23 And all the kings of the earth sought the presence of Solomon to hear his wisdom, which God had put into his mind.

24 And every man brought his tribute: silver and gold articles, robes, armor, spices, horses, and mules, so much year by year.

25 Solomon had 4,000 stalls for horses and chariots, and 12,000 horsemen, stationed in chariot cities or at Jerusalem with the king. [Deut. 17: 16, 17.]

26 And he ruled over all the kings from the [Euphrates] River to the land of Philistia and to the frontier of Egypt.

27 The king made silver in Jerusalem as common as stones, and cedar wood as plentiful as sycamore trees in the lowlands.

28 And they imported horses for Solomon from Egypt and from all lands.

29 Now the rest of the acts of Solo-

mon, from first to last, are they not written in the history of Nathan the prophet, and in the prophecy of Ahijah, the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat?

30 Solomon reigned in Jerusalem over all Israel forty years.

31 Then Solomon slept with his fathers; he was buried in the city of David his father. Rehoboam his son reigned in his stead.

CHAPTER 10

REHOBOAM went to Shechem, for all Israel had gone to Shechem to make him king.

2 Jeroboam the son of Nebat was in Egypt, where he had fled from the presence of King Solomon, when he heard about the new king; so Jeroboam returned from Egypt.

3 And the people sent for him. So Jeroboam and all Israel came to Rehoboam, saying,

4 [King Solomon] made our yoke grievous. So now make lighter the grievous service of your father and his heavy yoke that he put upon us, and we will serve you.

5 Rehoboam replied, Come again to me after three days. And the people departed.

6 King Rehoboam took counsel with the old men who stood before Solomon his father while he was alive, saying, What counsel do you give me in reply to the people?

7 And they answered him, If you are kind to [these] people, and please them, and speak good words to them, they will be your servants for ever.

8 But the king forsook the counsel which the old men gave him, and took counsel with the young men who were brought up with him and stood before him.

9 And he said to them, What answer do you advise that we give to the de-

e) See footnote on 1 Kings 4:21 for proof of this statement.

mand of [these] people, Make the yoke your father put upon us lighter?

10 The young men who were brought up with him said to him, Tell the people who said to you, Your father made our yoke heavy, but you make it lighter: My little finger is thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions.

12 The third day Jeroboam and all the people returned to Rehoboam as he had said.

13 And the king answered them harshly, forsaking the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add to it; my father chastised you with whips, but I will chastise you with scorpions.

15 So the king did not heed the people; for it was 'brought about of God, that the Lord might perform His word which He spoke by Ahijah the Shilonite to Jeroboam the son of Nebat. [I Kings 11:29-39.]

16 And when all Israel saw that the king would not listen *and* heed them, they answered [him], What portion have we in David? We have no inheritance in the son of Jesse. Every man to your tents, O Israel! Now, David [tribe of Judah], see to your own house [under your tyrant King Rehoboam]! So all Israel went to their homes.

17 But as to the Israelites who dwelt in Judah's cities, Rehoboam ruled over them.

18 Then King Rehoboam sent Hadoram who was over the forced labor, and the Israelites stoned him, and he died. But King Rehoboam hastened to get up to his royal chariot to flee to Jerusalem.

19 And Israel rebelled against the house of David to this day.

CHAPTER 11

AND when Rehoboam came to Jerusalem, he assembled of the house of Judah and Benjamin 180,000 chosen warriors to fight against [the ten rebellious tribes of] Israel, to bring the kingdom again to Rehoboam.

2 But the word of the Lord came to Shemaiah the man of God, saying,

3 Say to Rehoboam son of Solomon, king of Judah, and to all Israel in Judah and Benjamin,

4 Thus says the Lord, You shall not go up or fight against your brethren. Return every man to his house, for this thing is from Me. And they obeyed the Lord, and returned from going against Jeroboam.

5 Rehoboam dwelt in Jerusalem, and built cities for defense in Judah.

6 He built Bethlehem, Etam, Tekoa,

7 Beth-zur, Soco, Adullam,

8 Gath, Mareshah, Ziph,

9 Adoraim, Lachish, Azekah,

10 Zorah, Aijalon, and Hebron, which are fortified cities in Judah and Benjamin.

11 He fortified the strongholds, put captains in them, and stores of food, oil, and vintage fruits.

12 And in each city he put shields and spears, and made them very strong. So he held Judah and Benjamin.

13 And the priests and the Levites who were in all Israel came over to Rehoboam from wherever they lived.

14 For the Levites left their suburbs and their possessions and came to Judah and Jerusalem, for Jeroboam and his sons had cast them out from executing the priest's office to the Lord.

15 And he appointed his own priests for the high places and the [idols of demon] he-goats, and calves he had made. [I Kings 12:28.]

† God permitted the revolt of the northern tribes, intending it as a punishment of the house of David for Solomon's apostasy (*Jamieson, Fausset and Brown Bible Commentary*).

16 And after them out of all the tribes of Israel there came to Jerusalem those who set their hearts to seek, *and* inquire of the Lord God of Israel, to sacrifice to the Lord, the God of their fathers.

17 So they strengthened the kingdom of Judah, and upheld Rehoboam son of Solomon for three years; for they walked in the way of David and Solomon three years.

18 Rehoboam took as wife Mahalath, whose father was Jerimoth son of David; her mother was Abihail daughter of Eliab son of Jesse.

19 She bore him sons, Jeush, Shamariah, and Zaham.

20 And after her he took Maacah daughter [granddaughter] of Absalom, who bore him Abijah, Attai, Ziza, and Shelomith.

21 And Rehoboam loved Maacah the daughter [granddaughter] of Absalom more than all his wives and concubines (for he took eighteen wives, and sixty concubines, and he had twenty-eight sons and sixty daughters).

22 And Rehoboam made Abijah son of Maacah the chief prince among his brethren, for he intended to make him king.

23 And he dealt understandingly and dispersed his children throughout all Judah and Benjamin to every fortified city. He gave them abundant supplies, and he sought many wives for them.

CHAPTER 12

WHEN Rehoboam had established the kingdom and had strengthened himself, he forsook the law of the Lord, and all Israel with him.

2 And in the fifth year of King Rehoboam, because they had transgressed *and* been unfaithful to the Lord, Shishak king of Egypt came up against Jerusalem.

3 With 1,200 chariots and 60,000 horsemen, and the people were without number who came with him from

Egypt — Libyans, Sukkiim, and Ethiopians.

4 And he took the fortified cities of Judah and came on to Jerusalem.

5 Then Shemaiah the prophet came to Rehoboam and the princes of Judah who had gathered at Jerusalem because of Shishak, and said to them, Thus says the Lord, You have forsaken Me, so I have abandoned you to the hand of Shishak.

6 Then the princes of Israel and the king humbled themselves, and said, The Lord is righteous.

7 And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves, so I will not destroy them, but I will grant them some deliverance, and My wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants, that they may know [the difference between] My service and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem; he took away the treasures of the house of the Lord and of the king's house; he took everything. He took away also the shields of gold Solomon had made.

10 Instead of them King Rehoboam made shields of bronze and committed them to the hands of the officers of the guard, who kept the door of the king's house.

11 And whenever the king entered the Lord's house, the guard came and got the shields of bronze and brought them again into the guard chamber.

12 When Rehoboam humbled himself the wrath of the Lord turned from him, so as not to destroy him entirely; also in Judah conditions were good.

13 So King Rehoboam established *and* strengthened himself in Jerusalem, and reigned. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord had

chosen out of all the tribes of Israel to put His name [and the symbol of His presence] there. His mother was Naamah an Ammonitess.

14 And he did evil, for he did not set his heart to seek (inquire of, yearn for) the Lord with all his desire.

15 Now the acts of Rehoboam, from first to last, are they not written in the histories of Shemaiah the prophet and of Iddo the seer regarding genealogies? There were wars between Rehoboam of Judah and Jeroboam of Israel continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David; and Abijah his son reigned in his stead.

CHAPTER 13

IN the eighteenth year of King Jeroboam Abijah began to reign over Judah.

2 He reigned three years in Jerusalem. His mother was Micaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam of Israel.

3 And Abijah prepared for battle with an army of valiant men of war, 400,000 chosen men. Jeroboam set the battle in array against him with 800,000 chosen men, mighty men of valor.

4 And Abijah stood on Mount Zemaraim, in the hill country of Ephraim, and said, Hear me, O Jeroboam and all Israel!

5 Ought you not to know that the Lord, the God of Israel, gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?

6 Yet Jeroboam son of Nebat, servant of Solomon son of David, rose up and rebelled against his lord [the king].

7 And there gathered to him worthless men, base fellows, who strengthened themselves against Rehoboam son of Solomon, when Rehoboam was young [as king], irresolute and inex-

perienced and did not withstand them with firmness and strength.

8 And now you think to withstand the kingdom of the Lord in the hand of the sons of David, because you are a great multitude and you have with you golden calves which Jeroboam made you for gods.

9 Have you not driven out the priests of the Lord, the sons of Aaron, and the Levites, and made priests for yourselves like the peoples of other lands? So whoever comes to consecrate himself with a young bull and seven rams may be a priest of idols that are not gods.

10 But as for us, the Lord is our God, and we have not forsaken Him. We have priests ministering to the Lord who are sons of Aaron, and Levites for their service.

11 They offer to the Lord every morning and every evening burnt sacrifices and incense of sweet spices: they set in order the showbread on the table of pure gold, and attend to the golden lampstand that its lamps may be lighted every evening; for we keep the charge of the Lord our God, but you have forsaken Him.

12 Behold, God Himself is with us at our head, and His priests with their battle trumpets to sound an alarm against you. O Israelites, fight not against the Lord, the God of your fathers, for you can not prosper.

13 But Jeroboam caused an ambushment to come around them from behind, so his troops were before Judah, and the ambush behind.

14 When Judah looked, lo, the battle was before and behind; and they cried to the Lord, and the priests blew the trumpets.

15 Then the men of Judah gave a shout; and as they shouted, God smote Jeroboam and all Israel before Abijah and Judah.

16 And the Israelites fled before Judah, and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter, so there fell of Israel 500,000 chosen men.

18 Thus the Israelites were brought low at that time, and the people of Judah prevailed, because they relied upon the Lord, the God of their fathers.

19 And Abijah pursued Jeroboam, and took some cities from him, Bethel, Jeshanah, and Ephraim (Ephron) with their towns.

20 Jeroboam did not recover strength again in the days of Abijah; and the Lord smote him, and he died.

21 But Abijah became mighty. He married fourteen wives, and had twenty-two sons and sixteen daughters.

22 And the rest of the acts of Abijah, his ways and his sayings, are written in the story of the prophet Iddo.

CHAPTER 14

SO Abijah slept with his fathers, and they buried him in the city of David; and Asa his son reigned in his stead. In his days the land was at rest for ten years.

2 And Asa did what was good and right in the eyes of the Lord his God.

3 He took away the foreign altars and high places, and broke down the idol pillars *or* obelisks, and cut down the Asherim,

4 And commanded Judah to seek the Lord, the God of their fathers [to inquire of and for Him and crave Him as a vital necessity], and to obey the law and commandment.

5 Also Asa took out of all the cities of Judah the idolatrous high places and the incense altars. And the kingdom had rest under his reign.

6 And he built fortified cities in Judah, for the land had rest. He had no war in those years, for the Lord gave him peace.

7 Therefore he said to Judah, Let us build these cities, and surround them with walls, towers, gates, and bars; the land is still ours, because we sought

the Lord our God; we have sought Him [yearning for Him with all our desire], and He has given us rest *and* peace on every side. So they built and prospered.

8 Asa had an army of 300,000 men out of Judah who bore bucklers and spears, and 280,000 out of Benjamin who bore shields and drew bows, all mighty men of courage.

9 There came out against Judah Zerah the Ethiopian with a host of a million [that is, too many to be numbered], and 300 chariots, and came as far as Mareshah.

10 Then Asa went out against him, and they set up their lines of battle in the valley of Zephathah at Mareshah.

11 Asa cried to the Lord his God, O Lord, there is none besides You to help, and no difference to You whether him You help is mighty or powerless. Help us, O Lord our God! For we rely on You, and we go against this multitude in Your name. O Lord, You are our God; let not man prevail against You!

12 So the Lord smote the Ethiopians before Asa and Judah, and the Ethiopians fled.

13 Asa and the people with him pursued them to Gerar, and the Ethiopians were overthrown, so that none remained alive; for they were destroyed before the Lord, and His host, who carried away very much booty.

14 And they smote all the cities round about Gerar, for the fear of the Lord came upon them. They plundered all the cities, for there was much plunder in them.

15 They smote also the cattle encampments, and carried away sheep in abundance, and camels, and returned to Jerusalem.

CHAPTER 15

THE Spirit of God came upon Azariah the son of Oded,

2 And he went out to meet Asa, and said to him, Hear me, Asa, and all

Judah and Benjamin: The Lord is with you while you are with Him. If you seek Him [inquiring for and of Him, craving Him as your soul's first necessity], He will be found of you; but if you [become indifferent and] forsake Him, He will forsake you.

3 Now for a long time Israel was without the true God, without a teaching priest, and without law.

4 But when they in their trouble turned to the Lord God of Israel, and [in desperation earnestly] sought Him, He was found by them.

5 And in those times there was no peace to him who went out, nor to him who came in, but great *and* vexing afflictions *and* disturbances were upon all the inhabitants of the countries.

6 Nation was broken in pieces against nation, and city against city, for God vexed *and* troubled them with all sorts of adversity.

7 Be strong therefore, and let not your hands be weak *and* slack, for your work shall be rewarded.

8 And when Asa heard these words, the prophecy of Oded the prophet, he took courage, and put away the abominable idols from all the land of Judah and Benjamin and from the cities which he had taken in the hill country of Ephraim, and he repaired the altar [of burnt offering] of the Lord which was in front of the porch *or* vestibule [of the house] of the Lord.

9 And he gathered all Judah and Benjamin and the strangers with them out of Ephraim, Manasseh and Simeon; for they came over to Asa out of Israel in large numbers, when they saw that the Lord his God was with him.

10 So they gathered at Jerusalem in the third month of the fifteenth year of the reign of Asa,

11 And they sacrificed to the Lord on that day from the spoil which they had brought, 700 oxen and 7,000 sheep.

12 And they entered into a covenant

to seek the Lord the God of their fathers *and* to yearn for Him with all their heart's desire and with all their soul,

13 And that whoever would not seek the Lord the God of Israel should be put to death, whether young or old, man or woman.

14 They took an oath to the Lord with a loud voice, with shouting, with trumpets, and with cornets.

15 And all Judah rejoiced at the oath, for they had sworn with all their heart, and sought Him [yearning for Him] with their whole desire, and He was found by them, and the Lord gave them rest *and* peace round about.

16 Also Maacah, King Asa's mother, he removed from being queen: mother, because she had made an abominable image for Asherah. Asa cut down her idol, crushed it, and burned it at the brook Kidron.

17 But the high places were not taken out of Israel. Nevertheless the heart of Asa was blameless all his days.

18 And he brought into the house of God the things that his father [Abijah] had dedicated, and those he himself had dedicated, silver, and gold, and vessels.

19 And there was no more war until the thirty-fifth year of the reign of Asa.

CHAPTER 16

IN the thirty-sixth year of Asa's reign, Baasha king of Israel came up against Judah, and built [fortified] Ramah intending to intercept any one going out or coming in to Asa king of Judah.

2 Then Asa brought silver and gold out of the treasures of the house of the Lord and of the king's house, and sent them to Benhadad king of Syria, who dwelt at Damascus, saying,

3 Let there be a league between me and you, as was between my father and your father. Behold, I am sending you silver and gold; go, break your league

with Baasha king of Israel, that he may withdraw from me.

4 And Benhadad hearkened to King Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, Dan, Abel-maim, and all the store-cities of Naphtali.

5 And when Baasha heard it, he stopped building Ramah, and let his work cease.

6 Then King Asa took all Judah, and they carried away the stones of Ramah and its timber, with which Baasha had been building, and with them he built Geba and Mizpah.

7 At that time Hanani the seer came to Asa king of Judah, and said to him, Because you relied on the king of Syria, and not on the Lord your God, the army of the king of Syria has escaped you.

8 Were not the Ethiopians and Libyans a huge host, with very many chariots and horsemen? Yet, because you relied then on the Lord, He gave them into your hand.

9 For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of those whose heart is blameless toward Him. You have done foolishly in this; therefore from now on you shall have wars.

10 Then Asa was angry with the seer, and put him in prison — in the stocks — for he was enraged with him because of this. Asa oppressed some of the people at the same time.

11 The acts of Asa, first to last, are written in the Book of the Kings of Judah and Israel.

12 In the thirty-ninth year of his reign Asa was diseased in his feet, until his disease became very severe; yet in his disease he did not seek the Lord, but relied on the physicians.

13 And Asa slept with his fathers, dying in the forty-first year of his reign.

14 And they buried him in his own tomb which he had hewn out for himself in the city of David, and laid him

on a bier which was filled with sweet odors and various kinds [of spices] prepared by the perfumers' art; and they made a very great burning [of spices] in his honor.

CHAPTER 17

JEHOSHAPHAT his son reigned in Asa's stead and strengthened himself against Israel.

2 And he placed forces in all the fortified cities of Judah, and set garrisons in the land of Judah and in the cities of Ephraim which Asa his father had taken.

3 The Lord was with Jehoshaphat, because he walked in the first ways of his father; he did not seek the Baals,

4 But sought *and* yearned with all his desire for the Lord the God of his father and walked in His commandments, and not after the ways of Israel.

5 Therefore the Lord established the kingdom in his hand; and all Judah brought tribute to Jehoshaphat; and he had great riches and honor.

6 His heart was cheered *and* his courage was high in the ways of the Lord; moreover he took away the high places and the Asherim out of Judah.

7 Also in the third year of his reign he sent to his princes, Ben-hail, Obadiah, Zechariah, Nethanel, and Micahiah, to teach in the cities of Judah.

8 And with them the Levites, Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah; and with these Levites, the priests Elishama and Jehoram.

9 And they taught in Judah, and had the book of the law of the Lord with them; they went about throughout all the cities of Judah and taught among the people.

10 And a terror from the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11 And some of the Philistines

brought Jehoshaphat gifts, and tribute silver; and the Arabs brought him flocks, 7,700 each of rams and of he-goats.

12 And Jehoshaphat became very great. He built in Judah fortresses and store-cities;

13 And he had many works in the cities of Judah, and soldiers, mighty men of courage, in Jerusalem.

14 This was the number of them by fathers' houses: Of Judah, the captains of thousands; Adnah the chief, with 300,000 mighty men of valor.

15 Next to him was Jeho-hanan the captain, with 280,000.

16 And next to him Amasiah son of Zichri, who willingly offered himself to the Lord, with 200,000 mighty men of valor.

17 Of Benjamin: Eliada, a mighty man of valor, with 200,000 men armed with bow and shield.

18 Next to him was Jehozabad with 180,000 armed for war.

19 These were in the king's service, besides those [he] had placed in fortified cities throughout all Judah.

CHAPTER 18

NOW Jehoshaphat had great riches and honor, but was allied [by marriage] with Ahab.

2 After some years he went down to Ahab in Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people with him, and persuaded him to go up with him against Ramoth-gilead.

3 Ahab king of Israel said to Jehoshaphat king of Judah, Will you go with me to Ramoth-gilead? He answered, I am as you are, and my people as your people; we will be with you in the war.

4 And Jehoshaphat said to the king of Israel, Inquire first, I pray you, for the word of the Lord today.

5 So King [Ahab] of Israel gathered together the prophets, 400 men, and said to them, Shall we go to Ramoth-

gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand.

6 But Jehoshaphat said, Is there not another prophet of the Lord here, by whom we may inquire?

7 King [Ahab] of Israel said to Jehoshaphat, There is another man, Micaiah son of Imla, by whom we may inquire of the Lord, but I hate him, for he never has prophesied good for me, but always evil. And Jehoshaphat said, Let not the king say so.

8 And King [Ahab] of Israel called for one of his officers, and said, Bring quickly Micaiah son of Imla.

9 The king of Israel and Jehoshaphat king of Judah sat each on his throne, arrayed in their robes; they were sitting in an open place (at the threshing floor) at the entrance of the gate of Samaria; all the prophets were prophesying before them.

10 And Zedekiah son of Chenaanah had made himself horns of iron, and said, Thus says the Lord, With these you shall push the Syrians until they are destroyed.

11 All the prophets prophesied so, saying, Go up to Ramoth-gilead and prosper; the Lord will deliver it into the king's hand.

12 The messenger who went to call Micaiah said to him, Behold, the words of the prophets foretell good to the king with one accord. So let your word be like one of them, and speak favorably.

13 But Micaiah said, As the Lord lives, what my God says, that will I speak.

14 And when he had come to the king, King [Ahab] said to him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go up and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I warn you to tell nothing but the truth to me in the name of the Lord?

16 Then Micaiah said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd; and the Lord said, These have no master; let each return to his house in peace.

17 And King [Ahab] of Israel said to Jehoshaphat, Did I not tell you that he would not prophesy good to me, but evil?

18 [Micaiah] said, Therefore hear the word of the Lord: I saw the Lord sitting on His throne, and all the host of Heaven standing at His right hand and His left.

19 And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one said this thing, and another that.

20 Then there came a spirit and stood before the Lord, and said, I will entice him. The Lord said to him, By what means?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, You shall entice him, and also succeed; go forth and do so.

22 Now you see, the Lord put a lying spirit in the mouth of your prophets, and the Lord has spoken evil concerning you.

23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the Lord from me to speak to you?

24 And Micaiah said, Behold, you shall see on that day when you shall go into an inner chamber to hide yourself.

25 Then King [Ahab] of Israel said, Take Micaiah back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus says the king, Put this fellow in the prison, and feed him with bread and water of affliction, until I return in peace.

27 Micaiah said, If you return at all in peace, the Lord has not spoken by

me. And he *added*, Hear it, you people, all of you!

28 So Ahab king of Israel and Jehoshaphat king of Judah went up to Ramoth-gilead.

29 And [Ahab] king of Israel said to Jehoshaphat, I will disguise myself and will go to the battle; but you put on your royal robes. So King Ahab of Israel disguised himself, and they went into the battle.

30 Now Syria's king had commanded his chariot captains, Fight not with small or great, but only with the king of Israel.

31 And when the captains of the chariots saw Jehoshaphat [of Judah], they said, It is the king of Israel. So they turned to fight against him; but Jehoshaphat cried out, and the Lord helped him; and God moved them to depart from him.

32 For when the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him.

33 A certain man drew his bow at a venture, and smote King [Ahab] of Israel between the lower armor and the breastplate; so Ahab said to his chariot driver, Turn, carry me out of the battle, for I am wounded.

34 And the battle increased that day; however King [Ahab] of Israel propped himself up in his chariot opposite the Syrians until evening, and about sunset he died.

CHAPTER 19

JEHOSHAPHAT the king of Judah returned safely to his house in Jerusalem.

2 Jehu son of Hanani the seer went out to meet him, and said to Jehoshaphat, Should you help the ungodly, and love those who hate the Lord? Because of this, wrath has gone out against you from the Lord.

3 But there are good things found in you, for you have destroyed the Asheroth out of the land, and have set

your heart to seek God [with all your soul's desire].

4 Jehoshaphat dwelt at Jerusalem; and he went out again among the people from Beer-sheba to the hill country of Ephraim, and brought them back to the Lord the God of their fathers.

5 He appointed judges throughout all the fortified cities of Judah, city by city,

6 And said to the judges, Be careful what you do, for you judge not for man, but for the Lord, and He is with you in the matter of judgment.

7 So now let the reverence *and* fear of the Lord be upon you; take heed what you do, for there is no injustice with the Lord our God, or partiality, or taking of bribes.

8 Also in Jerusalem Jehoshaphat set certain Levites, priests, and heads of families of Israel to give judgment for the Lord, and decide controversies. When they [of the commission] returned to Jerusalem,

9 The king charged them, Do this in the fear of the Lord, faithfully, with integrity *and* a blameless heart;

10 Whenever any controversy shall come to you from your brethren who dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, you shall warn *and* instruct them that they may not be guilty before the Lord, and wrath come upon you and your brethren. Do this and you will not be guilty.

11 And behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah son of Ishmael, the governor of the house of Judah, in all the king's matters; also the Levites will serve you as officers. Deal courageously (be strong and do), and the Lord be with the good!

CHAPTER 20

AFTER this the Moabites, the Ammonites, and with them the Meunites, came against Jehoshaphat to battle.

2 It was told Jehoshaphat, A great multitude has come against you from beyond the [Dead] Sea from Edom; and behold they are in Hazazon-tamar, which is En-gedi.

3 Then Jehoshaphat feared, and set himself [determinedly, as his vital need] to seek the Lord; he proclaimed a fast in all Judah.

4 And Judah gathered together to ask help of the Lord; even out of all the cities of Judah they came to seek the Lord [yearning for Him with all their desire].

5 And Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the Lord, before the new court,

6 And said, O Lord, God of our fathers, are You not God in Heaven? And do You not rule over all the kingdoms of the nations? In Your hand are power and might, so that none is able to withstand You.

7 Did not You, O our God, drive out the inhabitants of this land before Your people Israel, and give it for ever to the descendants of Abraham Your friend?

8 They dwelt in it, and have built You a sanctuary in it for Your name, saying,

9 If evil comes upon us, the sword of judgment, or pestilence, or famine, we will stand before this house and before You, for Your name [and the symbol of Your presence] is in this house, and cry to You in our affliction, and You will hear and save.

10 And now behold, the men of Ammon, Moab, and Mount Seir, whom You would not let Israel invade when they came from the land of Egypt, and whom they turned from and did not destroy — [Deut. 2:9.]

11 Behold, they reward us by coming to drive us out of Your possession, which You have given us to inherit.

12 O our God, will You not exercise judgment upon them? For we have no might to stand against this great

company that is coming against us. We do not know what to do, but our eyes are upon You.

13 And all Judah stood before the Lord, with their children and their wives.

14 Then the Spirit of the Lord came upon Jahaziel son of Zechariah, son of Benaiah, son of Jeiel, son of Mataniah, a Levite of the sons of Asaph, in the midst of the assembly.

15 He said, Hearken, all Judah, you inhabitants of Jerusalem and you King Jehoshaphat, the Lord says this to you: Be not afraid or dismayed at this great multitude; for the battle is not yours but God's.

16 Tomorrow go down to them; behold, they will come up by the ascent of Ziz; and you will find them at the end of the ravine before the wilderness of Jeruel.

17 You shall not need to fight in this battle; take your position, stand still, and see the deliverance of the Lord [Who is] with you, O Judah and Jerusalem. Fear not, nor be dismayed; tomorrow go out against them, for the Lord is with you.

18 And Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the Lord, worshipping Him.

19 And the Levites, of the Kohathites and Korahites, stood up to praise the Lord God of Israel with a very loud voice.

20 And they rose early in the morning and went out into the wilderness of Tekoa; and as they went out, Jehoshaphat stood and said, Hear me, O Judah, and you inhabitants of Jerusalem! Believe in the Lord your God, and you shall be established; believe *and* remain steadfast to His prophets, and you shall prosper.

21 When he had consulted with the people, he appointed singers to sing to the Lord and praise Him in their holy [priestly] garments, as they went out

before the army, saying, Give thanks to the Lord, for His mercy *and* loving-kindness endure for ever!

22 And when they began to sing and to praise, the Lord set ambushments against the men of Ammon, Moab, and Mount Seir, who had come against Judah, and they were [self-] slaughtered;

23 For [suspecting betrayal] the men of Ammon and Moab rose against those of Mount Seir, utterly destroying them. And when they had made an end of the men of Seir, they all helped to destroy one another.

24 And when Judah came to the watchtower of the wilderness, they looked at the multitude, and behold, they were dead bodies fallen to the earth, and none had escaped!

25 When Jehoshaphat and his people came to take the spoil, they found among them much cattle, goods, garments, and precious things, which they took for themselves, more than they could carry away, so much they were three days in gathering the spoil.

26 On the fourth day they assembled in the Valley of Beracah. There they blessed the Lord; so the name of the place is still called the Valley of Beracah [blessing].

27 Then they returned, every man of Judah and Jerusalem, Jehoshaphat leading them, to Jerusalem with joy; for the Lord had made them to rejoice over their enemies.

28 They came to Jerusalem with harps, lyres, and trumpets to the house of the Lord.

29 And the fear of God came upon all the kingdoms of those countries, when they heard that the Lord had fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet, for his God gave him rest round about.

31 Thus Jehoshaphat reigned over Judah. He was thirty-five years old when he began his twenty-five year

reign in Jerusalem. His mother was Azubah daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing what was right in the sight of the Lord.

33 But the high places [of idolatry] were not taken away, for the people had not yet set their hearts on their fathers' God.

34 Now the rest of the acts of Jehoshaphat, from first to last, they are written in the records of Jehu the son of Hanani, which are in the Book of the Kings of Israel.

35 After this Jehoshaphat king of Judah joined with Ahaziah king of Israel, who did very wickedly.

36 He joined him in building ships to go to Tarshish, building them in Ezion-geber.

37 Then Eliezer son of Dodavahu of Mareshah prophesied against Jehoshaphat, saying, Because you have joined Ahaziah, the Lord will destroy your works. So the ships were wrecked and unable to go to Tarshish.

CHAPTER 21

JEHOSHAPHAT slept with his fathers, and was buried with [them] in the city of David. Jehoram his son reigned in his stead.

2 He had brothers: Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah, all the sons of Jehoshaphat king of Israel.

3 Their father gave them great gifts of silver, gold, and precious things, together with fortified cities in Judah; but the kingdom he gave to Jehoram, the first-born.

4 When Jehoram had ascended to the kingship of his father, he strengthened himself, and slew all his brethren with the sword, and also some of Israel's princes.

5 Jehoram at thirty-two years of age began his eight year reign in Jerusalem.

6 He walked in the way of the kings of Israel, as did the house of Ahab;

for he married the daughter of Ahab and did what was evil in the eyes of the Lord.

7 But the Lord would not destroy the house of David, because He had made a covenant with David and promised to give a light to him and to his sons for ever.

8 In Jehoram's days the Edomites revolted from the rule of Judah, and set up for themselves a king.

9 Then Jehoram passed over [the Jordan] with his captains and all his chariots, and rose up by night and smote the Edomites who had surrounded him and his chariot captains.

10 So Edom revolted from the rule of Judah to this day. Then Libnah also revolted from Jehoram's rule, because he had forsaken the Lord, the God of his fathers.

11 Moreover he made idolatrous high places in the hill country of Judah, and debauched spiritually the inhabitants of Jerusalem, and led Judah astray [compelling the people's cooperation].

12 And there came a letter to Jehoram from Elijah the prophet, saying, Thus says the Lord God of David your father [forefather], Because you have not walked in the ways of Jehoshaphat your father, nor in the ways of Asa king of Judah,

13 But have walked in the way of Israel's kings, and made Judah and the inhabitants of Jerusalem play the harlot like the [spiritual] harlotry of Ahab's house, and also have slain your brothers of your father's house, who were better than you,

14 Behold, the Lord will smite your people, and your children, your wives, and all your possessions with a great plague.

15 And you yourself shall have a severe illness because of an intestinal disease, until your bowels fall out because of the sickness, day after day.

16 And the Lord stirred up against Jehoram the anger of the Philistines

and of the Arabs who were near the Ethiopians.

17 They came against Judah, invaded it, and carried away all the possessions found in *and* around the king's house, also his sons and his wives; so there was not a son left him except Jehoahaz, the youngest.

18 And after all this the Lord smote [Jehoram] with an incurable intestinal disease.

19 In process of time, after two years, his bowels fell out because of his disease. So he died in severe distress. And his people made no funeral fire to honor him, like the fires for his fathers.

20 Thirty-two years old was Jehoram when he began to reign, and he reigned in Jerusalem eight years, and departed without being wanted. Yet they buried him in the city of David, but not in the tombs of the kings.

CHAPTER 22

THE people of Jerusalem made Ahaziah his youngest son king in his stead; for the troop that came with the Arabs to the camp had slain all the older sons. So Ahaziah son of Jehoram king of Judah reigned.

2 Forty-two years old was Ahaziah when he began his one year reign in Jerusalem. His mother was Athaliah granddaughter of Omri.

3 He also walked in the ways of the house of Ahab, for his mother was his counselor to do wickedly.

4 So he did evil in the sight of the Lord like the house of Ahab; for they were his counselors after his father's death, to his destruction.

5 He followed their counsel and even went with Jehoram son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead; and the Syrians wounded Jehoram,

6 And he returned to be healed in Jezreel of the wounds given him at Ramah, when he fought against Hazael king of Syria. Azariah son of Jehoram

king of Judah went down to see Jehoram son of Ahab in Jezreel, because he was sick.

7 But the destruction of Ahaziah was ordained of God in his coming to visit Jehoram. For when he got there he went out with Jehoram against Jehu son of Nimshi, whom the Lord had anointed to destroy the house of Ahab.

8 And when Jehu was executing judgment upon the house of Ahab, he met the princes of Judah and the sons of Ahaziah's slain brothers, who attended Ahaziah, and he slew them.

9 And [Jehu] sought Ahaziah, who was hidden in Samaria; he was captured, brought to Jehu, and slain. They buried him, for they said, After all, he is the grandson of Jehoshaphat, who sought the Lord with all his heart. So the house of Ahaziah had no one left able to rule the kingdom.

10 But when Athaliah mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal family of Judah.

11 But Jehosheba, daughter of the king, took Joash the [infant] son of Ahaziah, and stole him away from among the king's sons who were to be slain, and she put him and his nurse in a bedchamber. So Jehosheba daughter of King Jehoram, sister of Ahaziah, and wife of Jehoiada the priest, hid [Joash] from [his grandmother] Athaliah, so that she did not slay him.

12 And Joash was with them hidden in the house of God six years, and Athaliah reigned over the land.

CHAPTER 23

IN the seventh year Jehoiada [the priest] took strength *and* courage and made a covenant with the captains of hundreds, Azariah son of Jeroham, Ishmael son of Jehohanan, Azariah son of Obed, Maaseiah son of Adaiah, and Elishaphat son of Zichri.

2 And they went about in Judah, and gathered the Levites out of all the

cities, and the chief of the fathers' houses of Israel, and they came to Jerusalem.

3 And all the assembly made a covenant in the house of God with the king [little Joash, to suddenly proclaim his sovereignty and overthrow Athaliah's tyranny]. And Jehoiada the priest said to them, Behold, the king's son shall reign, as the Lord has said of the offspring of David.

4 This is what you shall do: a third of you priests, and Levites, resuming service on the sabbath, shall be doorkeepers;

5 A [second] third shall be at the king's house, and [the final] third at the Foundation Gate; and all the people shall be in the courts [only] of the house of the Lord.

6 But let none come into the [main] house of the Lord, except the priests, and those of the Levites who minister; they may go in, for they are holy, but let all the rest of the people carefully observe the law against entering the holy place of the Lord.

7 And the Levites shall surround the young king, every man with his weapons in his hand; and whoever comes into the house [break through the ranks of the guard to get near Joash] shall be put to death; but you be with the king when he comes in [from the temple chamber where he is hiding] and when he goes out.

8 So the Levites and all Judah did according to all that Jehoiada the priest had commanded, and took every man his men who were to resume duty on the sabbath, with those who were to go out on the sabbath; for Jehoiada the priest did not dismiss the divisions [of priests and Levites].

9 Also Jehoiada the priest gave the captains of hundreds spears, bucklers, and shields, that had been King David's, which were in the house of God.

10 And he set all the people as a guard for the king, every man having

his (missile) weapon in his hand, from the right side to the left side of the temple, around the altar and the temple.

11 Then they brought out the king's son, and put the crown on him, and gave him the testimony *or* law, and made him king. And Jehoiada and his sons anointed him, and said, Long live the king!

12 When Athaliah heard the noise of the people running and praising the king, she went into the Lord's house to the people;

13 And behold, there the king stood by his pillar at the entrance, the captains and the trumpeters beside him and all the people of the land rejoicing and blowing trumpets, and the singers with musical instruments led in singing of praise. Athaliah rent her clothes, and cried, Treason! Treason!

14 Then Jehoiada the priest commanded the captains of hundreds who were over the army, Bring her out between the ranks, and whoever follows her, let him be slain with the sword. For the priest said, Do not slay her in the Lord's house.

15 So they made way for Athaliah, and she went into the entrance of the horse gate of the king's house; there they slew her.

16 Then Jehoiada made a covenant between himself, all the people, and the king, that they should be the Lord's people.

17 Then all the people went to the house of Baal, tore it down, and broke its altars and its images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices *and* officers [for the care] of the house of the Lord under the direction of the priests *and* the Levites, whom David had distributed [in his day] in the house of the Lord, to offer the burnt offerings of the Lord, as written in the law of Moses, with rejoicing and singing, as ordered by David.

19 Jehoiada set the gatekeepers at the gates of the house of the Lord so that no one should enter who was in any way unclean.

20 And he took the captains of hundreds, and the nobles and governors of the people, and all the people of the land, and brought down the king from the house of the Lord; and they came through the upper gate to the king's house, and set the king upon the throne of the kingdom.

21 So all the people of the land rejoiced, and the city was quiet, after Athaliah had been slain with the sword.

CHAPTER 24

JOASH was seven years old when he began his forty-years' reign in Jerusalem. His mother was Zibiah of Beer-sheba.

2 And Joash did what was right in the sight of the Lord all the days of Jehoiada the priest [his uncle].

3 And Jehoiada took for him two wives; and he had sons and daughters.

4 After this Joash decided to repair the Lord's house.

5 He gathered the priests and the Levites, and said to them, Go out to the cities of Judah, and gather from all Israel money to repair the house of your God from year to year, and see that you hasten the matter. But the Levites did not hasten it.

6 So the king called for Jehoiada the high priest, and said to him, Why have you not required the Levites to bring in from Judah and Jerusalem the tax authorized by Moses the servant of the Lord and of the assembly of Israel, for the tent of testimony?

7 For the sons of Athaliah, that wicked woman, had broken into the house of God; and also had used for the Baals all the dedicated things of the house of the Lord.

8 And at the king's command they made a chest, and set it outside the gate of the house of the Lord.

9 And they made a proclamation through Judah and Jerusalem, to bring in for the Lord the tax that Moses the servant of God laid upon Israel in the wilderness.

10 And all the princes and people rejoiced and brought their tax and dropped it into the chest until they had finished.

11 When the Levites brought the chest to the king's office, and whenever they saw that there was much money, the king's secretary and the high priest's officer came and emptied the chest, and carried it to its place again. Thus they did day by day, and collected money in abundance.

12 And the king and Jehoiada gave it to those who did the work of the temple service, and hired masons and carpenters and also those who worked in iron and bronze, to repair the house of the Lord.

13 So the workmen labored and the work of repairing went forward in their hands, and they set up the house of God according to its design, and strengthened it.

14 When they had finished it, they brought the rest of the money before the king and Jehoiada; from it were made utensils for the Lord's house, vessels for ministering and for offering, and cups and vessels of gold and silver. And they offered burnt offerings in the house of the Lord continually all the days of Jehoiada.

15 But Jehoiada became old and full of [the handicaps of great] age, and he died. He was 130 years old at his death.

16 They buried him in the city of David among the kings, because he had done good in Israel, and toward God and His house.

17 Now after the death of Jehoiada *the priest* [who had hidden Joash] the princes of Judah came and made obedience to King Joash; then the king hearkened to them.

18 They forsook the house of the

Lord the God of their fathers, and served the Asherim and idols; and wrath came upon Judah and Jerusalem for their sin [guilt].

19 Yet [God] sent prophets to them, to bring them again to the Lord; these testified against them, but they would not listen.

20 Then the Spirit of God came upon Zechariah son of Jehoiada the priest, who stood over the people, and he said to them, Thus says God, Why do you transgress the commandments of the Lord, so that you cannot prosper? Because you have forsaken the Lord, He also has forsaken you.

21 They conspired against Zechariah the priest and stoned him at the command of the king in the court of the Lord's house!

22 Thus Joash the king did not remember the kindness which Jehoiada, Zechariah's father, had done him, but slew his son. And when [Zechariah the priest] was dying he said, May the Lord see and avenge!

23 At the end of the year the army of Syria came up against Joash. They came to Judah and Jerusalem, and destroyed all the princes from among the people, and sent all their spoil to the king of Damascus.

24 Though the army of the Syrians came with a small company of men, the Lord delivered a very great host into their hand, because Joash and Judah had forsaken the Lord God of their fathers. So the Syrians executed judgment against Joash.

25 And when they had departed from Joash, leaving him very ill, his own servants conspired against him for the blood of the sons of Jehoiada the priest, and they slew him on his bed. So he died and they buried him in the city of David, but not in the tombs of the kings.

26 The conspirators against Joash were Zabad son of Shime-ath the Ammonitess, and Jehozabad son of Shimrith the Moabitess.

27 Now concerning his sons, and the greatness of the prophecies uttered against him, and the rebuilding of the house of God, they are written in the Commentary on the Book of Kings. And Amaziah son [of Joash] reigned in his stead.

CHAPTER 25

AMAZIAH was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother was Jeho-addan of Jerusalem.

2 He did right in the Lord's sight, but not with a perfect or blameless heart.

3 When his kingdom was firmly established he slew his servants who had killed the king his father.

4 But he did not slay their children; he did as it is written in the law in the book of Moses, where the Lord commanded, The fathers shall not die for the children, or the children die for the fathers; but every man shall die for his own sin.

5 Amaziah assembled the men of Judah, and set them by fathers' houses under commanders of thousands and of hundreds for all Judah and Benjamin. He numbered them from twenty years old and over, and found them to be 300,000 choice men, fit for war and able to handle spear and shield.

6 He hired also 100,000 mighty men of valor from Israel for 100 talents of silver.

7 But a man of God came to him, saying, O king, do not let all this army of Ephraimites of Israel go with you [of Judah],

8 For if you go [in spite of warning], no matter how strong you are for battle, God will cast you down before the enemy; for God has power to help and to cast down.

9 And Amaziah said to the man of God, But what shall we do about the 100 talents which I have given to the army of Israel? The man of God an-

swered, The Lord is able to give you much more than this.

10 So Amaziah discharged the army that came to him from Ephraim, to go home; so their anger was greatly kindled against Judah; they returned home in fierce wrath.

11 And Amaziah took courage and led forth his people to the Valley of Salt, and smote 10,000 of the men of Seir [Edom].

12 Another 10,000 the men of Judah captured alive, and brought them to the top of a crag, and cast them down from it, and they were all dashed to pieces.

13 But the soldiers of the band which Amaziah sent back, not allowing them to go with him to battle, fell upon the cities of Judah, from Samaria even to Bethhoron, and smote 3,000 [men], and took much spoil.

14 After Amaziah came from the slaughter of the Edomites, he brought their gods and set them up to be his gods, and bowed before them, and burned incense to them.

15 So the anger of the Lord was kindled against Amaziah, and He sent to him a prophet, who said, Why have you sought after the gods of the people, which could not deliver their own people out of your hand?

16 As he was talking the king said to him, Have we made you the king's counselor? Stop it! Why should you be put to death? The prophet stopped, but said, I know that God has determined to destroy you, because you have done this and ignored my counsel.

17 Then Amaziah king of Judah took counsel and sent to J[eh]oash son of Jehoahaz, son of Jehu, king of Israel, saying, Come [to battle], let us look one another in the face.

18 J[eh]oash king of Israel sent to Amaziah king of Judah, saying, A little thistle on Lebanon sent to a great cedar on Lebanon, saying, Give your

daughter to my son as wife; and a wild beast of Lebanon passed by and trampled down the thistle.

19 You say, See, I have smitten Edom! Your heart lifts you up to boast. Stay at home; why should you meddle [and court disaster], so you will fall and Judah with you?

20 But Amaziah would not hear; for it came from God, that He might deliver Judah into the hand of their enemies, because they sought after the gods of Edom.

21 So J[eh]oash the king of Israel went up; and he and Amaziah king of Judah faced one another at Bethshemesh of Judah.

22 And Judah was defeated before Israel, and they fled every man to his tent.

23 And J[eh]oash the king of Israel took Amaziah king of Judah son of Joash, son of Jehoahaz, at Bethshemesh, and brought him to Jerusalem, and broke down the wall of Jerusalem from the Ephraim Gate to the Corner Gate, 400 cubits.

24 And he took all the gold, the silver, and all the vessels found in God's house with [the doorkeeper] Obededom, and the treasures of the king's house, and hostages also, and returned to Samaria.

25 And Amaziah son of Joash king of Judah lived after the death of J[eh]oash son of Jehoahaz king of Israel fifteen years.

26 The rest of the acts of Amaziah, from first to last, are they not written in the Book of the Kings of Judah and Israel?

27 Now after Amaziah turned away from the Lord they made a conspiracy against him in Jerusalem, and he fled to Lachish. But they sent to Lachish and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of (David in) Judah.

CHAPTER 26

THEN all the people of Judah took Uzziah, who was sixteen years old, and made him king in place of his father Amaziah.

2 He built Eloth, and restored it to Judah after Amaziah slept with his fathers.

3 Uzziah was sixteen years old when he began his fifty-two years' reign in Jerusalem. His mother was Jecoliah of Jerusalem.

4 He did right in the Lord's sight, to the extent of all that his father Amaziah did.

5 He set himself to seek God in the days of Zechariah who instructed him in the things of God; and as long as he sought [inquired of, yearned for] the Lord, God made him prosper.

6 He went out against the Philistines, and broke down the walls of Gath, of Jabneh, and of Ashdod, and built cities near Ashdod and elsewhere among the Philistines.

7 And God helped him against the Philistines, and the Arabs who dwelt in Gurbaal, and the Meunim.

8 The Ammonites paid tribute to Uzziah, and his fame spread abroad even to the border of Egypt, for he became very strong.

9 Also Uzziah built towers in Jerusalem at the Corner Gate, the Valley Gate, and the Angle of the Wall, and fortified them.

10 Also he built towers in the wilderness and hewed out many cisterns, for he had much livestock, both in the lowland and in the tableland; and he had farmers and vinedressers in the hills and in the fertile fields [of Carmel], for he loved farming.

11 And Uzziah had a combat army for waging war by regiments according to the number as recorded by Jeiel the secretary and Ma-aseiah the officer, under the direction of Hananiah, of the king's commanders.

12 The whole number of the heads of fathers' houses of mighty men of valor was 2,600.

13 Under their command was an army of 307,500, who could fight with mighty power to help the king against the enemy.

14 Uzziah prepared for all the army: shields, spears, helmets, coats of mail, bows, and stones to sling.

15 In Jerusalem he made machines invented by skillful men, to be on the towers and the (corner) bulwarks, with which to shoot arrows and great stones. And his fame spread far, for he was marvelously helped, till he was strong.

16 But when [King Uzziah] was strong, he became proud, to his destruction; and he trespassed against the Lord his God, for he went *into* the temple of the Lord to burn incense on the altar of incense.

17 And Azariah the priest went in after him, and with him eighty priests of the Lord, men of courage.

18 They opposed King Uzziah and said to him, It is not for you, Uzziah, to burn incense to the Lord, but for the priests the sons of Aaron, who are set apart to burn incense. Withdraw from the sanctuary; you have trespassed, and that will not be to your credit *and* honor before the Lord God.

19 Then Uzziah was enraged, and he had a censer in his hand to burn incense. And while he was enraged with the priests, leprosy broke out on his forehead before the priests in the house of the Lord, beside the incense altar.

20 And as Azariah the chief priest and all the priests looked upon him, behold, he was leprous on his forehead! So they forced him out of there, and he also made haste to get out, because the Lord had smitten him.

21 And King Uzziah was a leper to the day of his death, and being a leper he dwelt in a separate house, for he

g) No one but an ordained priest was permitted by law to enter the tabernacle, or later the temple proper, even in Jesus' time. See footnote on Num. 3:38.

was excluded from the Lord's house. And Jotham his son took charge of the king's household, ruling the people of the land.

22 Now the rest of the acts of Uzziah, from first to last, Isaiah the prophet, son of Amoz, wrote. [Isa. 1:1.]

23 So Uzziah slept with his fathers, and they buried him in the burial field of the kings [outside the royal tombs], for they said, He is a leper. Jotham his son reigned in his stead.

CHAPTER 27

JOTHAM was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother was Jerushah daughter of Zadok.

2 He did right in the sight of the Lord, to the extent that his father Uzziah had done. However, he did not invade the temple of the Lord. But the people still did corruptly.

3 He built the upper gate of the Lord's house, and did much building on the wall of Ophel.

4 Moreover he built cities in the hill country of Judah, and in the forests he built forts and towers.

5 He fought with the king of the Ammonites, and prevailed against them. The Ammonites gave him that year 100 talents of silver, and 10,000 measures each of wheat and of barley. That much the Ammonites paid to him also the second year and third years.

6 So Jotham grew mighty, for he ordered his ways in the sight of the Lord his God.

7 Now the rest of Jotham's acts, and all his wars, and his ways, behold, they are written in the Book of the Kings of Israel and Judah.

8 He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem.

9 And Jotham slept with his fathers, and they buried him in the city of

David. Ahaz his son reigned in his stead.

CHAPTER 28

AHAZ was twenty years old when he began his sixteen years' reign in Jerusalem. He did not do right in the sight of the Lord, like David his father [forefather];

2 But he walked in the ways of the kings of Israel, and even made molten images for the Baals.

3 And he burned incense in the valley of the son of Hinnom, and burned his sons as an offering, after the abominable customs of the [heathen] nations whom the Lord drove out before the Israelites.

4 He sacrificed also and burnt incense in the high places, on the hills, and under every green tree.

5 Therefore the Lord his God gave Ahaz into the power of the king of Syria, who defeated him and carried away a great multitude of the Jews captive, taking them to Damascus. And he was also delivered into the hand of the king of Israel, who smote Judah with a great slaughter.

6 For Pekah son of Remaliah slew in Judah 120,000 in one day, all courageous men, because they had forsaken the Lord, the God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah King Ahaz' son, and Azrikam the governor of the house, and Elkanah who was second to the king.

8 And the Israelites carried away captive 200,000 of their kinsmen [of Judah], women, sons, and daughters, and also took much plunder from them and brought it to Samaria.

9 But a prophet of the Lord was there, whose name was Oded; and he went out to meet the army that was returning to Samaria, and said to them, Behold, because the Lord, the God of your fathers was angry with Judah, He delivered them into your hand, but

you have slain them in a fury that reaches up to Heaven.

10 And now you intend to suppress the people of Judah and Jerusalem, both men and women, as your slaves. But are not you yourselves guilty of crimes against the Lord your God?

11 Now hear me therefore, and set the prisoners free again, whom you have taken captive of your kinsmen, for the fierce wrath of the Lord is upon you.

12 Then certain of the heads of the Ephraimites [Israel], Azariah son of Johanan, Berechiah son of Meshillemoth, Jehizkiah son of Shallum, and Amasa son of Hadlai, stood up against those returning from the war,

13 And said, You shall not bring the captives in here; we are guilty before the Lord already, and what you intend will add more to our sins and our guilt; for our trespass [guilt] is great, and there is fierce anger against Israel.

14 So the armed men [of Israel] left the captives and the spoil [of Judah] before the princes and all the assembly.

15 And the men who have been mentioned by name rose up, and took the captives and with the spoil they clothed all who were naked among them; and having clothed them, shod them, given them food and drink, anointed them [as was a host's duty], and carrying all the feeble of them upon donkeys, they brought them to Jericho, the city of palm trees, to their brethren. Then they returned to Samaria. [Luke 7:44-46.]

16 At that time King Ahaz sent to the king of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away captives.

18 The Philistines had invaded the cities of the low country, and of the south of Judah, and had taken Bethshemesh, Aijalon, Gederoth, and Soco, and also Timnah and Gimso with their villages; and they settled there.

19 For the Lord brought Judah low

because of Ahaz king of Israel, for Ahaz had dealt with reckless cruelty against Judah, and had been faithless [had transgressed sorely] against the Lord.

20 So Tilgath-pilneser king of Assyria came to him, and distressed him without strengthening him.

21 For Ahaz took [treasure] from the house of the Lord, and out of the house of the king and of the princes, and gave it as tribute to the king of Assyria; but it did not help Ahaz.

22 In the time of his distress he became still more unfaithful to the Lord — this same King Ahaz.

23 For he sacrificed to the gods of Damascus which defeated him, for he said, Since the gods of the kings of Syria helped them, I will sacrifice to them that they may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz collected the utensils of the house of God, and cut them in pieces, and shut up the doors of the Lord's temple [the holy place and the holy of holies], and he made himself altars in every corner of Jerusalem.

25 In each city of Judah he made high places to burn incense to other gods, provoking to anger the Lord, the God of his fathers.

26 Now the rest of his acts and of all his ways, from first to last, behold, they are written in the Book of the Kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, in Jerusalem, but they did not bring him into the tombs of the kings of Israel. And Hezekiah his son reigned in his stead.

CHAPTER 29

HEZEKIAH began to reign when he was twenty-five years old, and he reigned twenty-nine years in Jerusalem. His mother was Abijah daughter of Zechariah.

2 And he did right in the sight of

the Lord, according to all that David his father [forefather] had done.

3 In the first year of his reign, in the first month, he opened the doors of the house of the Lord [which his father had closed] and repaired them.

4 He brought together the priests and Levites in the square on the east,

5 And said to them, Levites, hear me! Now sanctify [purify and make free from sin] yourselves and the house of the Lord the God of your fathers, and carry out the filth from the holy place.

6 For our fathers have trespassed, and done what was evil in the sight of the Lord our God, and have forsaken Him, and have turned away their faces from the dwelling place of the Lord, and turned their backs.

7 Also they have closed the doors of the porch and put out the lamps, and have not burned incense or offered burnt offerings in the place holy to the God of Israel. [Cp. II Kings 16: 10-16.]

8 Therefore the wrath of the Lord was upon Judah and Jerusalem, and He has delivered them to be a terror *and* a cause of trembling, to be an astonishment, and a hissing, as you see with your eyes.

9 For, lo, our fathers have fallen by the sword, and our sons, our daughters, and our wives are in captivity for this.

10 Now it is in my heart to make a covenant with the Lord, the God of Israel, that His fierce anger may turn away from us.

11 My sons, do not now be negligent, for the Lord has chosen you to stand in His presence, to serve Him, to be His ministers and burn incense to Him.

12 Then the Levites arose, Mahath son of Amasai, Joel son of Azariah, of the sons of the Kohathites; of the sons of Merari, Kish son of Abdi, Azariah son of Jehallelel; of the Ger-

shonites, Joah son of Zimmah, and Eden son of Joah;

13 Of the sons of Elizaphan, Shimri and Jeuel; of the sons of Asaph, Zechariah, and Mattaniah;

14 Of the sons of Heman, Jehuel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel.

15 They gathered their brethren, and sanctified themselves, and went in as the king had commanded by the words of the Lord, to cleanse the house of the Lord.

16 The priests went into the inner part of the house of the Lord to cleanse it, and brought out all the uncleanness they found in the temple of the Lord into the court of the Lord's house. And the Levites carried it out to the brook Kidron.

17 They began on the first day of the first month, and on the eighth day they came to the porch of the Lord; then for eight days they sanctified the house of the Lord, and on the sixteenth day they finished.

18 Then they went to King Hezekiah and said, We have cleansed all the house of the Lord, and the altar of burnt offering with all its utensils and the showbread table with all its utensils.

19 Moreover all the utensils which King Ahaz in his reign cast away when he was transgressing [faithless], we have made ready and sanctified; and behold, they are before the altar of the Lord.

20 Then King Hezekiah rose early and gathered the officials of the city, and went up to the house of the Lord.

21 They brought seven each of bulls, rams, lambs and he-goats for a sin offering for the kingdom, the sanctuary, and Judah. He commanded the priests the sons of Aaron to offer them on the Lord's altar.

22 So they killed the bulls, and the priests received the blood and dashed it against the altar. Likewise, when they had killed the rams, then the lambs,

they dashed the blood against the altar.

23 Then the he-goats for the sin offering were brought before the king and the assembly, and they laid their hands on them,

24 The priests killed them and made a sin offering with their blood upon the altar, to make atonement for all Israel; for the king commanded that the burnt offering and sin offering be made for all Israel.

25 Hezekiah stationed the Levites in the Lord's house with cymbals, harps, and lyres, as David [his forefather], and Gad the king's seer, and Nathan the prophet commanded; for the commandment was from the Lord through His prophets.

26 The Levites stood with the instruments of David, and the priests with the trumpets.

27 Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by King David of Israel.

28 And all the congregation worshipped, the singers sang, and the trumpeters sounded; all this continued until the burnt offering was finished.

29 When they had stopped offering, the king and all present with him bowed themselves and worshipped.

30 Also King Hezekiah and the princes ordered the Levites to sing praises to the Lord with the words of David and of Asaph the seer. And they sang praises with gladness, and bowed themselves and worshipped.

31 Then Hezekiah said, Now you have consecrated yourselves to the Lord; come near and bring sacrifices and thank offerings into the house of the Lord. And the assembly brought in sacrifices and thank offerings, and as many as were of a willing heart brought burnt offerings.

32 And the number of the burnt offerings, which the assembly brought was 70 bulls, 100 rams, and 200 lambs.

All these were for a burnt offering to the Lord.

33 And the consecrated things were 600 oxen and 3,000 sheep.

34 But the priests were too few and could not skin all the burnt offerings.. So until the other priests had sanctified themselves, their Levite kinsmen helped them, until the work was done; for the Levites were more upright in heart than the priests in sanctifying themselves.

35 Also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offering for every burnt offering. So the service of the Lord's house was set in order.

36 Thus Hezekiah rejoiced, and all the people, because of what God had prepared for the people, for *it* was done suddenly.

CHAPTER 30

HEZEKIAH sent to all Israel [as well as] Judah, and wrote letters also to Ephraim and Manasseh, to come to the Lord's house at Jerusalem, to keep the passover to the Lord the God of Israel.

2 For the king and his princes and all the assembly in Jerusalem, took counsel to keep the passover in the second month. [Postponement permitted, Num. 9:10,11.]

3 For they could not keep it at the set time, because not enough priests had sanctified themselves, neither had the people assembled in Jerusalem.

4 The new time pleased the king and all the assembly.

5 So they decreed to make a proclamation throughout all Israel, from Beer-sheba to Dan, that the people should come to keep the passover to the Lord the God of Israel, at Jerusalem; for they had not kept it collectively as prescribed for a long time.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, as the king commanded, saying, O Israelites, re-

turn to the Lord the God of Abraham, Isaac, and Israel, that He may return to those left of you who escaped out of the hand of the kings of Assyria.

7 Do not be like your fathers and brethren who were unfaithful to the Lord the God of their fathers, so that He gave them up to desolation [to be an astonishment], as you see.

8 Now be not stiffnecked as your fathers were, but yield yourselves to the Lord, and come to His sanctuary, which He has sanctified for ever, and serve the Lord your God, that His fierce anger may turn away from you.

9 For if you return to the Lord, your brethren and your children shall find compassion with their captors and return to this land. For the Lord your God is gracious and merciful, and will not turn away His face from you, if you return to Him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even to Zebulun, but the people laughed them to scorn and mocked them.

11 Yet a few of Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem.

12 Also the hand of God came upon Judah to give them one heart to do the commandment of the king and of the princes by the word of the Lord.

13 And many people came to Jerusalem to keep the feast of unleavened bread in the second month, a very great assembly.

14 They rose up and took away the altars [to idols] that were in Jerusalem, and all the altars *and* utensils for incense [to the gods] they took away and threw into the Kidron valley [dumping place for the ashes of such abominations].

15 Then they killed the passover lamb on the fourteenth day of the second month. And the priests and the Levites were ashamed and sanctified themselves, and brought burnt offerings to the Lord's house.

16 They stood in their accustomed places, as directed in the law of Moses the man of God. The priests threw [against the altar] the blood they received from the hand of the Levites.

17 For many were in the assembly who had not sanctified themselves [become clean, and free from all sin]. So the Levites had to kill the passover lambs for all who were not clean, to make them holy to the Lord.

18 For a multitude of the people, many from Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet they ate the passover otherwise than Moses directed. For Hezekiah had prayed for them, saying, The good Lord pardon every one

19 Who sets his heart to seek *and* yearn for God, the Lord God of his fathers, even though not complying with the purification regulations of the sanctuary.

20 And the Lord hearkened to Hezekiah, and healed the people.

21 And the Israelites who were in Jerusalem kept the feast of unleavened bread seven days with great joy. The Levites and priests praised the Lord day by day, singing with instruments of much volume to the Lord.

22 Hezekiah spoke encouragingly to all the Levites who had good understanding in the Lord's work. So the people ate the seven days' appointed feast, offering peace offerings, making confession [and giving thanks] to the Lord the God of their fathers.

23 And the whole assembly took counsel to prolong the feast another seven days and they kept it another seven days with joy.

24 For Hezekiah king of Judah gave to the assembly 1,000 young bulls and 7,000 sheep, and the princes gave 1,000 young bulls and 10,000 sheep. And a great number of priests sanctified themselves [for service].

25 All the assembly of Judah, with the priests, the Levites, and all the assembly who with the sojourners

came from the land of Israel to dwell in Judah, rejoiced.

26 So there was great joy in Jerusalem, for since the time of Solomon son of David king of Israel there was nothing like this in Jerusalem.

27 Then the priests and Levites arose and blessed the people, and their voice was heard, and their prayer came up to [God's] holy habitation in Heaven.

CHAPTER 31

NOW when all this was finished, all Israel present there went out to the cities of Judah and broke in pieces the pillars *or* obelisks, cut down the Asherim, and threw down the high places [of idolatry] and the altars in all Judah and Benjamin, in Ephraim and Manasseh, until they had utterly destroyed them all. Then all the Israelites returned to their own cities, every man to his possession.

2 And Hezekiah appointed the priests and the Levites after their divisions, each man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, to give thanks, and to praise in the gates of the camp of the Lord.

3 King Hezekiah's personal contribution was for the burnt offerings: [those] of morning and evening, for the sabbaths, for the new moons, and for the appointed feasts, as written in the law of Moses.

4 He commanded the people living in Jerusalem to give the portion due the priests and Levites, that they might [be free to] give themselves to the law of the Lord.

5 As soon as the command went abroad, the Israelites gave in abundance the first fruits of grain, vintage fruit, oil, honey, and of all the produce of the field; and they brought in abundantly the tithe of everything.

6 The people of Israel and Judah, who lived in Judah's cities also brought the tithe of cattle and sheep, and of

the dedicated things which were consecrated to the Lord their God, and laid them in heaps.

7 In the third month [at the end of wheat harvest] they began to lay the foundation *or* beginning of the heaps, and finished them in the seventh month.

8 When Hezekiah and the princes came and saw the heaps, they blessed the Lord and His people Israel.

9 Then Hezekiah questioned the priests and Levites about the heaps.

10 Azariah the high priest, of the house of Zadok, answered him. Since the people began to bring the offerings into the Lord's house we have eaten and have plenty left; for the Lord has blessed His people, and what is left is this great store.

11 Then Hezekiah commanded them to prepare chambers [for storage] in the house of the Lord; and they prepared them,

12 And brought in the offerings, tithes, and dedicated things faithfully. Conaniah the Levite was in charge of them, and Shimei his brother came next;

13 And Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah were overseers directed by Conaniah and Shimei his brother, at the appointment of King Hezekiah and Azariah the chief officer of the house of God.

14 Kore son of Imnah the Levite, keeper of the east gate, was over the freewill offerings to God, to apportion the contributions for the Lord and the most holy things.

15 Under him were Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah, in the priests' cities, in their office of trust, faithfully to give to their brethren by divisions, to great and small alike,

16 Except those [Levites] registered as males from three years old and upward, who were consecrated to the temple service [in Jerusalem] (for their

daily portion) as the duty of every day required, for their service according to their offices, by their divisions.

17 The registration of the priests was according to their fathers' houses; that of the Levites from twenty years old and upward, was according to their offices by their divisions;

18 Also there was the registration of all their little ones, their wives, their older sons and daughters, through all the congregation; for in their office of trust they cleansed themselves *and* set themselves apart in holiness.

19 Also for the sons of Aaron the priests, who were in the fields of the suburbs of their cities, in every city, there were men who were mentioned by name to give portions to all the males among the priests and to all who were registered among the Levites.

20 Hezekiah did this throughout all Judah, and he did what was good, right, and faithful before the Lord his God.

21 And every work that he began in the service of the house of God, in keeping with the law and the commandments to seek his God, inquiring of *and* yearning for Him, he did with all his heart, and prospered.

CHAPTER 32

AFTER these things and this loyalty, Sennacherib king of Assyria came, invaded Judah, and encamped against the fortified cities, thinking to take them.

2 When Hezekiah saw that Sennacherib had come and intended to fight against Jerusalem,

3 He decided with his officers and his mighty men to stop the waters of the fountains which were without the city [by enclosing them with masonry and concealing them]; and they helped him.

4 So many people gathered, and they stopped all the springs and the brook which flowed through the land, saying,

Why should the kings of Assyria come and find much water?

5 Also Hezekiah took courage and built up all the wall that was broken, and raised towers upon it, and another wall outside, and strengthened Milo in the city of David, and made weapons and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spoke encouragingly to them, saying,

7 Be strong and courageous; be not afraid or dismayed before the king of Assyria and all the horde that is with him; for there is Another with us greater than [all those] with him.

8 With him is an arm of flesh; but with us is the Lord our God to help us and to fight our battles. And the people relied on the words of Hezekiah king of Judah.

9 And this Sennacherib king of Assyria, while he himself with all his forces was before Lachish, sent his servants to Jerusalem, to Hezekiah king of Judah, and to all Judah that were at Jerusalem, saying,

10 Thus says Sennacherib king of Assyria: On what do you trust, that you remain in the strongholds in Jerusalem?

11 Is not Hezekiah leading you on in order to let you die by famine and thirst, saying, The Lord our God will deliver us out of the hand of the king of Assyria?

12 Has not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, You shall worship before one altar and burn incense upon it?

13 Do you not know what I and my fathers have done to all the people of other lands? Were the gods of the nations of those lands in any way able to deliver their lands out of my hand?

14 Who among all the gods of those nations that my fathers utterly destroyed was able to deliver his people

out of my hand, that your God should be able to deliver you out of my hand?

15 So now do not let Hezekiah deceive or mislead you in this way, and do not believe him, for no god of any nation or kingdom was able to deliver his people out of my hand or the hand of my fathers. How much less will your God deliver you out of my hand!

16 And his servants said still more against the Lord God and against His servant Hezekiah.

17 The Assyrian king also wrote letters insulting to the Lord the God of Israel and speaking against Him, saying, As the gods of the nations of other lands have not delivered their people out of my hand, so shall not the God of Hezekiah deliver His people out of my hand.

18 And they shouted it loudly in the Jewish language to the people of Jerusalem who were on the wall, to frighten and terrify them, that they might take the city.

19 And they spoke of the God of Jerusalem, as they spoke of the gods of the people of the earth, which are the work of the hands of men.

20 For this cause Hezekiah the king and the prophet Isaiah the son of Amoz prayed and cried to Heaven.

21 And the Lord sent an angel, who cut off all the mighty warriors and commanders and officers in the camp of the king of Assyria. So the Assyrian king returned with shamed face to his own land. And when he came into the house of his god, they who were his own offspring slew him there with the sword. [II Kings 19:35-37.]

22 Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all his enemies, and He guided them on every side.

23 And many brought gifts to Jerusalem to the Lord and presents to Hezekiah king of Judah; so from then

on he was magnified in the sight of all nations.

24 In those days Hezekiah was sick to the point of death, and he prayed to the Lord and He answered him, and gave him a sign.

25 But Hezekiah did not make return [to the Lord] according to the benefit done to him, for his heart became proud [at such spectacular response to his prayer]; therefore there was wrath upon him and upon Judah and Jerusalem.

26 But Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.

27 And Hezekiah had very great wealth and honor, and he made himself treasuries for silver, gold, precious stones, spices, shields, and all kinds of attractive vessels;

28 Storehouses also for the increase of grain, vintage fruits, and oil, and stalls for all kinds of cattle, and sheepfolds.

29 Moreover he provided himself cities, and flocks and herds in abundance; for God had given him very great possessions.

30 This same Hezekiah also closed the upper springs of Gihon and directed the waters down to the west side of the city of David. And Hezekiah prospered in all his works.

31 And so in the matter of the ambassadors of the princes of Babylon, who were sent to him to inquire about the wonder that was done in the land, God left him to himself to try him, that He might know all that was in his heart. [Isa. 39:1-7.]

32 Now the rest of the acts of Hezekiah and his good deeds, behold, they are written in the vision of Isaiah the prophet, son of Amoz, and in the Book of the Kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and was buried in the ascent of the tombs of the descendants of David;

and all Judah and the inhabitants of Jerusalem did him honor at his death. Manasseh his son reigned in his stead.

CHAPTER 33

MANASSEH was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem.

2 But he did evil in the Lord's sight, like the abominations of the heathen whom the Lord drove out before the Israelites.

3 For he built again the [idolatrous] high places which Hezekiah his father broke down, and he reared altars for the Baals, and made Asheroth [fem. plur.] and worshiped all the host of the heavens and served them.

4 Also he built [heathen] altars in the Lord's house, of which the Lord had said, In Jerusalem shall My name be for ever.

5 He built altars for all the host of the heavens in the two courts of the Lord's house.

6 And he burned his children as an offering [to his god] in the valley of the son of Hinnom, and practiced soothsaying, augury, and sorcery, and dealt with mediums and wizards. He did much evil in the sight of the Lord, provoking Him to anger.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house and in Jerusalem, which I have chosen before all the tribes of Israel, will I put My name [and presence] for ever;

8 And I will no more remove Israel from the land which I appointed for your fathers, if they will only take heed to do all that I have commanded them, the whole law, the statutes, and the ordinances given by Moses.

9 So Manasseh led Judah and the inhabitants of Jerusalem to do more evil than the heathen, whom the Lord had destroyed before the Israelites.

10 The Lord spoke to Manasseh

and to his people, but they would not hearken.

11 So the Lord brought against them the commanders of the host of the king of Assyria, who took Manasseh with hooks and in fetters, and brought him to Babylon.

12 When he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers.

13 He prayed to Him, and God, entreated by him, heard his supplication and brought him again to Jerusalem to his kingdom. Then Manasseh knew that the Lord is God.

14 And he built an outer wall to the city of David west of Gihon, in the valley, to the entrance of the Fish Gate, and ran it around Ophel, raising it to a very great height; and he put commanders of the army in all the fortified cities of Judah.

15 And he took away the foreign gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city.

16 And he restored the Lord's altar, and sacrificed on it offerings of peace and of thanksgiving; and he commanded Judah to serve the Lord the God of Israel.

17 Yet the people still sacrificed in the high places, but only to the Lord their God.

18 Now the rest of the acts of Manasseh, and his prayer to his God, and the words of the seers who spoke to him in the name of the Lord God of Israel, behold, they are written in the Book of the Kings of Israel.

19 His prayer, and how God heard him, and all his sins and unfaithfulness, and the sites on which he built high places and set up Asherim and graven images before he humbled himself, behold, they are written in the Chronicles of the Seers.

20 So Manasseh slept with his fa-

thers, and they buried him in his own house [garden]; and Amon his son reigned in his stead.

21 Amon was twenty-two years old when he began his two years' reign in Jerusalem.

22 But he did evil in the sight of the Lord, as did Manasseh his father; for Amon sacrificed to all the images which Manasseh his father had made, and served them,

23 And he did not humble himself before the Lord, as Manasseh his father [finally] did, but Amon trespassed *and* became more and more guilty.

24 And his servants conspired against him and killed him in his own house.

25 But the people of the land slew all those who had conspired against King Amon, and made Josiah his son king in his stead.

CHAPTER 34

JOSIAH was eight years old when he began his thirty-one years' reign in Jerusalem.

2 He did right in the sight of the Lord, and walked in the ways of David his father [forefather], and turned aside neither to the right hand, nor to the left.

3 For in the eighth year of his reign, while he was yet young [sixteen], he began to seek after *and* yearn for the God of David his father [forefather]; and in the twelfth year he began to purge Judah and Jerusalem of the high places, the Asherim, and the carved and molten images.

4 They broke down the altars of the Baals in his presence; the sun-images that were high above them he hewed down; the Asherim, and the graven images, and the molten images, he broke in pieces, and made dust of them, and strewed it upon the graves of those who sacrificed to them.

5 Josiah burned the bones of the [idolatrous] priests upon their altars, and cleansed Judah and Jerusalem.

6 So he did in the cities of Manasseh, Ephraim, and Simeon, even to Naphtali, in their ruins round about [with their axes],

7 He broke down the altars and the Asherim and beat the graven images into powder, and hewed down all the sun-images throughout all the land of Israel. Then he returned to Jerusalem.

8 In the eighteenth year of Josiah's reign, when he had purged the land and the [Lord's] house, he sent Shaphan son of Azaliah, and Maaseiah governor of the city, and Joah son of Joahaz, the recorder, to repair the house of the Lord his God.

9 When they came to Hilkiah the high priest, they delivered the money that had been brought into the house of God, which the Levites who kept the doors had collected from Manasseh, Ephraim, all the remnant of Israel, and from all Judah, Benjamin and Jerusalem.

10 They delivered it to the workmen who had oversight of the Lord's house, who gave it to repair and restore the temple:

11 To the carpenters and builders to buy hewn stone, and timber for couplings and beams for the houses which the kings of Judah had destroyed [by neglect].

12 The men did the work faithfully. Their overseers were Jahath and Obadiah, Levites of the sons of Merari, and Zechariah and Meshullam of the sons of the Kohathites. The Levites, all who were skillful with instruments of music,

13 Also had oversight of the burden bearers and all who did work in any kind of service; and some of the Levites were scribes, officials and gatekeepers.

14 When they were bringing out the money that was brought into the house of the Lord, Hilkiah the priest found the book of the law of the Lord given by Moses.

15 Hilkiah told Shaphan the scribe,

I have found the book of the law in the Lord's house. And [he] gave the book to Shaphan.

16 Shaphan took the book to King Josiah, but [first] reported to him, All that was committed to your servants they are doing;

17 They have emptied out the money that was found in the house of the Lord, and have delivered it into the hand of the overseers and the workmen.

18 Then Shaphan the scribe said to the king, Hilkiyah the priest has given me a book. And Shaphan read it before the king.

19 When King Josiah had heard the words of the law, he rent his clothes.

20 And the king commanded Hilkiyah, Ahikam son of Shaphan, Abdon son of Micah, Shaphan the scribe, and Asaiah a servant of the king, saying,

21 Go, inquire of the Lord for me, and for those who are left in Israel and in Judah, about the words of the book that is found. For great is the Lord's wrath that is poured out on us, because our fathers have not kept the word of the Lord, to do according to all that is written in this book.

22 And Hilkiyah and they whom the king had appointed went to Huldah the prophetess, wife of Shallum son of Tokhath, son of Hasrah, keeper of the wardrobe. (She dwelt in Jerusalem in the Second Quarter.) They spoke to her to that effect.

23 And she answered them, Thus says the Lord the God of Israel, Tell the man who sent you to me,

24 Thus says the Lord, Behold, I will bring evil upon this place, and upon its inhabitants, even all the curses that are written in the book which they have read before the king of Judah;

25 Because they have forsaken Me, and have burned incense to other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be poured

out upon this place, and shall not be quenched.

26 But say to King Josiah of Judah, who sent you to inquire of the Lord, Thus says the Lord the God of Israel concerning the words which you have heard:

27 Because your heart was tender and penitent and you humbled yourself before God when you heard His words against this place and its inhabitants, and humbled yourself before Me, and rent your clothes, and wept before Me. I have heard you, says the Lord.

28 Behold, I will gather you to your fathers, and you shall be gathered to your grave in peace, and your eyes shall not see all the evil that I will bring upon this place and its inhabitants. So they brought the king word again.

29 Then King Josiah sent and gathered all the elders of Judah and Jerusalem.

30 And [he] went up into the house of the Lord, as did all the men of Judah, the inhabitants of Jerusalem, the priests, the Levites, and all the people, great and small; and he [the king] read in their hearing all the words of the book of the covenant that was found in the Lord's house.

31 Then the king stood in his place, and made a covenant before the Lord, to walk after the Lord and to keep His commandments, His testimonies, and His statutes, with all his heart and with all his soul, to perform the words of the covenant that are written in this book.

32 And he caused all that were present in Jerusalem and Benjamin to stand in confirmation of it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 Josiah removed all the [idolatrous] abominations from all the territory that belonged to the Israelites, and made all who were in Israel serve the Lord their God. All his days they did

not turn from following the Lord the God of their fathers.

CHAPTER 35

JOSIAH kept a passover to the Lord in Jerusalem; they killed the passover lamb on the fourteenth day of the first month.

2 He appointed the priests to their positions and encouraged them in the service of the house of the Lord.

3 To the Levites who taught all Israel and were holy to the Lord, he said, Put the holy ark in the house which Solomon son of David, king of Israel, built; it shall no longer be a burden carried on your shoulders. Now serve the Lord your God and His people Israel.

4 Prepare yourselves according to your fathers' houses by your divisions, after the directions of David king of Israel and of Solomon his son.

5 And stand in the holy court of the priests according to the sections of the fathers' families of your kinsmen the common people, and let there be a section of the Levites [to attend] to each division of the families of the people.

6 Kill the passover, and sanctify yourselves, and prepare for your brethren to do according to the word of the Lord by Moses.

7 Then Josiah contributed to the lay people lambs and kids of the flock as passover offerings for all who were present, to the number of 30,000, and 3,000 young bulls, all from the king's possessions.

8 And his princes gave for a free will offering to the people, to the priests, and the Levites. Hilkiah, Zechariah, and Jehiel, chief officers of God's house, gave the priests for the passover offerings 2,600 [lambs and kids], and 300 bulls.

9 Conaniah also, and Shemaiah and Nethanel his brothers, and Hashabiah, Jeiel, and Jozabad, chiefs of the Levites, gave to the Levites for passover

offerings 5,000 [lambs and kids], and 500 bulls.

10 When the service was ready, the priests stood in their place and the Levites in their divisions, as the king commanded.

11 They killed the passover lambs, and the priests sprinkled the blood they received from the Levites while skinning the animals.

12 Then they removed the burnt offerings, that they might distribute them according to the divisions of the lay families, to offer to the Lord, as directed in the book of Moses. And so they did with the bulls.

13 And they roasted the passover lambs with fire according to the ordinance; and they cooked the holy offerings in pots, in caldrons, and in pans, and carried them quickly to all the people.

14 Afterward [the Levites] prepared for themselves and the priests, because the priests the sons of Aaron were busied in offering the burnt offerings and the fat until night; so the Levites prepared for themselves and also for the priests the sons of Aaron.

15 The singers the sons of Asaph were in their place according to the command of David, and Asaph, Heman, and Jeduthun the king's seer; and the gatekeepers were at every gate; they did not need to leave their service, for their brethren the Levites prepared for them.

16 So all the Lord's service was prepared the same day, to keep the passover, and to offer burnt offerings upon the Lord's altar, as King Josiah commanded.

17 And the Israelites who were present kept the passover at that time, and the feast of unleavened bread seven days.

18 No passover like it had been kept in Israel since the days of Samuel the prophet, even by any of the kings of Israel, as was kept by Josiah and the priests, the Levites, and all Judah

and Israel who were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah this passover was kept.

20 After all this, when Josiah had prepared the temple, Neco king of Egypt went out to fight against Carchemish on the Euphrates, and Josiah went out against him.

21 But [Neco] sent ambassadors to [Josiah], saying, What have I to do with you, you king of Judah? I come not against you this day, but against the house with which I am at war; and God has commanded me to make haste. Refrain from opposing God, Who is with me, lest He destroy you.

22 Yet Josiah would not turn away from him, but disguised himself in order to fight with him. He did not heed the words of Neco from the mouth of God, but came to fight with him in the valley of Megiddo.

23 And the archers shot King Josiah; and the king said to his servants, Take me away, for I am severely wounded.

24 So his servants took him out of the chariot and put him in his second chariot and brought him to Jerusalem. And he died, and was buried in the tombs of his fathers. All Judah and Jerusalem mourned for Josiah.

25 Jeremiah gave a lament for Josiah; and all the singing men and women have spoken of Josiah in their laments to this day. They made them an ordinance in Israel; behold, they are written in the Laments. [Lam. 4:20.]

26 Now the rest of the acts of Josiah, and his deeds according to what is written in the law of the Lord,

27 And his acts, from first to last, behold, they are written in the Book of the Kings of Israel and Judah.

CHAPTER 36

THEN the people of the land took Jehoahaz son of Josiah, and made

him king in his father's stead in Jerusalem.

2 Jehoahaz was [then] twenty-three years old; he reigned three months in Jerusalem.

3 Then the king of Egypt deposed him at Jerusalem and fined the land a hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim, Jehoahaz' brother, king over Judah and Jerusalem, and changed his name to Jehoiakim. But Neco took Jehoahaz his brother, and carried him to Egypt.

5 Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. He did evil in the sight of the Lord his God.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters to take him to Babylon.

7 Nebuchadnezzar also took some of the vessels of the house of the Lord to Babylon, and put them in his temple or palace there.

8 Now the rest of the acts of Jehoiakim, and the abominations which he did, and what was found against him, behold, they are written in the Book of the Kings of Israel and Judah; and Jehoiachin his son reigned in his stead.

9 Jehoiachin was eight[een] years old then; he reigned three months and ten days in Jerusalem. He did evil in the Lord's sight. [II Kings 24:8.]

10 In the spring, King Nebuchadnezzar sent and brought him to Babylon, with the precious vessels of the house of the Lord, and made Zedekiah the [boy's] brother king over Judah and Jerusalem.

11 Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem.

12 He did evil in the sight of the Lord his God, and did not humble himself before Jeremiah the prophet, who spoke at the dictation of the Lord.

13 He also rebelled against King Nebuchadnezzar, who made him swear by God. He stiffened his neck and hardened his heart against turning to the Lord God of Israel.

14 Also all the chief of the priests and the people trespassed greatly in accord with all the abominations of the heathen, and polluted the house of the Lord which He had hallowed in Jerusalem.

15 And the Lord, the God of their fathers, sent to them persistently by His messengers, because He had compassion on His people and on His dwelling place;

16 But they kept mocking the messengers of God, and despising His words, and scoffing at His prophets, till the wrath of the Lord rose against His people, till there was no remedy or healing.

17 Therefore He brought against them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, old man or hoary headed; He gave them all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the Lord's house, of the

king, and of his princes, all these he brought to Babylon.

19 And they burned God's house, and broke down Jerusalem's wall, and burned all its palaces with fire, and destroyed all its choice vessels.

20 Those who had escaped from the sword he took away to Babylon, where they were servants to him and his sons until the kingdom of Persia was established there,

21 To fulfil the Lord's word by Jeremiah, till the land had enjoyed its sabbaths; for as long as it lay desolate it kept sabbath, to fulfil seventy years. [Cp. Jer. 25:11; 29:10.]

22 Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia so that he made a proclamation throughout all his kingdom, and also put it in writing:

23 Thus says Cyrus king of Persia, All the kingdoms of the earth the Lord, the God of Heaven has given me; and He has charged me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, the Lord his God be with him, and let him go up [to Jerusalem].

THE BOOK OF EZRA

CHAPTER 1

NOW in the first year of *Cyrus king of Persia [almost seventy years after the first Jewish captives were taken to Babylon], that the word of the Lord by the mouth of Jeremiah might begin to be accomplished, the

Lord stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing: [Jer. 29:10-14.]

2 Thus says Cyrus king of Persia,

a) Cyrus, a heathen ruler of a heathen empire (Persia) was "twice named [before his birth] in the book of Isaiah as anointed of God and predestined to conquer kings and fortified places, and set the Jews free from captivity (Isa. 44:28; 45:1-14). Daniel . . . records that during the night that followed a great feast, Belshazzar, the king of the Chaldeans, was slain and Darius the Mede received the kingdom (Dan. 5:30, 31). Darius was predecessor of Cyrus, or his regent, in Babylonia (6:28)" (*Davis' Dictionary of the Bible*). [God gave Cyrus the resolution and the desire to execute His intention. That the Lord at this time chose a heathen as His instrument was in accordance with the new position that the empires of the world were henceforth to assume toward the kingdom of God] (*Lange's Commentary*, condensed).

The Lord God of Heaven has given me all the kingdoms of the earth, and He has charged me to build Him a house at Jerusalem, in Judah.

3 Whoever is among you of all His people, his God be with him, and let him go up to Jerusalem in Judah and rebuild the house of the Lord, the God of Israel, in Jerusalem; He is God.

4 And in any place where a survivor [of the Babylonian captivity of the Jews] sojourns, let the men of that place assist him with silver and gold, with goods and beasts, besides freewill offerings for the house of God in Jerusalem.

5 Then rose up the heads of the fathers' houses of Judah and Benjamin, and the priests and Levites, with all those whose spirit God had stirred up, to go up to rebuild the house of the Lord in Jerusalem.

6 And all those who were around them aided them with vessels of silver, with gold, goods, beasts, and precious things, besides all that was willingly and freely offered.

7 Also Cyrus the king brought out the vessels of the house of the Lord, which Nebuchadnezzar had brought from Jerusalem [when he took that city] and had put them in the house of his gods.

8 These Cyrus king of Persia directed Mithredath the treasurer to bring forth and count out to Sheshbazzar [who is Zerubbabel, recognized as the legitimate heir to the throne of David], the prince of Judah.

9 And they numbered: thirty basins of gold, 1,000 basins of silver, twenty-nine sacrificial dishes,

10 Of gold bowls, thirty; another sort of silver bowls, 410, and other vessels, 1,000.

11 All the vessels of gold and of silver were 5,400. All these Sheshbazzar [the governor] brought with the people of the captivity from Babylon to Jerusalem.

CHAPTER 2

NOW these are the people of the province [of Judah] who went up out of the captivity of those exiles whom Nebuchadnezzar the king of Babylon had carried away to Babylon, but who came again to Jerusalem and Judah, every one to his own city.

2 These came with Zerubbabel: Jeshua, Nehemiah [not the author], Seraiah, Reelaiah, Mordecai [not Esther's relative], Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of Israel:

3 The sons [meaning male descendants] of Parosh, 2,172.

4 The sons of Shephatiah, 372.

5 The sons of Arah, 775.

6 The sons of Pahath-moab, namely of the sons of Jeshua and Joab, 2,812.

7 The sons of Elam, 1,254.

8 The sons of Zattu, 945.

9 The sons of Zaccai, 760.

10 The sons of Bani, 642.

11 The sons of Bebai, 623.

12 The sons of Azgad, 1,222.

13 The sons of Adonikam, 666.

14 The sons of Bigvai, 2,056.

15 The sons of Adin, 454.

16 The sons of Ater, namely of Hezekiah, 98.

17 The sons of Bezai, 323.

18 The sons of Jorah, 112.

19 The sons of Hashum, 223.

20 The sons of Gibbar, 95.

21 The sons of Bethlehem, 123.

22 The men of Netophah, 56.

23 The men of Anathoth, 128.

24 The sons of Azmaveth, 42.

25 The sons of Kiriatharim, Chephirah, and Beeroth, 743.

26 The sons of Ramah and Geba, 621.

27 The men of Michmas, 122.

28 The men of Bethel and Ai, 223.

29 The sons of Nebo, 52.

30 The sons of Magbish, 156.

31 The sons of the other Elam, 1,254.

32 The sons of Harim, 320.

- 33 The sons of Lod, Hadid, and Ono, 725.
 34 The sons of Jericho, 345.
 35 The sons of Senaah, 3,630.
 36 The priests: the sons of Jedaiah, of the house of Jeshua, 973.
 37 The sons of Immer, 1,052.
 38 The sons of Pashhur, 1,247.
 39 The sons of Harim, 1,017.
 40 The Levites: the sons of Jeshua and Kadmiel, of the house of Hodaviah, 74.
 41 The singers: the sons of Asaph, 128.
 42 The sons of the gatekeepers: of Shallum, Ater, Talmon, Akkub, Hatita, and Shobai; in all 139.
 43 The Nethinim [the temple servants]: the sons of Ziba, Hasupha, Tabboth, 74.
 44 The sons of Keros, Siaha, Padon,
 45 The sons of Lebanah, Hagabah, Akkub,
 46 The sons of Hagab, Shamlai, Hannan,
 47 The sons of Giddel, Gahar, Reaiah,
 48 The sons of Rezin, Nekoda, Gazam,
 49 The sons of Uzza, Paseah, Besai,
 50 The sons of Asnah, Meunim, Nephisim,
 51 The sons of Bakbuk, Hakupha, Harhur,
 52 The sons of Bazluth, Mehida, Harsha,
 53 The sons of Barkos, Sisera, Temah,
 54 The sons of Nezhiah, and of Hatipha.
 55 The sons of [King] Solomon's servants: the sons of Sotai, Sophereth (Hassophereth), Peruda,
 56 The sons of Jaalah, Darkon, Giddel,

- 57 The sons of Shephatiah, Hattil, Pochereth-hazzebaim, Ami.
 58 All the Nethinim [the temple servants] and the sons of Solomon's servants were 392.
 59 And these were they who came up from Telmelah, Telharsha, Cherub, Addan, and Immer; but they could not show a record of their fathers' houses or prove their descent, whether they were of Israel:
 60 The sons of Delaiah, Tobiah, and Nekoda, 652.
 61 And of the sons of the priests: the sons of Habaiah, of Hakkoz, and of Barzillai, who had taken a wife of the daughters of Barzillai the [noted] Gileadite, and had assumed their name. [II Sam. 17:27, 28; 19:31-39.]
 62 These sought their names among those enrolled in the genealogies, but they were not found; so they were excluded from the priesthood as [ceremonially] unclean.
 63 [Zerubbabel] the governor told them they should not eat of the most holy things [the priests' food] until there should be a priest with Urim and Thummim [who by consulting these articles in his breastplate could "know God's will in the matter].
 64 The whole congregation numbered 42,360,
 65 Besides their menservants and maidservants, 7,337; and among them 200 men and women singers.
 66 Their horses were 736; their mules, 245;
 67 Their camels were 435; their donkeys, 6,720.
 68 Some of the heads of families, when they came to the house of the Lord in Jerusalem, made freewill offerings for the house of God to rebuild it on its site.
 69 They gave as able to the treasury of the work 61,000 darics of gold,

b) But the effort doubtless would have been in vain. Long disobedience had apparently caused Israel's priests to forfeit the divine gift of guidance through Urim and Thummim, and it was never recovered. Except for a similar incident in Nehemiah 7:65, Urim and Thummim are not again mentioned in the Scriptures, but the higher revelation by prophets superseded them as interpreters of the will of God (Exod. 28:30; Amos 3:7).

5,000 minas of silver, and 100 priests' garments.

70 So the priests, the Levites, some of the people, the singers, the gatekeepers, and the temple servants lived in their own towns, and all Israel [gradually settled] into their towns.

CHAPTER 3

WHEN the seventh month came, and the Israelites were in the towns, the people gathered together as one man to Jerusalem.

2 Then stood up Jeshua son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and they built the altar of the God of Israel, to offer burnt offerings upon it, as it is written in the 'instructions of Moses, the man of God.

3 And they set the altar [in its place] upon its base, for fear was upon them because of the peoples of the countries; and they offered burnt offerings on it to the Lord, morning and evening.

4 They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the ordinances, as each day's duty required;

5 And after that the continual burnt offering, the offering at the new moon, and at all the appointed feasts of the Lord, and the offerings of every one who made a freewill offering to the Lord.

6 From the first day of the seventh month they began to offer burnt offerings to the Lord; but the foundation of the temple of the Lord was not yet laid.

7 They gave money also to the masons, and to the carpenters; and food, drink, and oil, to the Sidonians and the Tyrians, to bring cedar trees from Leb-

anon to the seaport of Joppa, according to the grant they had from Cyrus king of Persia.

8 In the second year of their coming to God's house at Jerusalem, in the second month, Zerubbabel son of Shealtiel and Jeshua son of Jozadak made a beginning, with the rest of their brethren the priests and Levites and all who had come to Jerusalem out of the captivity. They appointed the Levites, from twenty years old and upward, to oversee the work of the Lord's house.

9 Then Jeshua with his sons and his kinsmen, Kadmiel and his sons, sons of Judah, together took the oversight of the workmen in the house of God: the sons of Henadad, with their sons and Levite kinsmen.

10 And when the builders laid the foundation of the temple of the Lord, the priests stood in their vestments with trumpets, and the Levite sons of Asaph with their cymbals, to praise the Lord, after the order of David king of Israel.

11 They sang responsively, praising and giving thanks to the Lord, saying, For He is good, for His mercy and loving-kindness endure for ever toward Israel. And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid!

12 But many of the priests and Levites and heads of fathers' houses, old men who had seen the first house [Solomon's temple], when the foundation of this house was laid before their eyes, wept with a loud voice, though many shouted aloud for joy;

13 So the people could not distinguish the shout of joy from the sound of the weeping of the people, for the

c) The Hebrew word here is "torah," and although usually translated "law," that is only one phase of its meaning, and so to use it, to the exclusion of its fuller sense, may defeat its intended purpose at times. The word *torah* is used more than 200 times in the Old Testament. When capitalized, *Torah* means the whole of the Pentateuch, the five books of Moses. *Baker's Dictionary of Theology* says in part, "The Hebrew *torah* originally signified authoritative instruction (Prov. 1:8); hence it most commonly means an 'oracle' or 'word' of the Lord, whether delivered through an accredited spokesman, such as Moses, or a prophet or priest. Thus *torah* comes to have the wider sense of 'instruction' (so RV margin) from God . . . It is therefore a synonym for the whole of the revealed will of God — the word, commandments, ways, judgments, precepts, etc., of the Lord, as in Gen. 26:5, and especially throughout Ps. 119."

people shouted with a loud shout, and the sound was heard far off.

CHAPTER 4

NOW when [the Samaritans] the adversaries of Judah and Benjamin heard that the exiles from the captivity were building a temple to the Lord, the God of Israel,

2 They came to Zerubbabel [now governor] and to the heads of the fathers' houses and said, Let us build with you, for we seek *and* worship your God as you do, and we have sacrificed to Him since the days of Esarhaddon king of Assyria who brought us here. [II Kings 17:24-29.]

3 But Zerubbabel and Jeshua and the rest of the heads of fathers' houses of Israel, said to them, You have nothing to do with us in building a house to our God; but we ourselves will together build to the Lord, the God of Israel, as King Cyrus, the king of Persia, has commanded us.

4 Then [the Samaritans] the people of the land [continually] weakened the hands of the people of Judah, and troubled *and* terrified them in building,

5 And hired counselors against them, to frustrate their purpose *and* plans all the days of Cyrus king of Persia, even until the reign of Darius [II] king of Persia.

6 And in the reign of Ahasuerus [or Xerxes], in the beginning of his reign, [the Samaritans] wrote to him an accusation against the returned inhabitants of Judah and Jerusalem.

7 Later, in the days of King Artaxerxes, Bishlam, Mithredath, Tabeel, and the rest of their associates wrote to Artaxerxes king of Persia; and the letter was written in the Syrian *or* Aramaic script and interpreted in that language.

8 Rehum the [Persian] commander [of the Samaritans] and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king of this sort —

9 Then wrote Rehum the [Persian]

commander, Shimshai the scribe, and the rest of their associates, the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the AchEVites, the Babylonians, the Susanchites, the Dehaites, the Elamites,

10 And the rest of the nations whom the great and noble Osnappar deported and settled in the city of Samaria and the rest of the country beyond [west of] the Euphrates River, and so forth.

11 This is a copy of the letter which they sent to King Artaxerxes: Your servants the men beyond [that is, west of] the River [Euphrates], and so forth.

12 Be it known to the king, that the Jews who came up from you to us have come to Jerusalem. This rebellious and bad city they are rebuilding, and have restored its walls and repaired the foundations.

13 Be it known now to the king, that, if this city is rebuilt and the walls finished, then they will not pay tribute, custom, or toll, and the royal revenue will be diminished.

14 Now because we eat the salt of the king's palace and it is not proper for us to witness the king's discredit, therefore we send to inform the king.

15 In order that search may be made in the book of the records of your fathers, in which you will learn that this is a rebellious city, hurtful to kings and provinces, and that sedition was stirred up in it of old. That is why [it] was laid waste.

16 We declare to the king that, if this city is rebuilt and its walls finished, it will mean that you will have no portion on this side the [Euphrates] River.

17 Then the king sent an answer: To Rehum the [Persian] official, to Shimshai the scribe, to the rest of their companions who dwell in Samaria and in the rest of the country beyond the River: Greeting.

18 The letter which you sent to us has been plainly read before me.

19 I commanded, and search has

been made, and it is found that this city [Jerusalem] of old time has made insurrection against kings, and that rebellion and sedition have been made in it.

20 There have been mighty kings also over Jerusalem, who have ruled over all countries beyond [west of] the [Euphrates] River; and tribute, custom, and toll were paid to them.

21 Therefore give a decree to make these men stop and that this city not be rebuilt, until a command is given by me.

22 Be sure that you do this. Why should damage grow to the hurt of the kings?

23 When the copy of King Artaxerxes' letter was read before Rehum, Shimshai the scribe, and their companions, they went up in haste to Jerusalem to the Jews, and by force and power made them cease.

24 Then the work of the house of God in Jerusalem stopped. It stopped until the second year of Darius [II] as king of Persia.

CHAPTER 5

NOW the prophets, Haggai, and Zechariah son [grandson] of Iddo, prophesied to the Jews in Judah and Jerusalem in the name of the God of Israel, Whose *Spirit* was upon them.

2 Then rose up Zerubbabel son of Shealtiel, [heir to the throne of Judah] and Jeshua son of Jozadak, and began to build the house of God in Jerusalem; and with them were the prophets of God [Haggai and Zechariah] helping them. [Hag. 1:12-14; Matt. 1:12, 13.]

3 Then Tattenai, governor on the west side of the *Euphrates* River, and Shethar-bozenai and their companions came to them and said, Who ^dauthorized you to build this house, and to restore this wall?

4 Then we told them [in reply] the names of the men who were building this building.

5 But the eye of their God was upon the elders of the Jews, so the enemy could not make them stop until the matter came before Darius [II] and an answer was returned by letter concerning it.

6 This is a copy of the letter that Tattenai, governor on this side the River, and Shethar-bozenai, and his associates the Apharsachites who were on this [west] side the River sent to Darius [II] the king.

7 They wrote: To Darius the king, all peace.

8 Be it known to the king, that we went to the province of Judah, to the house of the great God; it is being built with huge stones, with timber laid in the walls; this work goes on with diligence *and* care, and prospers in their hands.

9 Then we asked those elders, Who authorized you to build this house and restore these walls?

10 We asked their names also, that we might record the names of the men at their head and notify you.

11 They replied, We are servants of the God of Heaven and earth, rebuilding the house which was erected and finished many years ago, by a great king of Israel.

12 But after our fathers had provoked the God of Heaven to wrath, He gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house and carried the people away into Babylon.

13 But in the first year of Cyrus king of Babylon the same King Cyrus made a decree to rebuild this house of God.

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took from the temple in Jerusalem, and brought into the temple

d) "Seventeen or eighteen years had elapsed since Cyrus issued his decree. Two other kings had succeeded him. The third, Darius (II), was only just assuming his position upon the throne after two years of incessant warring. During this interval the affairs of a comparatively unimportant city . . . may well have been almost forgotten" (Cambridge Bible).

of Babylon, King Cyrus took from the temple of Babylon and delivered to a man named Shesh-bazzar, whom he had made governor;

15 And King Cyrus said to him, Go, take these vessels to Jerusalem and carry them into the temple, and let the house of God be built upon its site.

16 Then came this Shesh-bazzar and laid the foundation of the house of God in Jerusalem; and since that time until now it has been in the process of being rebuilt, and is not completed yet.

17 So now, if it seems good to the king, let search be made in the royal archives there in Babylon, to see if it is true that King Cyrus issued a decree to build this house of God at Jerusalem, and let the king send us his pleasure in this matter.

CHAPTER 6

THEN King Darius [III] decreed and a search was made in Babylonia in the house where the treasured records were stored.

2 And at Ecbatana, in the capital in the province of Media, a scroll was found on which this was recorded:

3 In the first year of King Cyrus, [he] made a decree: Concerning the house of God in Jerusalem, let the house, the place where they offer sacrifices, be built, and let its foundations be strongly laid; its height and its breadth each 60 cubits,

4 With three courses of great stones and one course of new timber; let the cost be paid from the royal treasury.

5 Also let the gold and silver vessels of the house of God, which Nebuchadnezzar took from the temple in Jerusalem and brought to Babylon, be restored and brought back to the temple in Jerusalem, each put in its place in the house of God.

6 Now therefore, Tattenai, governor of the province [west of] the River, Shethar-bozenai, and your associates the Apharsachites, who are [west of] the River, keep far away from there;

7 Let the work on this house of God alone; let the governor and the elder of the Jews build this house of God on its site.

8 Moreover I make a decree as to what you shall do for these elders of the Jews for the rebuilding of this house of God: the cost is to be paid in full to these men at once from the king's revenue, the tribute of the province [west of] the River, that they may not be hindered.

9 And all they need, including young bulls, rams, and lambs for the burnt offerings to the God of Heaven, and wheat, salt, wine, and oil, according to the word of the priests at Jerusalem: let it be given them each day without fail,

10 That they may offer pleasing sacrifices to the God of Heaven, and pray for the life of the king and his sons.

11 Also I make a decree that whoever shall change or infringe on this order, let a beam be pulled from his house, and erected; then let him be fastened to it, and let his house be made a dunghill for this.

12 May the God Who has caused His name to dwell there overthrow all kings and peoples who put forth their hand to alter this, or to destroy this house of God in Jerusalem. I Darius make a decree; let it be executed speedily and exactly.

13 Then Tattenai, governor of the province this side the River, with Shethar-bozenai and their associates diligently did what King Darius had decreed.

14 And the elders of the Jews built and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. They finished their building as commanded by the God of Israel and by decree of Cyrus and Darius and Artaxerxes king of Persia;

15 And this house was finished on the third day of the month of Adar, in

the sixth year of the reign of King Darius.

16 And the Israelites, the priests, the Levites, and the rest of the returned exiles, celebrated the dedication of this house of God with joy.

17 They offered at the dedication of this house of God 100 young bulls, 200 rams, 400 lambs; and for a sin offering for all Israel twelve he-goats, according to the number of Israel's tribes.

18 And they set the priests in their divisions and the Levites in their courses, for the service of God at Jerusalem, as it is written in the book of Moses.

19 The returned exiles kept the passover on the fourteenth day of the first month.

20 For the priests and the Levites had purified themselves together; all of them were clean. So they killed the passover lamb for all the returned exiles, for their brother priests, and for themselves.

21 It was eaten by the Israelites returned from exile, and by all who had joined them and separated themselves from the pollutions of the peoples of the land to seek the Lord, the God of Israel.

22 They kept the feast of unleavened bread seven days with joy; for the Lord had made them joyful, and had turned the heart of the king of Assyria [referring to Darius king of Persia] to them, so that he strengthened their hands in the work of the house of God, the God of Israel.

CHAPTER 7

NOW *after this, in the reign of Artaxerxes [son of Xerxes, or Ahasuerus] king of Persia, Ezra the

son of Seraiah, son of Azariah, son of Hilkiah,

2 Son of Shallum, son of Zadok, son of Ahitub,

3 Son of Amariah, son of Azariah, son of Meraioth,

4 Son of Zeremiah, son of Uzzi, son of Bukki,

5 Son of Abishua, son of Phinehas, son of Eleazar, son of Aaron the chief priest —

6 This Ezra went up from Babylon. He was a skilled scribe in the five books of Moses, which the Lord, the God of Israel, had given; and the king granted him all he asked, for the hand of the Lord his God was upon him.

7 And also some of the Israelites, and of the priests and Levites, the singers and gatekeepers, and the temple servants, went up [from Babylon] to Jerusalem, in the seventh year of King Artaxerxes.

8 Ezra came to Jerusalem in the fifth month of the seventh year of the king.

9 On the first of the first month he started from Babylon, and on the first of the fifth month he arrived in Jerusalem, for upon him was the good hand of his God.

10 For Ezra had 'prepared *and* set his heart to seek the law of the Lord [to inquire for it *and* of it, to require and yearn for it], and to do and teach in Israel its statutes and its ordinances.

11 Now this is the copy of the letter that King Artaxerxes gave to Ezra the priest, the scribe, even a scribe [occupied with] the words of the commands of the Lord and of His statutes to Israel:

12 Artaxerxes, king of kings, to Ezra the priest, scribe of the instructions of the God of Heaven, greetings:

e) There is about a sixty-year silence in the book of Ezra between chapters six and seven, including the years 516-458 B.C. It is during this time that events of the book of Esther took place. The Ahasuerus of the book of Esther is identified with the Xerxes who invaded Greece, was stopped at Thermopylae, defeated at the naval battle at Salamis, and nearly annihilated at Plataea (479 B.C.). The French excavations at Susa in 1880-1890 disclosed the great palace of Xerxes (Ahasuerus), where Esther would have lived. The building covered two and one-half acres. The finds at Susa from this period were so astonishing that the Louvre in Paris devoted two large rooms to the exhibition of the treasures (J. P. Free in *Archaeology and Bible History*, condensed).

f) God can use mightily one whose whole heart craves a knowledge of Him and His Word like that. Watch Ezra through the remainder of his story, as he turns the homes of his nation back from heathendom to God — in the pouring rain! He was not merely righteous, he was "uncompromisingly righteous"; he worshipped God, Who is not merely just *and* righteous, but "rigidly just *and* righteous." [1 Kings 8:32; Ezra 9:15.]

13 I make a decree, that all of the people of Israel and of their priests and Levites in my realm, who offer freely to go up to Jerusalem, may go with you.

14 For you are sent by the king and his seven counselors to inquire about Judah and Jerusalem, according to the instruction of your God which is in your hand,

15 And to carry the silver and gold, which the king and his counselors have freely offered to the God of Israel, Whose dwelling is in Jerusalem;

16 And all the silver and gold that you may find in all the province of Babylonia, with the freewill offerings of the people and of the priests, offered willingly for the house of their God in Jerusalem.

17 Therefore you shall with all speed *and* exactness buy with this money young bulls, rams, lambs, with their cereal offerings and drink offerings, and offer them on the altar of the house of your God in Jerusalem.

18 And whatever shall seem good to you and to your brethren to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given you for the service of the house of your God, those deliver before the God of Jerusalem.

20 And whatever more shall be needful for the house of your God, which you shall have occasion to provide, provide it out of the king's treasury.

21 And I, Artaxerxes the king, make a decree to all the treasurers in the province beyond the [Euphrates] River that whatever Ezra the priest, the scribe of the instructions of the God of Heaven, shall require of you, it be done exactly *and* at once.

22 Up to 100 talents of silver, 100 measures of wheat, 100 baths of wine, 100 baths of oil, and salt not specified.

23 Whatever is commanded by the God of Heaven, let it be done diligently *and* honorably for the house of the

God of Heaven, lest His wrath be against the realm of the king and his sons.

24 Also we notify you that as to any of the priests and Levites, singers, gatekeepers, temple servants, or other servants of this house of God, it shall not be lawful to impose tribute, custom or toll on them.

25 You, Ezra, after the wisdom of your God which is [in His instructions] in your hand, set magistrates and judges, who may judge all the people [west] of the River; choose those who know the instructions of your God, and teach him who does not know them.

26 And whoever will not do the law of your God, and the law of the king, let judgment be executed upon him exactly *and* speedily, whether it be unto death, or banishment, or confiscation of goods, or imprisonment.

27 Blessed be the Lord, the God of our fathers [said Ezra], Who put such a thing as this into the king's heart, to beautify the house of the Lord in Jerusalem;

28 And Who has extended His mercy *and* steadfast love to me before the king, his counselors, and all the king's mighty officers. I was strengthened and encouraged, for the hand of the Lord my God was upon me, and I gathered together outstanding men of Israel to go with me to Jerusalem.

CHAPTER 8

THESE are the heads of their fathers' houses, and this is the genealogy of those who went up with me from Babylonia, in the reign of King Artaxerxes.

2 Of the sons of Phinehas, Gershom; of Ithamar, Daniel; of David, Hattush;

3 Of the sons of Shecaniah. Of the sons of Parosh, Zechariah, and with him were registered 150 men by genealogy.

4 Of the sons of Pahath-moab, Eliehoenai son of Zerariah, with 200 men.

5 Of the sons of Zattu, Shecaniah son of Jahaziel, with 300 men.

6 Of the sons of Adin, Ebed son of Jonathan, with 50 men.

7 Of the sons of Elam, Jeshaiah son of Athaliah, with 70 men.

8 Of the sons of Shephatiah, Zebadiah son of Michael, with 80 men.

9 Of the sons of Joab, Obadiah son of Jehiel, with 218 men.

10 Of the sons of [Bani], Shelomith son of Josiphiah, with 160 men.

11 Of the sons of Bebai, Zechariah son of Bebai, with 28 men.

12 Of the sons of Azgad, Johanan son of Hakkatan, with 110 men.

13 Of the sons of Adonikam, the last to come, their names are, Eliphelet, Jeuel, and Shemaiah, with 60 men.

14 Of the sons of Bigvai, Uthai and Zabbud [Zaccur], with 70 men.

15 I, [Ezra], gathered them together at the river that runs to Ahava, and there we encamped three days. I reviewed the people and the priests, and found no Levites.

16 Then I sent for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, Elnathan, Nathan, Zechariah, Meshullam, chief men; also for Joiarib and Elnathan, teachers.

17 And I sent them to Iddo, the leading man at the place Casiphia, telling them to say to Iddo and his brethren the Nethinim [temple servants], at the place Casiphia, Bring to us servants for the house of our God.

18 And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli son of Levi, son of Israel, named Sherubiah, with his sons and his kinsmen, 18;

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, with his kinsmen and their sons, 20;

20 Also 220 of the Nethinim, whose forefathers David and the officials had set apart [with their descendants] to attend the Levites. They were all mentioned by name.

21 Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek from Him a straight *and* right way for us, our little ones, and all our possessions.

22 For I was ashamed to request of the king a band of soldiers and horsemen to protect us against the enemy along the way; because we had told the king, The hand of our God is upon all them for good who seek Him, but His power and His wrath are against all those who forsake Him.

23 So we fasted and besought our God for this, and He heard our entreaty.

24 Then I set apart twelve leading priests: Sherebiah, Hashabiah, and ten of their kinsmen,

25 And weighed out to them the silver, the gold, and the vessels, the offering for the house of our God, which the king, his counselors, his lords, and all Israel there present had offered;

26 I weighed into their hand 650 talents of silver, and silver vessels valued at 100 talents, and 100 talents of gold;

27 Also twenty basins of gold, worth 1,000 darics, and two vessels of fine bright bronze, precious as gold.

28 And I said to them, You are holy to the Lord, the vessels are holy also, and the silver and the gold are a free-will offering to the Lord, the God of your fathers.

29 Guard and keep them until you weigh them before the chief priests and Levites and heads of the fathers' houses of Israel in Jerusalem, in the chambers of the house of the Lord.

30 So the priests and the Levites received the weight of the silver, the gold, and the vessels, to bring them to Jerusalem into the house of our God.

31 We left the river Ahava on the twelfth day of the first month, to go to Jerusalem; and the hand of our God was upon us, and He delivered us from the enemy, and those who lay in wait by the way.

32 And we came to Jerusalem, and [had been] there three days.

33 On the fourth day the silver, the gold, and the vessels were weighed in the house of our God into the hands of Meremoth the priest, son of Uriah, and with him was Eleazar son of Phinehas, and with them were Jozabad son of Jeshua, and Noadiah son of Binnui, Levites.

34 Every piece was counted and weighed, and all the weight was recorded at once.

35 Also those returned exiles whose parents had been carried into captivity offered burnt offerings to the God of Israel, twelve young bulls for all Israel, ninety-six rams, seventy-seven lambs, and twelve he-goats for a sin offering. All this was a burnt offering to the Lord.

36 And they delivered the king's commissions to the king's lieutenants, and to the governors west of the River; and they aided the people and God's house.

CHAPTER 9

AFTERWARD the officials came to me and said, The Israelites and the priests and Levites have not separated themselves from the people of the lands, but have committed the abominations of the Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites.

2 For they have taken wives of their daughters for themselves and for their sons; so that the holy offspring have mixed themselves with the people of the lands. Indeed, the officials and chief men have been foremost in this wicked act *and* direct violation [of God's will]. [Deut. 7:3, 4.]

3 When I heard this, I rent my undergarment and my mantle; I pulled hair from my head and beard, and sat down appalled.

4 Then all those who trembled at the words of the God of Israel because of the offensive violation of His will by

the returned exiles, gathered around me as I sat astounded until the evening sacrifice.

5 At the evening sacrifice I arose from my depression, and having rent my undergarment and my mantle, I fell on my knees, and spread out my hands to the Lord my God,

6 Saying, O my God, I am ashamed and blush to lift my face to You, my God; for our iniquities have risen higher than our heads, and our guilt has mounted to the heavens.

7 Since the days of our fathers we have been exceedingly guilty; and for our willfulness we, our kings, and our priests, have been delivered into the hand of the kings of the lands, to the sword, captivity, plundering, and utter shame, as today.

8 And now for a brief moment grace has been shown us by the Lord our God, Who has left us a remnant to escape, and has given us a secure hold in His holy place, that our God may brighten our eyes and give us a little reviving in our bondage.

9 For we are bondmen; yet our God has not forsaken us in our bondage, but has extended mercy *and* steadfast love to us before the kings of Persia, to give us some reviving to set up the house of our God, to repair its ruins, and to give us a wall [of protection] in Judah and Jerusalem.

10 Now, O our God, what can we say after this? For we have forsaken Your commands,

11 Which You have commanded by Your servants the prophets, saying, The land, which you are entering to possess, is an unclean land with the pollutions of the peoples of the lands through their abominations which have filled it from one end to the other with their filthiness.

12 Therefore do not give your daughters to their sons or take their daughters to your sons, and never seek their peace or prosperity, that you may be strong, and eat the good of the land,

and leave it as an inheritance to your children always.

13 And after all that has come upon us for our evil deeds and for our great guilt, seeing that You, our God, have punished us less than our iniquities deserved and have given us such a remnant,

14 Shall we break Your commandments again and intermarry with the peoples who practice these abominations? Would You not be angry with us till You had consumed us, so that there would be no remnant, nor any to escape? [Deut. 7:2-4.]

15 O Lord, the God of Israel, You are rigidly just *and* righteous, for we are left a remnant that is escaped, as this day. Behold, we are before You in our guilt, for none can stand before You because of this.

CHAPTER 10

NOW while Ezra prayed and made confession, weeping and casting himself down before the house of God, there gathered to him out of Israel a very great assembly of men, women, and children; for the people wept bitterly.

2 And Shecaniah [II] the son of Jehiel [one of the congregation], of the sons of Elam, said to Ezra: We have broken faith *and* dealt treacherously against our God, and have married foreign women of the peoples of the land; yet now there is still hope for Israel in spite of this thing.

3 Therefore let us make a covenant with our God to put away all the foreign wives and their children, according to the counsel of my lord and of

those who tremble at the command of our God; and let it be done according to the law.

4 Arise, for it is your duty, and we are with you. Be strong *and* brave and do it.

5 Then Ezra arose and made the chief of the priests, the Levites, and all Israel swear that they would do as had been said. So they took the oath.

6 Then Ezra came from before the house of God, and went into the lodging place of Jehohanan son of Eliashib [for the night]; there he ate no bread and drank no water, for he mourned over the returned exiles' faithlessness [and violation of God's law].

7 And proclamation was made throughout Judah and Jerusalem to all returned exiles, that they should assemble in Jerusalem,

8 And that whoever did not come within three days, by order of the officials and the elders all his property should be forfeited, and he himself banned from the assembly of the exiles.

9 Then all the men of Judah and Benjamin gathered at Jerusalem within three days. It was the twentieth day of the ninth month; and all the people sat in the open space before the house of God, trembling because of this matter and because of the heavy rain.

10 And Ezra the priest stood up and said to them, You have acted wickedly *and* broken faith [with God] and have married foreign [heathen] women, increasing the guilt of Israel.

11 So now make confession *and* give thanks to the Lord, the God of your fathers [for not consuming you], and do His will. *Separate yourselves from

B) The apparently great severity which characterized Ezra's divorce policy, as shown in Chapters 9 and 10, becomes thoroughly justified when Israel's tragic experiences because of marriages with heathen women are considered. The consequent idolatry, first of King Solomon, for example, and then of the whole nation, was fatal. God's wrath had been so great that He not only took the kingship from Solomon, but eventually turned the Israelites over to their enemies and left the Promised Land desolate, while the people bewailed their fate as captives in a heathen country. Ezra, to whom the keeping of God's law was of constant concern, had been born in captivity among exiles who hung their harps on the willow trees and grieved for the country, the peace and prosperity which their now justly-offended God had once given them. Nothing could have been more abhorrent to Ezra than that the Jews should again fall into the snare of idolatry. His action in leading the exiles to give up their foreign wives and their children was the only way out, if God's consuming wrath was not again to be incurred. That those living of the 42,360 men who over eighty years before had made up the congregation (2:64), also saw complete separation from the foreign women as the unavoidable solution, is obvious from the fact that only four (10:15) spoke against it. However, those who were now actually married to native heathen women were only 17 priests, 10 Levites, and 86 laymen — 113 in all, according to the records, though the list may be incomplete.

the peoples of the land, and from [your] foreign [heathen] wives.

12 Then all the assembly answered with a loud voice, As you have said, so must we do.

13 But the people are many, and it is a time of heavy rain; we cannot stand outside; nor can this work be done in a day or two; for we have greatly transgressed in this matter.

14 Let our officials stand for the whole assembly; let all in our cities who have foreign wives come by appointment, and with each group the elders of that city and its judges, until the fierce wrath of our God over this matter be turned away from us.

15 Only Jonathan son of Asahel and Jahzeiah son of Tikvah opposed this, and Meshullam and Shabbethai the Levite supported them.

16 Then the returned exiles did so. Ezra the priest and certain heads of fathers' houses were selected according to their fathers' houses, each of them by name, and they sat down on the first day of the tenth month to investigate the matter.

17 And by the first day of the first month they had come to the end of the cases of the men married to foreign wives.

18 Of the sons of the priests who had married non-Jewish women were found: of the sons of Jeshua [the high priest] son of Jozadak, and his brethren, Ma-aseiah, Eliezer, Jarib, and Gedaliah.

19 They solemnly vowed to put away their [heathen] wives; and being guilty, [each] offered a ram of the flock for [his] guilt.

20 Of the sons of Immer: Hanani and Zebadiah.

21 Of the sons of Harim: Ma-aseiah, Elijah, Shemaiah, Jehiel, and Uziah.

22 Of the sons of Pashhur: Eli-oenai, Ma-aseiah, Ishmael, Nethanel, Jozabad, and Elasah.

23 Of the Levites: Jozabad, Shimei, Kelaiah (Kelita), Petha-hiah, Judah, and Eliezer.

24 Of the singers: Eliashib. Of the gatekeepers: Shallum, Telem, and Uri.

25 And of Israel: of the sons of Parosh: Ramiah, Izziah, Malchijah, Mijamin, Eleazar, Malchijah [Hashabiah], and Benaiah.

26 Of the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Elijah.

27 Of the sons of Zattu: Eli-oenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza.

28 Of the sons also of Bebai: Jehohanan, Hananiah, Zabbai, and Athlai.

29 Of the sons of Bani: Meshullam, Malluch, Adaiah, Jashub, Sheal, and Jeremoth.

30 Of the sons of Pahath-moab: Adna, Chelal, Benaiah, Ma-aseiah, Mattaniah, Bezalel, Binnui, and Manasseh.

31 Of the sons of Harim: Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon,

32 Benjamin, Malluch, and Shemaiah.

33 Of the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jermai, Manasseh, and Shimei.

34 Of the sons of Bani: Ma-adai, Amram, Uel,

35 Benaiah, Bedeiah, Cheluhi [Cheluhu],

36 Vaniah, Meremoth, Eliashib.

37 Mattaniah, Mattenai, Jaasu [Jaa-sai],

38 Bani, Binnui, Shimei,

39 Shelemiah, Nathan, Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azarel, Shelemiah, Shemariah,

42 Shallum, Amariah, and Joseph.

43 Of the sons of Nebo: Jeiel, Matithiah, Zabad, Zebina, Iddo [Jaddai], Joel, and Benaiah.

44 All these had married foreign women, and some of the wives had borne children.

THE BOOK OF NEHEMIAH

CHAPTER 1

THE words *or* story of Nehemiah son of Hacaliah. Now in the month Chislew, in the twentieth year [of the Persian king], as I was in the castle of Shushan,

2 Hanani, one of my kinsmen, came with certain men from Judah: and I asked them about the surviving Jews who had escaped exile, and about Jerusalem.

3 And they said to me, The remnant there in the province who escaped exile are in great trouble and reproach; the wall of Jerusalem is broken down, and its [fortified] gates are destroyed by fire.

4 When I heard this I sat down and wept, and mourned for days, and fasted and prayed [constantly] before the God of Heaven,

5 And said, O Lord God of Heaven, the great and terrible God, Who keeps covenant, loving-kindness *and* mercy for those who love Him and keep His commandments:

6 Let Your ear now be attentive, and Your eyes open, to listen to the prayer of Your servant, which I pray before You day and night for the Israelites Your servants, confessing the sins of the Israelites, which we have sinned against You. Yes, I and my father's house have sinned.

7 We have acted very corruptly against You, and have not kept the commandments, statutes, and ordinances which You commanded Your servant Moses. [Deut. 6:1-9.]

8 Remember [earnestly] what You commanded Your servant Moses: If you transgress *and* are unfaithful, I will scatter you abroad among the nations; [Lev. 26:33.]

9 But if you return to Me and keep My commandments and do them, though your outcasts were in the far-

thest part of the heavens [the expanse of outer space] yet will I gather them from there, and will bring them to the place in which I have chosen to set My name. [Deut. 30:1-5.]

10 Now these are Your servants and Your people, whom You have redeemed by Your great power, and by Your strong hand.

11 O Lord, let Your ear be attentive to the prayer of Your servant and the prayer of Your servants, who delight to revere *and* fear Your Name [Your nature and attributes]; and prosper, I pray You, Your servant this day, and grant him mercy in the sight of this man. For I was cupbearer to the king.

CHAPTER 2

IN the month of Nisan, in the twentieth year of King Artaxerxes, when wine was before him, I took up the wine and gave it to the king. Now I had not been sad before in his presence.

2 So the king said to me, Why do you look sad, since you are not sick? This is nothing but sorrow of heart. Then I was very much afraid,

3 And said to the king, Let the king live for ever! Why should I not be sad faced, when the city, the place of my fathers' sepulchers, lies waste, and its [fortified] gates are consumed by fire?

4 The king said to me, For what do you ask? So I prayed to the God of Heaven.

5 And I said to [him], If it pleases the king, and if your servant has found favor in your sight, I ask that you will send me to Judah, to the city of my fathers' sepulchers, that I may rebuild it.

6 The king, beside whom the queen was sitting, asked me, How long will your journey take, and when will you

return? So it pleased [him] to send me; and I set him a time.

7 Also I said to the king, If it pleases the king, let letters be given me to the governors beyond the [Euphrates] River, that they may let me pass through to Judah;

8 And a letter to Asaph, keeper of the king's forest *or* park, that he may give me timber to make beams for the gates of the fortress of the temple, and for the city's wall, and for the house that I shall occupy. And the king granted what I asked, for the good hand of my God was upon me.

9 Then I came to the governors beyond the River, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite and Tobiah the servant, the Ammonite, heard this, it distressed them exceedingly that a man had come to inquire for *and* require the good *and* prosperity of the Israelites.

11 So I came to Jerusalem, and had been there three days.

12 Then I arose in the night, I and a few men with me; and I told no one what my God had put in my heart to do for Jerusalem. No beast was with me except the one I rode.

13 I went out by night by the Valley Gate toward the Dragon's Well and to the Dung Gate, and inspected the walls of Jerusalem which were broken down and its gates which had been destroyed by fire.

14 I passed over to the Fountain Gate and to the King's Pool; but there was no place for the beast that was under me to pass.

15 So [gradually] I went up by the brook [Kedron] in the night and inspected the wall; then I turned back and entered [the city] by the Valley Gate, and so returned.

16 And the magistrates knew not where I went, or what I did; nor had I yet told the Jews, the priests, the

nobles, the officials, or the rest who did the work.

17 Then I said to them, You see the bad situation we are in, how Jerusalem lies waste and its gates are burned with fire. Come, let us build up the wall of Jerusalem, that we may no longer be a disgrace.

18 Then I told them of the hand of my God which was upon me for good, and also the words that the king had spoken to me. And they said, Let us rise up and build! So they strengthened their hands for the good work.

19 But when Sanballat the Horonite and Tobiah the servant, the Ammonite, and Geshem the Arab heard of it, they laughed us to scorn and despised us and said, What is this thing you are doing? Will you rebel against the king?

20 I answered them, The God of Heaven will prosper us, therefore we His servants will arise and build; but you have no portion or right or memorial in Jerusalem.

CHAPTER 3

THEN Eliashib the high priest rose up with his brethren the priests and built the Sheep Gate. They consecrated it and set up its doors: they consecrated it even to the Tower of Hammeah *or* The Hundred, as far as the Tower of Hananel.

2 And next to him the men of Jericho built. Next to [them] Zaccur son of Imri built.

3 And the Fish Gate the sons of Hassenaah built; they laid its beams and set up its doors, its bolts, and its bars.

4 And next to them Meremoth son of Uriah, son of Hakkoz, repaired. Next to them Meshullam son of Berechiah, son of Meshezabel repaired. Next to them Zadok son of Baana repaired.

5 Next to them the Tekoites repaired; but their nobles *or* lords did not put their necks to the work of their Lord.

6 Moreover the Old Gate Joiada son of Pascah, and Meshullam son of Besodeiah repaired. They laid its beams and set up its doors, its bolts, and its bars.

7 Next to them repaired Melatiah the Gibeonite and Jadon the Meronothite, the men of Gibeon and of Mizpah, [up] to the seat or residence of the governor [west of] the River [Euphrates, there in Jerusalem].

8 Next to them repaired Uzziel son of Harhaiah, goldsmiths. Next to him repaired Hananiah, one of the perfumers, and they abandoned *fortification* of Jerusalem as far as the Broad Wall [omitting that part of the ancient city and reducing the area].

9 Next to them repaired Rephaiah son of Hur, ruler of half the district of Jerusalem.

10 Next to them repaired Jedaiah the son of Harumaph, opposite his own house. And next to him repaired Hattush the son of Hashabneiah.

11 Malchijah son of Harim and Hasshub son of Pahath-moab repaired another portion and the Tower of the Furnaces.

12 Next to [them] repaired Shallum son of Hallohesh, the ruler of half the district of Jerusalem, he and his daughters.

13 The Valley Gate [the main entrance in the west wall, the Jaffa Gate] was repaired by Hanun and the inhabitants of Zanoah; they built it and set up its doors, its bolts, and its bars and repaired a thousand cubits of the wall, as far as the Dung Gate.

14 The Dung Gate was repaired by Malchijah the son of Rechab, the ruler of the district of Beth-haccherem; he rebuilt it and set its doors, its bolts, and its bars.

15 The Fountain Gate was repaired by Shallum son of Colhozeh, ruler of the district of Mizpah; he rebuilt and covered it, and set up its doors, its bolts, and its bars, and the wall of the Pool of Shelah [Siloam] of the king's

garden, as far as the stairs that go down [the eastern slope] from the [portion of Jerusalem known as] the City of David.

16 After him Nehemiah [III] son of Azbuk, ruler of half the district of Beth-zur, repaired [the wall] to a point opposite the sepulchers of David, and to the artificial pool and to the house of the guards.

17 After him the Levites: Rehum son of Bani; next to him repaired Hashabiah, ruler of half the district of Keilah.

18 After him repaired their brethren, Bavvai son of Henadad, ruler of [the other] half of the district of Keilah.

19 Next to him repaired Ezer son of Jeshua, ruler of Mizpah, another district over opposite the ascent to the armory at the Angle [in the wall].

20 After him Baruch son of Zabbai [Zaccai] earnestly repaired another portion [toward the hill] from the angular turning of the wall to the door of the house of Eliashib the high priest.

21 After him Meremoth son of Uriah, son of Hakkoz, repaired from the door of Eliashib's house to the end of his house.

22 After him the priests, men of the Plain, repaired.

23 After them Benjamin and Hasshub repaired opposite their house. After them repaired Azariah son of Maaseiah, son of Ananiah beside his own house.

24 After him Binnui son of Henadad repaired another section [of the wall], from the house of Azariah to the angular turn of the wall and to the corner.

25 Palal son of Uzai repaired opposite the angular turn of the wall, and the tower which stands out from the upper house of the king, by the court of the guard. After him Pedaiah son of Parosh

26 And the servants of the priests dwelling on Ophel [the hill south of the temple] repaired to opposite the

Water Gate on the east and the projecting tower.

27 After them the Tekoites repaired another portion opposite the great projecting tower to the wall of Ophel.

28 Above the Horse Gate the priests repaired, every one opposite his own house.

29 After them repaired Zadok son of Immer opposite his house; then Shemaiah son of Shecaniah, keeper of the East Gate.

30 After him Hananiah son of Shelemiah, and Hanun sixth son of Zaph repaired another section. After him Meshullam son of Berechiah repaired opposite his chamber.

31 After him Malchijah, one of the goldsmiths, repaired as far as the house of the temple servants and of the merchants, opposite the Muster Gate, and to the ascent *and* upper room of the corner.

32 And from the ascent *and* upper room of the corner to the Sheep Gate the goldsmiths and merchants repaired.

CHAPTER 4

BUT when Sanballat heard that we were building the wall, he was angry and in a great rage, and ridiculed the Jews.

2 And he said before his brethren and the army of Samaria, What are these feeble Jews doing? Will they restore things [at will and by themselves]? Will they [try to bribe their God] with sacrifices? Will they finish up in a day? Will they revive the stones out of the heaps of rubbish, seeing they are burned?

3 Now Tobiah the Ammonite was near him, and he said, What they build, if a fox climbs upon it, he will break down their stone wall.

4 [And Nehemiah prayed] Hear, O our God, for we are despised; turn their taunt upon their own heads, and give them for a prey in a land of their captivity.

5 Cover not their iniquity and let not

their sin be blotted out before You; for they have vexed [with alarm] the builders *and* provoked You.

6 So we built the wall; and all [of it] was joined together to half its height; for the people had a heart *ana* mind to work.

7 But when Sanballat, Tobiah, the Arabians, Ammonites, and Ashdodites, heard that the walls of Jerusalem were going up, and that the breaches were being closed, they were very angry:

8 And they all plotted together to come and fight against Jerusalem, to injure *and* cause confusion *and* failure in it.

9 But because of them we made our prayer to our God, and set a watch against them day and night.

10 And [the leaders of] Judah said, The strength of the burden-bearers is weakening, and there is much rubbish; we are not able to work on the wall.

11 And our enemies said, They will not know or see till we come into their midst and kill them and stop the work.

12 And when the Jews who lived near them came, they said to us ten times, You must return [to guard our little villages]; from all places where they dwell they will be upon us.

13 So I set *armed men* behind the wall in places where it was least protection; I even thus used the people as families with their swords, spears, and bows.

14 I looked [them over] and rose up, and said to the nobles and officials and the other people, Do not be afraid of the enemy; [earnestly] remember the Lord *and* imprint Him [on your minds], great and terrible, and [take from Him courage to] fight for your brethren, your sons, your daughters, your wives, and your homes.

15 And when our enemies heard that their plot was known to us, and that God had frustrated their purpose, we all returned to the wall, every one to his work.

16 And from that time forth, half of

my servants worked at the task, and the other half held the spears, shields, bows, and coats of mail; and the leaders stood behind all the house of Judah.

17 Those who built the wall and those who bore burdens loaded themselves so that every one worked with one hand and held a weapon with the other hand;

18 And every builder had his sword girded by his side, and so worked. And he who sounded the trumpet was at my side.

19 And I said to the nobles and officials and the rest of the people, The work is great and scattered, and we are separated on the wall, one far from another.

20 In whatever place you hear the sound of the trumpet, rally to us there; our God will fight for us.

21 So we labored at the work, while half of them held the spears from dawn until the stars came out.

22 At that time also I said to the people, Let every one with his servant edge within Jerusalem, that at night they may be a guard to us, and labor during the day.

23 So none of us, I, my kinsmen, my servants, nor the men of the guard who followed me, took off our clothes; each kept his weapon [in his hand for lays].

CHAPTER 5

NOW there arose a great cry of the [poor] people and of their wives driven to borrowing], against their Jewish brethren [the few who could afford to lend].

2 For some said, We, our sons and daughters, are many; therefore allow us to take grain that we may eat and live! If we are not given grain, let us take it!

3 Also some said, We are mortgaging our lands, vineyards, and houses, to buy grain because of the scarcity.

4 Others said, We have borrowed

money on our fields and vineyards to pay the [Persian] king's heavy tax.

5 Although our flesh is the same as that of our brethren, and our children are as theirs, yet we are forced to sell our children as slaves; some of our daughters have already been thus sold; and we are powerless to redeem them, for others have our lands and vineyards.

6 I [Nehemiah] was very angry when I heard their cry and these words.

7 I thought it over, then rebuked the nobles and officials. I told them, You are exacting usury from your own kinsmen. And I held a great assembly against them.

8 I said to them, We, according to our ability, have bought back our Jewish brethren who were sold to the nations; but will you even sell your brethren that they may be sold to us? Then they were silent and found not a word to say.

9 Also I said, What you are doing is not good. Ought you not to walk in the fear of our God to prevent the taunts and reproach of the nations our enemies?

10 I, my brethren, and my servants are lending them money and grain. Let us stop this forbidden interest! [Exod. 22:25.]

11 Return this very day to them their fields, vineyards, oliveyards, and houses, also a hundredth of all the money, grain, new wine and oil that you have exacted from them.

12 Then they said, We will restore these and require nothing from them. We will do as you say. Then I called the priests, and took an oath of the lenders, that they would do according to this promise.

13 I shook my lap, and said, So may God shake out every man from his house and from [the exercise and fruits of] his labor, who does not keep this promise! So may he be shaken out and emptied. And all the assembly said, Amen, and praised the Lord.

And the people did according to this promise.

14 Also in the twelve years after I was appointed to be their governor in Judah, from the twentieth to the thirty-second year of King Artaxerxes, neither I nor my kin ate food allowed to [me] the governor.

15 But the former governors lived at the expense of the people and took from them food and wine, besides forty shekels of silver [a large monthly official salary]; yes, even their servants assumed authority over the people; but I did not so, because of my [reverent] fear of God.

16 I also held fast to the work on this wall, and we bought no land; and all my servants were gathered there for the work.

17 And there were at my table 150 Jews and officials, besides those who came to us from the nations about us.

18 Now these were prepared for one day: one ox and six choice sheep; also fowls were prepared for me, and once in ten days a store of all sorts of wine. Yet for all this I did not demand [my rights], the food allowed me as governor, for the [tribute] bondage was heavy upon this people.

19 O my God, [earnestly] remember me for good for all I have done for this people. [Heb. 6:10.]

CHAPTER 6

NOW when Sanballat, Tobiah, Geshem the Arab, and the rest of our enemies heard that I had built the wall, and there was no breach left in it, although at that time I had not set up the doors in the gates,

2 Sanballat and Geshem sent to me, saying, Come, let us meet together in one of the villages in the plain of Ono. But they intended to do me harm.

3 And I sent messengers to them, saying, I am doing a great work and cannot come down. Why should the work stop while I leave to come down to you?

4 They sent to me four times that way, and I answered them as before.

5 Then Sanballat sent his servant to me again the fifth time with an open letter.

6 In it was written, It is reported among the neighboring nations, an Gashmu says it, that you and the Jew plan to rebel; therefore you are building the wall, that you may be the king, is the report.

7 Also you have set up prophets to announce concerning you in Jerusalem, There is a king in Judah. And now this will be reported to the [Persian] king. So, come now and let us take counsel together.

8 I replied to him, No such thing as you say have been done; you are inventing them out of your own heart and mind.

9 For they all wanted to frighten us thinking, Their hands will be so weak that the work will not be done. But now strengthen my hands!

10 I went into the house of Shemiah son of Delaiah son of Mehetabel who was shut up; he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they are coming to kill you, at night they are coming to kill you.

11 But I said, Should such a man as I flee? And what man such as I, could go into the temple [where only the priests are allowed to go] and yet live? I will not go in.

12 And lo, I saw that God had not sent him, but he made this prophecy against me because Tobiah and Sanballat had hired him.

13 He was hired that I should be made afraid and do as he said, and sin, that they might have matter for an evil report with which to taunt and reproach me.

14 My God, think on Tobiah and Sanballat according to these their works, and on the prophetess Noadiah,

and the rest of the prophets, who would have put me in fear.

15 So the wall was finished the twenty-fifth day of the month Elul, in fifty-two days.

16 When all our enemies heard of it, all the nations around us feared and fell far in their own esteem, for they saw that this work was done by our God.

17 Moreover in those days the nobles of Judah sent many letters to Tobiah, and Tobiah's letters came to them.

18 For many in Judah were bound by oath to him, because he was the son-in-law of Shecaniah son of Arah; and his son Jehohanan had married the daughter of Meshullam son of Berechiah.

19 Also they spoke of [Tobiah's] good deeds before me, and told what I said to him. And Tobiah sent letters to frighten me.

CHAPTER 7

NOW when the wall was built, and I had set up the doors, and the gatekeepers, singers, and Levites had been appointed,

2 I gave my brother Hanani, and Hananiah the ruler of the castle, charge over Jerusalem; for Hananiah was a more faithful and God-fearing man than many.

3 I said to them, Let not the gates of Jerusalem be opened until the sun is hot; and while the watch are still on guard, let them shut and bar the doors. Appoint guards from the people of Jerusalem, each to his watch [on the wall], and each opposite his own house.

4 Now the city was wide and large, but the people in it were few, and their houses were not yet built.

5 And my God put into my mind and heart to assemble the nobles, the officers, and the people, that they might be counted by genealogy. And I found a register of the genealogy of

those who came [from Babylon] at the first, and found written in it:

6 These are the people of the province, who came up out of the captivity of those exiles whom Nebuchadnezzar the king of Babylon had carried away; they returned to Jerusalem and to Judah, each to his town;

7 Who came with Zerubbabel, Jeshua, Nehemiah [not the author], Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The men of Israel numbered:

- 8 The sons of Parosh, 2,172.
- 9 The sons of Shephatiah, 372.
- 10 The sons of Arah, 652.
- 11 The sons of Pahath-moab, namely the sons of Jeshua and Joab, 2,818.
- 12 The sons of Elam, 1,254.
- 13 The sons of Zattu, 845.
- 14 The sons of Zaccai, 760.
- 15 The sons of Binnui, 648.
- 16 The sons of Bebai, 628.
- 17 The sons of Azgad, 2,322.
- 18 The sons of Adonikam, 667.
- 19 The sons of Bigvai, 2,067.
- 20 The sons of Adin, 655.
- 21 The sons of Ater, namely of Hezekiah, 98.
- 22 The sons of Hashum, 328.
- 23 The sons of Bezai, 324.
- 24 The sons of Hariph, 112.
- 25 The sons of Gibeon, 95.
- 26 The men of Bethlehem and Netophah, 188.
- 27 The men of Anathoth, 128.
- 28 The men of Beth-azmaveth, 42.
- 29 The men of Kiriath-jearim, Chephirah, and Beeroth, 743.
- 30 The men of Ramah and Geba, 621.
- 31 The men of Michmas, 122.
- 32 The men of Bethel and Ai, 123.
- 33 The men of the other Nebo, 52.
- 34 The sons of the other Elam, 1,254.
- 35 The sons of Harim, 320.
- 36 The sons of Jericho, 345.
- 37 The sons of Lod, Hadid, and Ono, 721.
- 38 The sons of Senaah, 3,930.

39 The priests: the sons of Jedaiah, namely the house of Jeshua, 973.

40 The sons of Immer, 1,052.

41 The sons of Pashhur, 1,247.

42 The sons of Harim, 1,017.

43 The Levites: the sons of Jeshua, namely of Kadmiel, of the sons of Hodevah, 74.

44 The singers: the sons of Asaph, 148.

45 The gatekeepers: the sons of Shallum, of Ater, of Talmon, of Akkub, of Hatita, and of Shobai, 138.

46 The Nethinim [temple servants]: the sons of Ziha, of Hasupha, of Tabboth,

47 Of Keros, of Sia, of Padon,

48 Of Lebana, of Hagaba, of Shalmi,

49 Of Hanan, of Giddel, of Gahar,

50 Of Reaiah, of Rezin, of Nekoda,

51 Of Gazzam, of Uzza, of Paseah,

52 Of Besai, of Meunim, of Ne-phushesim,

53 Of Bakbuk, of Hakupha, of Harhur,

54 Of Bazlith, of Mehida, of Harsha,

55 Of Barkos, of Sisera, of Temah,

56 Of Nezhiah, of Hatipha.

57 The sons of Solomon's servants: the sons of Sotai, of Sophereth, of Perida,

58 Of Jaala, of Darkon, of Giddel,

59 Of Shephatiah, of Hattil, of Pochereth-hazzebaim, of Amon.

60 All the Nethinim [temple servants] and the sons of Solomon's servants, 392.

61 And these were they who went up also from Telmelah, Telharsha, Cherub, Addon, and Immer: but they [had no birth records and] could not prove their father's house, nor their descent, whether they were of Israel:

62 The sons of Delaiah, of Tobiah, of Nekoda, 642.

63 Of the priests: the sons of Hobaiah, of Hakkoz, and of Barzillai, who [was so named because he] married one of the daughters of the [noted]

Gileadite Barzillai and was called by their name.

64 These sought their registration among those recorded in the genealogies, but it was not found; so they were excluded from the priesthood [ceremonially] unclean.

65 The governor told them that they should refrain from eating of the most holy food, until a priest with Urim and Thummim should arise [to determine the will of God in the matter].

66 The congregation all together was 42,360,

67 Besides their manservants and their maidservants, of whom there were 7,337; and they had 245 singers men and women.

68 Their horses, 736; their mules 245;

69 Their camels, 435; their donkeys 6,720.

70 And some of the heads of fathers' houses gave to the work. The Tirshatha or governor gave to the treasury 1,000 darics of gold, 50 basins, 530 priests' garments.

71 Some of the heads of fathers' houses gave to the treasury for the work 20,000 darics of gold, and 2,200 minas of silver.

72 What the rest of the people gave was 20,000 darics of gold, 2,000 minas of silver, and 67 priests' garments.

73 So the priests, the Levites, the gatekeepers, the singers, some of the people, the Nethinim [the temple servants], and all Israel, dwelt in their towns, and were in them when the seventh month came.

CHAPTER 8

THEN all the people gathered together as one man in the broad place before the Water Gate: and they asked Ezra the scribe to bring the book of the law of Moses which the Lord had given Israel.

2 And Ezra the priest brought the law before the assembly of both men and women and all who could hear

with understanding, on the first of the seventh month.

3 He read from it facing the broad place before the Water Gate from early morning until noon, to the men and women and those who could understand; and all the people were attentive to the book of the law.

4 Ezra the scribe stood on a wooden pulpit, which they had made for the purpose; and beside him stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah on his right hand; and on his left hand, Pedaiah, Mishael, Malchijah, Hashum, Hash-baddana, Zechariah, and Meshullam.

5 Ezra opened the book in sight of all the people, for he was standing above them; and when he opened it, all the people stood.

6 And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, lifting up their hands; and they bowed their heads and worshiped the Lord with faces to the ground.

7 Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabab, Hanan, Pelaiah, the Levites, helped the people to understand the law; and the people [remained] in their place.

8 So they read from the book of the law of God distinctly, faithfully amplifying *and* giving the sense, so that [the people] understood the reading.

9 And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people, said to all of them, This day is holy to the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then [Ezra] told them, Go your way, eat the fat, drink the sweet, and send portions to him for whom nothing is prepared; for this day is holy to our Lord; and be not grieved *and* depressed, for the joy of the Lord is your strength *and* stronghold.

) See footnote on Ezra 3:2.

11 So the Levites quieted all the people, saying, Be still, for the day is holy; and do not be grieved *and* sad.

12 And all the people went their way to eat, drink, send portions, and make great rejoicing, for they had understood the words that were declared to them.

13 The second day all the heads of fathers' houses with the priests and Levites, gathered to Ezra the scribe to study *and* understand the words of "divine instruction.

14 And they found written in the law which the Lord had commanded by Moses that the Israelites should dwell in booths during the feast of the seventh month.

15 And that they should publish and proclaim in all their towns and in Jerusalem, saying, Go out to the hills and bring branches of olive, wild olive, myrtle, palm, and other leafy trees to make booths, as it is written. [Lev. 23:39, 40.]

16 So the people went out and brought them and made themselves booths, each on the roof of his house, and in their courts and the courts of God's house, and in the squares of the Water Gate and the Gate of Ephraim.

17 All the assembly of returned exiles made booths and dwelt in them; for since the days of Jeshua [Joshua] son of Nun to that day the Israelites had not done so. And there was very great rejoicing.

18 Also day by day, from the first day to the last, Ezra read in the book of the law of God. They kept the feast seven days; the eighth day was a [closing] solemn assembly, according to the ordinance.

CHAPTER 9

NOW on the twenty-fourth day of this month the Israelites were assembled with fasting and in sackcloth, and with earth upon their heads.

2 And the Israelites separated

themselves from all foreigners, and stood and confessed their sins and the iniquities of their fathers.

3 And they stood in their place and read from the book of the law of the Lord their God a fourth of the day; and for another fourth of it they confessed and worshiped the Lord their God.

4 On the stairs of the Levites stood Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice to the Lord their God.

5 Then the Levites, Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah said, Stand up and bless the Lord, your God from everlasting to everlasting. Blessed be Your glorious name which is exalted above all blessing and praise.

6 [And Ezra said], You are the Lord, You alone; You have made Heaven, the Heaven of heavens, with all their host, the earth, and all that is on it, the seas and all that is in them, and You preserve them all; and the host of Heaven worship You.

7 You are the Lord, the God Who chose Abram and brought him out of Ur of the Chaldees and gave him the name Abraham;

8 You found his heart faithful before You, and made the covenant with him to give his descendants the land of the Canaanite, Hittite, Amorite, Perizzite, Jebusite, and Girgashite; and You have fulfilled Your promise, for You are just *and* righteous.

9 You saw our fathers' affliction in Egypt, and heard their cry at the Red Sea;

10 You performed signs and wonders against Pharaoh and all his servants and all the people of his land, for You knew that they dealt insolently against the Israelites; and You got You a name, as it is today.

11 You divided the sea before them, so that they went through *its* midst on dry land; their persecutors You threw

into the depths, as a stone into mighty waters.

12 Moreover by a pillar of cloud You led them by day, and by a pillar of fire by night to light the way they should go.

13 You came down also upon Mount Sinai, and spoke with them from Heaven and gave them right ordinances and true laws, good statutes and commandments.

14 And You made known to them Your holy sabbath and gave them commandments, statutes and a law by Moses Your servant.

15 You gave them bread from Heaven for their hunger, and brought water for them out of the rock for their thirst, and told them to go in and possess the land You had sworn to give them. [John 6:31-34.]

16 But they and our fathers acted presumptuously and stiffened their necks, and did not heed Your commandments;

17 They refused to obey, nor were they mindful of Your wonders *and* miracles which You did among them: but stiffened their necks, and in their rebellion appointed a captain that they might return to their bondage [in Egypt]. But You are a God ready to pardon, gracious and merciful, slow to anger, and of great steadfast love, and You did not forsake them.

18 Even when they had made them a molten calf, and said, This is your god which brought you out of Egypt, and had committed great *and* contemptible blasphemies,

19 You in Your great mercies forsook them not in the wilderness: the pillar of the cloud departed not from them by day to lead them in the way, nor the pillar of fire by night to light the way they should go.

20 You also gave Your good Spirit to instruct them, and withheld not Your manna from them and gave water for their thirst.

21 Forty years You sustained them

in the wilderness; they lacked nothing; their clothes did not wear out and their feet did not swell.

22 Also You gave them kingdoms and peoples, and allotted to them every corner. So they possessed the land of Sihon king of Heshbon, and the land of Og king of Bashan.

23 Their children You also multiplied as the stars of heaven, and brought them into the land, which You told their fathers they should go in and possess.

24 So the descendants went in and possessed the land, and You subdued before them the inhabitants of the land, the Canaanites, and gave them into their hands, with their kings and the peoples of the land, that they might do with them as they would.

25 And they captured fortified cities and a rich land, and took possession of houses full of all good things, cisterns hewn out, vineyards, olive orchards, and fruit trees in abundance; so they ate and were filled and became fat, and delighted themselves in Your great goodness.

26 Yet they were disobedient, and rebelled against You and cast Your law behind their back, and killed Your prophets who accused *and* warned them to turn to You again, and they committed great *and* contemptible blasphemies.

27 Therefore You delivered them into the hand of their enemies, who distressed them. In the time of their suffering when they cried to You, You heard them from Heaven, and according to Your abundant mercies You gave them deliverers who saved them from their enemies.

28 But after they had rest, they did evil again before You, therefore You left them in the hand of their enemies, so that they had dominion over them; yet when they turned and cried to You, You heard them from Heaven; and many times You delivered them according to Your mercies,

29 And reproved *and* warned them, that You might bring them again to Your law. Yet they acted presumptuously and did not heed Your commandments, but sinned against Your ordinances, by keeping which a man shall live, and they turned a stubborn shoulder, stiffened their neck, and would not listen.

30 Yet You bore with them many years more and reproved *and* warned them by Your Spirit through Your prophets; still they would not listen. Therefore You gave them into the power of the peoples of the lands.

31 Yet in Your great mercies You did not utterly consume them, or forsake them, for You are a gracious and merciful God.

32 Now therefore, our God, the great, mighty, and terrible God, Who keeps covenant and mercy *and* loving kindness, let not all the trouble *and* hardship seem little to You, that has come upon us, our kings, our princes, our priests, our prophets, our fathers, and on all Your people, since the time of the kings of Assyria to this day.

33 However You are just in all that has come upon us, for You have dealt faithfully, but we have done wickedly;

34 Our kings, our princes, our priests, and our fathers have not kept Your law, or hearkened to Your commandments, Your warnings *and* reproofs which You gave them.

35 They did not serve You in their kingdom, and in Your great goodness that You gave them, and in the large and rich land You set before them, nor did they turn from their wicked works.

36 Behold, we are slaves this day, and as for the land that You gave to our fathers to eat the fruit and the good of it, behold, we are slaves in it.

37 And its rich yield goes to the kings whom You have set over us because of our sins; they have power also over our bodies and over our livestock at their pleasure, and we are in great distress.

38 Because of all this we make a firm *and* sure written covenant, and our princes, Levites, and priests set their seal to it.

CHAPTER 10

THESE set their seal: Nehemiah the governor, son of Hacaliah, and Zedekiah,

- 2 Seraiah, Azariah, Jeremiah,
- 3 Pashhur, Amariah, Malchijah,
- 4 Hattush, Shebaniah, Malluch,
- 5 Harim, Meremoth, Obadiah,
- 6 Daniel, Ginnethon, Baruch,
- 7 Meshullam, Abijah, Mijamin,
- 8 Ma-aziah, Bilgai, Shemaiah, the

priests.

9 And the Levites: Jeshua son of Azariah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodiah, Kelita, Pellaiah, Hanan,

- 11 Mica, Rehob, Hashabiah,
- 12 Zaccur, Sherebiah, Shebaniah,
- 13 Hodiah, Bani, Beninu.

14 The chiefs of the people: Parosh, Pahath-moab, Elam, Zattu, Bani,

- 15 Bunni, Azgad, Bebai,
- 16 Adonijah, Bigvai, Adin,
- 17 Ater, Hezekiah, Azzur,
- 18 Hodiah, Hashum, Bezai,
- 19 Hariph, Anathoth, Nebai,
- 20 Magpiash, Meshullam, Hezir,
- 21 Meshezabel, Zadok, Jaddua,
- 22 Pelatiah, Hanan, Anaiah,
- 23 Hoshea, Hananiah, Hasshub,
- 24 Hallohesh, Pilha, Shobek,
- 25 Rehum, Hashabnah, Ma-aseiah,
- 26 Ahiah, Hanan, Anan,
- 27 Malluch, Harim, Baanah.

28 And the rest of the people, the priests, Levites, doorkeepers, singers, Nethinim [temple servants], and all they who had separated themselves from the people of the lands to the law of God, their wives, their sons, their daughters, all who had knowledge and understanding.

29 Joined with their brethren, their nobles, and entered into a curse and an oath to walk in God's law which

was given to Moses the servant of God; and to observe and do all the commandments of the Lord our Lord and His ordinances and His statutes;

30 We would not give our daughters to the people of the land or take their daughters for our sons;

31 And if the peoples of the land brought wares or any grain on the sabbath day to sell, we would not buy it on the sabbath, or on a holy day; and we would forego raising crops the seventh year [letting the land lie fallow] and the compulsory payment of every debt. [Exod. 23:10, 11; Deut 15:1, 2.]

32 Also we pledged ourselves to pay yearly a third of a shekel for the service expenses of the house of our God [which are]:

33 For the showbread, for the continual cereal and burnt offerings, the sabbaths, the new moons, the set feasts, the holy things, the sin offerings to make atonement for Israel, and for all the work of the house of our God.

34 We also cast lots, the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, according to our fathers' houses, at appointed times year by year, to burn upon the altar of the Lord our God, as it is written in the law.

35 And [we obligated ourselves] to bring the first fruits of our ground, and the first of all fruit of all trees, year by year, to the house of the Lord;

36 Also the first-born of our sons and of our cattle, as is written in the law, and the firstlings of our herds and flocks, to bring to the house of our God, to the priests who minister in [His] house;

37 And bring the first *and* best of our coarse meal, our contributions, the fruit of all kinds of trees, of new wine, and of oil, to the priests, to the chambers of the house of our God; and bring the tithes from our ground to

the Levites, for they, the Levites, collect the tithes in all our rural towns.

38 And the priest, the son of Aaron, shall be with the Levites when [they] receive tithes; and [they] shall bring one-tenth of the tithes to the house of our God, to the chambers, into the storehouse.

39 For the Israelites and the sons of Levi shall bring the offering of grain, new wine, and oil to the chambers, where the vessels of the sanctuary are, and the priests who minister, and the gatekeepers and singers. We will not forsake or neglect the house of our God.

CHAPTER 11

NOW the leaders of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, while nine tenths dwelt in other towns and villages.

2 And the people blessed all the men who willingly offered to live in Jerusalem.

3 These are the province chiefs who dwelt in Jerusalem; but in the towns of Judah every one lived on his property there: Israel; the priests, the Levites, the temple servants, and the descendants of Solomon's servants.

4 And at Jerusalem dwelt certain of the sons of Judah and Benjamin. Of Judah: Athaiah son of Uzziah, son of Zechariah, son of Amariah, son of Shephatiah, son of Mahalalel, of the sons of Perez;

5 Ma-aseiah son of Baruch, son of Col-hozeh, son of Hazaiah, son of Adaiah, son of Joiarib, son of Zechariah, son of the Shilonite.

6 All the sons of Perez who dwelt at Jerusalem were 468 valiant men.

7 These are the sons of Benjamin: Sallu son of Meshullam, son of Joed, son of Pedaiah, son of Kolaiah, son of Ma-aseiah, son of Ithiel, son of Jeshiah.

8 And after him Gabbai, Sallai, 928.

9 Joel son of Zichri was overseer; Judah son of Hassenuah was second over the city.

10 Of the priests: Jedaiah son of Joiarib, Jachin,

11 Seraiah son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, ruler of the house of God,

12 And their brethren who did the work of the house, 822; and Adaiah son of Jeroham, son of Pelaliah, son of Amzi, son of Zechariah, son of Pashbur, son of Malchijah,

13 And his brethren, chief of fathers' houses, 242; and Amashsai son of Azarel, son of Ahzai, son of Meshillemoth, son of Immer,

14 And their brethren, mighty men of valor, 128. Their overseer was Zabdiel son of Haggadolim [one of the great men].

15 And of the Levites: Shemaiah son of Hasshub, son of Azrikam, son of Hashabiah, son of Bunni;

16 And Shabbethai and Jozabad, of the chiefs of the Levites, who had charge of the outside work of the house of God.

17 Mattaniah son of Mica, son of Zabdi, son of Asaph, leader to begin the thanksgiving in prayer, and Bakbukiah, second among his brethren; and Abda the son of Shammua, son of Galal, son of Jeduthun.

18 The Levites in the holy city were 284.

19 The gatekeepers, Akkub, Talmon and their brethren who kept watch were 172.

20 And the rest of Israel, of the priests, and the Levites, were in all the cities of Judah, each in his inheritance.

21 But the temple servants dwelt on [the hill] Ophel; Ziha and Gishpa were over [them].

22 Overseer of the Levites in Jerusalem and the work of God's house was Uzzi son of Bani, son of Hashabiah, son of Mattaniah, son of Mica, of Asaph's sons, the singers.

23 For the [Persian] king had ordered concerning them, that a certain provision be made for the singers, as each day required.

24 Pethahiah son of Meshezabel, of the sons of Zerah son of Judah, was at the king's hand in all matters concerning the people.

25 As for the villages, with their fields, some people of Judah dwelt in Kiriath-arba, Dibon, and Jekabzeel, and their villages,

26 In Jeshua, Moladah, Beth-pelet,

27 Hazar-shual, Beer-sheba and its villages,

28 Ziklag, Meconah and its villages,

29 En-rimmon, Zorah, Jarmuth,

30 Zanoah, Adullam, and their villages, Lachish and its fields, Azekah and its villages. So they encamped from Beer-sheba to the Hinnom Valley.

31 The people of Benjamin also dwelt from Geba onward, at Michmash, Aija, Bethel and its villages,

32 At Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.

36 And certain divisions of the Levites in Judah were joined to Benjamin.

CHAPTER 12

NOW these are the priests and Levites who went up with Zerubbabel son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnethoi, Abijah,

5 Mijamin, Maadiah, Bilgah,

6 Shemaiah, Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiyah, and Jedaiah.

These were the chiefs of the priests and their brethren in the days of Jeshua.

8 And the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, who with his brethren was over the thanksgiving [choirs].

9 Bakkukiah and Unno, their brethren, stood opposite them according to their offices.

10 And Jeshua was the father of Joiakim, Joiakim of Eliashib, Eliashib of Joiada;

11 Joiada was the father of Jonathan, and Jonathan of Jaddua.

12 And in the days of Joiakim were priests, heads of fathers' houses: of Seraiah, Meraiah; of Jeremiah, Haniah;

13 Of Ezra, Meshullam; of Amariah, Jeho-hanan;

14 Of Malluchi, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginneathon, Meshullam;

17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 Of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiyah, Hashabiah; of Jedaiah, Nethanel.

22 As for the Levites, in the days of Eliashib, Joiada, Johanan, and Jaddua, the heads of fathers' houses were recorded; also the priests until the reign of Darius the Persian.

23 The sons of Levi, heads of fathers' houses, were recorded in the Book of the Chronicles until the days of Johanan son of Eliashib.

24 And the chiefs of the Levites: Hashabiah, Sherebiah, and Jeshua son of Kadmiel, with their brethren opposite them, to praise and to give thanks, as David God's man commanded, [one] watch [singing] in response to [the men in the opposite] watch.

25 Mattaniah, Bakkukiah, Obadiah, Meshullam, Talmon, and Akkub were gatekeepers guarding at the storehouses of the gates.

26 These were in the days of Joiakim son of Jeshua, son of Jozadak, and

in the days of Nehemiah the governor, and of Ezra the priest *and* scribe.

27 And for the dedication of the wall of Jerusalem they sought the Levites in all their places, to bring them to Jerusalem, to celebrate the dedication with gladness, with thanksgivings, and with singing, cymbals, harps, and lyres.

28 And the sons of the singers gathered together from the plain *and* circuit around Jerusalem and from the villages of the Netophathites;

29 Also from Beth-gilgal and the fields of Geba and Azmaveth; for the singers had built them villages around Jerusalem.

30 And the priests and the Levites purified themselves, the people, the gates, and the wall.

31 Then I brought the princes of Judah up on the wall, and appointed two great companies of them that gave thanks and went in procession. One went to the right upon the wall toward the Dung Gate;

32 And after them went Hoshaiiah and half of the princes of Judah,

33 And Azariah, Ezra, Meshullam,

34 Judah, Benjamin, Shemaiah, and Jeremiah,

35 And certain of the priests' sons with trumpets: Zechariah son of Jonathan, son of Shemaiah, son of Mattaniah, son of Micaiah, son of Zaccur, son of Asaph;

36 And his kinsmen, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, Hanani, with the musical instruments of David, God's man; and Ezra the scribe went before them.

37 At the Fountain Gate they went up straight ahead by the stairs of the city of David, at the wall's ascent, above David's house, to the Water Gate on the east.

38 The other company of those who gave thanks went to the left; I followed with half of the people, upon the wall, above the Tower of the Furnaces to the Broad Wall,

39 And above the Gate of Ephraim, and by the Old Gate and by the Fish Gate and by the tower of Hananel and the Tower of Hammeah, even to the Sheep Gate; and they stopped at the Gate of the Guard.

40 So the two companies of those who gave thanks stood in the house of God, and I and the half of the officials with me;

41 And the priests Eliakim, Maseiah, Miniamin, Micaiah, Eli-oenai, Zechariah, and Hananiah, with trumpets;

42 And Maseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer. And the singers sang *and* made themselves heard, with Jezrahiah as leader.

43 Also that day they offered great sacrifices and rejoiced, for God had made them rejoice with great joy; the women also and the children rejoiced. The joy of Jerusalem was heard even afar off.

44 On that day men were appointed over the chambers for the stores, the contributions, the first fruits, and the tithes, to gather into them the portions required by law for the priests and the Levites according to the fields of the towns; for Judah rejoiced over the priests and Levites who served [faithfully].

45 And they performed the due service of their God and of the purification; so did the singers and gatekeepers, as David and his son Solomon had commanded.

46 For in the days of David and Asaph of old there was a chief of singers, and songs of praise and thanksgiving to God.

47 And all Israel in the days of Zerubbabel and [later] of Nehemiah, gave the daily portions for the singers and the gatekeepers; and they set apart what was for the Levites, and the Levites set apart what was for the sons of Aaron (the priests).

CHAPTER 13

ON that day they read in the book of Moses in the audience of the people; and in it was found written that no Ammonite or Moabite should ever come into the assembly of God;

2 For they met not the Israelites with food and drink, but hired Balaam to curse them; yet our God turned the curse into a blessing. [Num. 22:3-11; Deut. 23:5, 6.]

3 When [the Jews] heard the law, they separated from Israel all of foreign descent.

4 Now before this, Eliashib the priest, who was appointed over the chambers of the house of our God, and was related [by marriage] to Tobiah [our adversary],

5 Prepared for Tobiah a large chamber where previously they had put the cereal offering, the frankincense, the vessels, and the tithes of grain, new wine, and oil, which were given by commandment to the Levites, the singers, and gatekeepers, and the contributions for the priests.

6 But in all this time I was not at Jerusalem, for in the thirty-second year of Artaxerxes [Persian] king of Babylon, I went to the king; then later I got leave of him

7 And came to Jerusalem. Then I discovered the evil that Eliashib had done for Tobiah, in preparing him [an adversary] a chamber in the courts of the house of God!

8 And it grieved me exceedingly, and I threw all the house furnishings of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers; and I brought back there the vessels of the house of God, with the cereal offering and frankincense.

10 And I perceived that the portions of the Levites had not been given them; so that the Levites and the singers, who did the work, [forced by necessity] had each fled to his field.

11 Then I contended with the offi-

cials and said, Why is the house of God neglected *and* forsaken? I gathered the Levites and singers and set them in their stations.

12 Then all Judah brought the tithes of the grain, the new wine, and the oil to the storerooms.

13 I set treasurers over the storerooms: Shelemiah the priest, Zadok the scribe, and Pedaiah of the Levites; assisting them was Hanan son of Zaccur, son of Mattaniah, for they were counted faithful, and their task was to distribute to their brethren.

14 O my God, [earnestly] remember me concerning this, and wipe not out my good deeds *and* kindnesses done for the house of my God, and for His service.

15 In those days I saw in Judah men treading wine presses on the sabbath, bringing in sheaves *or* heaps of grain with which they loaded donkeys; and also wine, grapes, figs, and all sorts of burdens, which they brought into Jerusalem on the sabbath day; and I protested *and* warned them on the day they sold the produce.

16 There dwelt men of Tyre there also who brought fish, and all kinds of wares, and sold on the sabbath to the people of Judah, and in Jerusalem.

17 Then I reproved the nobles of Judah, and said, What evil thing is this that you do, and profane the sabbath day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet you bring more wrath upon Israel by profaning the sabbath.

19 And when it began to get dark at the gates of Jerusalem before the sabbath [day began], I commanded that the gates should be shut and not be opened till after the sabbath; and I set some of my servants at the gates to prevent any burden being brought in on the sabbath day.

20 So the merchants and sellers of

all kinds of wares lodged outside Jerusalem once or twice.

21 But I reprov'd *and* warn'd them, saying, Why do you lodge about the wall? If you do so again, I will lay hands on you. Then they stopp'd coming on the sabbath.

22 And I command'd the Levites to cleanse themselves and come and guard the gates, to keep the sabbath day holy. O my God, [earnestly] remember me concerning this also, and spare me according to the greatness of Your mercy *and* loving-kindness.

23 In those days also I saw Jews who had married wives of Ashdod, Ammon, and Moab;

24 And their children spok'd half in the speech of Ashdod, and could not speak the Hebrew, but in the language of each people.

25 And I contend'd with them, and revild them, and beat some of them, and pull'd out their hair, and made them swear by God, saying, You shall not give your daughters to their sons, nor take their daughters for your sons, or for yourselves.

26 Did not Solomon king of Israel act treacherously against God *and* miss

the mark on account of such women? Among many nations there was no king like him; he was lov'd by his God, and God made him king over all Israel; yet strange women even caus'd him to sin [when he was old he turn'd treacherously away from the Lord to other gods, and God rent his kingdom from him]. [I Kings 11:1-11.]

27 Shall we then listen to you to do all this great evil and act treacherously against our God by marrying strange [heathen] women?

28 One of the sons of Joiada, son of Eliashib the high priest, was son-in-law to Sanballat the Horonite; therefore I chas'd him from me.

29 O my God, [earnestly] remember them, because they have defild the priesthood, and the covenant of the priests and Levites.

30 Thus I cleans'd them from everything foreign [heathen], and I defin'd the duties of the priests and Levites, every one in his work;

31 And I provid'd for the wood offering, at appointed times, and for the first fruits. O my God, [earnestly] remember me for good *and* imprint me [on Your heart]!

THE BOOK OF ESTHER

CHAPTER 1

IT was in the days of Ahasuerus [Xerxes], the Ahasuerus who reign'd from India to Ethiopia over 127 provinces.

2 In those days, when King Ahasuerus sat on his royal throne which was in Shushan *or* Susa [the capital of the Persian Empire], in the palace *or* castle,

3 In the third year of his reign he made a feast for all his princes and his courtiers; the chief officers of the Persian and Median army, and the nobles

and governors of the provinces were there before him,

4 While he show'd the riches of his glorious kingdom and the splendor and excellence of his majesty for many days, even 180 days.

5 And when these days were completed, the king made a feast for all the people present in Shushan the capital, both great and small, a seven days' feast in the court of the garden of the king's palace.

6 There were hangings of fine white

cloth, of green and of blue [cotton], fastened with cords of fine linen and purple to silver rings or rods and marble pillars. The couches of gold and silver rested on a (mosaic) pavement of porphyry, white marble, mother-of-pearl, and (precious) colored stones.

7 Drinks were served in different kinds of golden goblets, and there was royal wine in abundance according to the liberality of the king.

8 And drinking was according to the law; no one was compelled to drink; for the king had directed all the officials of his palace to serve only as each guest desired.

9 Also Queen Vashti gave a banquet for the women in the royal house which belonged to King Ahasuerus.

10 On the seventh day, when the king's heart was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carkas, the seven eunuchs who ministered to King Ahasuerus as attendants,

11 To bring Queen Vashti before the king with the royal crown, to show the peoples and the princes her beauty; for she was fair to behold.

12 But Queen Vashti refused to come at the king's command by the eunuchs. Therefore the king was enraged, and his anger burned within him.

13 Then the king spoke to the wise men who knew the times; for this was the king's procedure toward all who were familiar with law and judgment,

14 Those next to him being Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who were in the king's presence, and held first place in the kingdom.

15 [He said], According to the law, what is to be done to Queen Vashti because she has not done the bidding of King Ahasuerus conveyed by the eunuchs?

16 And Memucan answered before

the king and the princes, Vashti the queen has not only done wrong to the king, but also to all the princes and to all the peoples who are in all the provinces of King Ahasuerus.

17 For this deed of the queen will become known to all women, making their husbands contemptible in their eyes, since they will say, King Ahasuerus commanded Queen Vashti to be brought before him, and she did not come.

18 This very day the ladies of Persia and Media who have heard of the queen's behavior will be telling it to all the king's princes. So contempt and wrath in plenty will arise.

19 If it please the king, let a royal command go forth from him, and let it be written among the laws of the Persians and Medes so that it may not be changed, that Vashti is to [be divorced, and] come no more before King Ahasuerus; and let the king give her royal position to another who is better than she.

20 So when the king's decree is made and proclaimed throughout all his kingdom, extensive as it is, all wives will give honor to their husbands, high and low.

21 This advice pleased the king and the princes, and the king did what Memucan proposed.

22 He sent letters to all the royal provinces, to each in its own script and to every people in their own language, saying that every man should rule in his own house and speak there in the language of his own people. [If he had foreign wives, let them learn his language.]

CHAPTER 2

AFTER these things, when the wrath of King Ahasuerus was pacified, he (earnestly) remembered Vashti and what she had done and what was decreed against her.

2 Then the king's servants who min-

istered to him said, Let beautiful young virgins be sought for the king.

3 And let the king appoint officers in all the provinces of his kingdom to gather all the beautiful young virgins to the capital in Shushan, to the harem under the custody of Hegai the king's eunuch who is in charge of the women; and let their things for purification be given them.

4 And let the maiden who pleases the king be queen instead of Vashti. This pleased the king, and he did so.

5 There was a certain Jew in the capital in Shushan whose name was Mordecai, the son of Jair, son of Shimei, son of Kish, a Benjamite,

6 Who had been carried away from Jerusalem with the captives taken away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried into exile.

7 He had brought up Hadassah, that is Esther, his uncle's daughter, for she had neither father nor mother; the maiden was beautiful and lovely and when her father and mother died, Mordecai took her as his own daughter.

8 So when the king's command and his decree were proclaimed, and when many maidens were gathered in Shushan the capital under the custody of Hegai, Esther also was taken into the king's house to the custody of Hegai, keeper of the women.

9 And the maiden pleased [Hegai] and obtained his favor; and he speedily gave her the things for her purification and her portion of food and the seven chosen maids to be given her from the king's palace; and he removed her and her maids to the best [apartment] in the harem.

10 Esther had not made known her nationality or her kindred, for Mordecai had charged her not to do so.

11 And Mordecai [who was an attendant in the king's court] walked every day before the court of the

harem, to learn how Esther was and what would become of her.

12 Now when the turn of each maiden came to go in to King Ahasuerus, after the regulations for the women had been carried out for twelve months, since this was the regular period for their beauty treatments, six months with oil of myrrh and six months with sweet spices and perfumes and the things for the purifying of the women,

13 Then in this way the maiden came to the king: whatever she desired was given her to take with her from the harem into the king's palace.

14 In the evening she went, and next day she returned into the second harem in the custody of Shaashgaz the king's eunuch who was in charge of the concubines; she came to the king no more, unless the king delighted in her and she was called for by name.

15 Now when the turn for Esther the daughter of Abihail, the uncle of Mordecai who had taken her as his own daughter, had come to go in to the king, she required nothing but what Hegai the king's attendant, the keeper of the women, suggested. And Esther won favor in the sight of all who saw her.

16 So Esther was taken to King Ahasuerus into his royal palace in the tenth month, the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther more than all the women, and she obtained grace and favor in his sight more than all the maidens, so that he set the royal crown on her head, and made her queen instead of Vashti.

18 Then the king gave a great feast for all his princes and his servants, Esther's feast; and he gave a holiday [or a lessening of taxes] to the provinces, and gave gifts in keeping with the generosity of the king.

19 And when the maidens were gathered together the second time,

a) So says the Septuagint (Greek Version), verse nineteen.

Mordecai was sitting at the king's gate.

20 Now Esther had not yet revealed her nationality or her people; for she obeyed Mordecai's command to her [to fear God and execute His commands] just as when she was being brought up by him.

21 In those days, while Mordecai sat at the king's gate, two of the king's eunuchs, Bigthan and Teresh, of those who guarded the door, were angry and sought to lay hands on King Ahasuerus.

22 And this was known to Mordecai, who told it to Queen Esther, and Esther told the king in Mordecai's name.

23 When it was investigated and found to be true, both men were hanged on the gallows. And it was recorded in the Book of the Chronicles in the king's presence.

CHAPTER 3

AFTER these things King Ahasuerus promoted Haman the son of Hammedatha the Agagite, and advanced him and set his seat above all the princes who were with him.

2 And all the king's servants who were at the king's gate bowed down and did reverence to Haman; for the king had so commanded concerning him. But Mordecai did not bow down or do him reverence.

3 Then the king's servants who were at the king's gate said to Mordecai, Why do you transgress the king's command?

4 Now when they spoke to him day after day and he paid no attention to them, they told Haman, to see whether Mordecai's conduct would stand; for he had told them that he was a Jew.

5 And when Haman saw that Mordecai did not bow down or do him reverence, he was very angry.

6 But he scorned laying hands only on Mordecai. So since they had told him Mordecai's nationality, Haman sought to destroy all the Jews, the people of Mordecai, throughout the whole kingdom of Ahasuerus.

7 In the first month, the month of Nisan, in the twelfth year of King Ahasuerus, Haman caused Pur, that is lots, to be cast before him day after day [to find a lucky day for his venture], month after month until the twelfth, the month of Adar.

8 Then Haman said to King Ahasuerus, There is a certain people scattered abroad and dispersed among the peoples in all the provinces of your kingdom; their laws are different from every other people, neither do they keep the king's laws. Therefore it is not for the king's profit to tolerate them.

9 If it please the king, let it be decreed that they be destroyed, and I will pay 10,000 talents of silver into the hands of those who have charge of the king's business, that it may be brought into the king's treasuries.

10 And the king took his signet ring from his hand [with which to seal his letters by the king's authority], and gave it to Haman the son of Hammedatha the Agagite, the Jews' enemy.

11 And the king said to Haman, The silver is given to you, the people also, to do with them as it seems good to you.

12 Then the king's secretaries were called in on the thirteenth day of the first month, and all that Haman had commanded was written to the king's chief rulers and to the governors that were over all the provinces and to the princes of each people, to every province in its own script and to each people in their own language; it was

b) So the Septuagint reads. The name of God is nowhere mentioned directly in the Hebrew text.

c) There seems to be little doubt that King Ahasuerus is to be identified with the well-known Xerxes, who reigned from 486 to 465 B.C. The *Zondervan Pictorial Bible Dictionary* gives four close similarities between them which support this identification. Also, "the Ahasuerus of Ezra 4:6, to whom were written accusations against the Jews of Jerusalem, is in all probability the same Xerxes, although sometimes identified with Cambyses, son of Cyrus."

written in the name of King Ahasuerus and it was sealed with the king's [signet] ring.

13 And letters were sent by special messengers to all the king's provinces, to destroy, to slay, and to do away with all Jews, both young and old, little children and women, in one day, the thirteenth day of the twelfth month, the month Adar, and to seize their belongings as spoil.

14 A copy of the writing was to be published *and* given out as a decree in every province to all the peoples to be ready for that day.

15 The special messengers went out in haste by order of the king, and the decree was given out in Shushan the capital. And the king and Haman sat down to drink; but the city of Shushan was perplexed [at the strange and alarming decree].

CHAPTER 4

NOW when Mordecai learned all that was done, [he] rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry.

2 He came *and* stood before the king's gate, for no one might enter the king's gate clothed with sackcloth.

3 And in every province, wherever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, weeping, and wailing, and many lay in sackcloth and ashes.

4 When Esther's maids and her attendants came and told it to her, the queen was exceedingly grieved *and* distressed. She sent garments to clothe Mordecai, with orders to take his sackcloth from off him; and he would not receive them.

5 Then Esther called for Hathach, one of the king's attendants whom he had appointed to attend her, and ordered him to go to Mordecai, to learn what this was and why it was.

6 So Hathach went out to Mordecai in the open square of the city, which was in front of the king's gate.

7 And Mordecai told him of all that had happened to him, and the exact sum of money that Haman had promised to pay to the king's treasuries for the Jews to be destroyed.

8 [Mordecai] also gave him a copy of the decree to destroy them that was given out in Shushan, that he might show it to Esther, explain it to her, and charge her to go to the king, make supplication to him and plead with him for the lives of her people.

9 And Hathach came and told Esther the words of Mordecai.

10 Then Esther spoke to Hathach and gave him a message for Mordecai, saying,

11 All the king's servants and the people of the king's provinces know that any person, be it man or woman, who shall go into the inner court to the king without being called shall be put to death; there is but one law for him, except [him] to whom the king shall hold out the golden scepter that he may live. But I have not been called to come to the king these thirty days.

12 And they told Mordecai what Esther said.

13 Then Mordecai told them to return this answer to Esther, Do not flatter yourself that you shall escape in the king's palace any more than all the other Jews.

14 For if you keep silent at this time, relief and deliverance shall arise for the Jews from elsewhere, but you and your father's house will perish. And who knows but that you have come to the kingdom for such a time as this *and* for this very occasion?

15 Then Esther told them to give this answer to Mordecai,

16 Go, gather together all the Jews that are present in Shushan, and fast for me, and neither eat nor drink for three days, night or day. I also and my maids will fast as you do. Then I will

go to the king, though it is against the law; and if I perish, I perish.

17 So Mordecai went away and did all that Esther had commanded him.

CHAPTER 5

ON the third day [of the fast] Esther put on her royal robes and stood in the royal or inner court of the king's palace opposite his [throne-room]. The king was sitting on his throne, facing the main entrance of the palace.

2 And when the king saw Esther the queen standing in the court, she obtained favor in his sight and he held out to [her] the golden scepter that was in his hand. So Esther drew near, and touched the tip of the scepter.

3 Then the king said to her, What will you have, Queen Esther? What is your request? It shall be given you even to the half of the kingdom.

4 And Esther said, If it seem good to the king, let the king and Haman come this day to the dinner that I have prepared for the king.

5 Then the king said, Cause Haman to come quickly that what Esther has said may be done.

6 So the king and Haman came to the dinner that Esther had prepared.

7 And during the serving of wine the king said to Esther, What is your petition? It shall be granted you. And what is your request? Even to the half of the kingdom it shall be performed.

8 Then Esther said, My petition and my request is: If I have found favor in the sight of the king, and if it please the king to grant my petition and to perform my request, let the king and Haman come tomorrow to the dinner that I shall prepare for them, and I will do tomorrow as the king has said.

9 Haman went away that day joyful and elated in heart. But when he saw Mordecai at the king's gate, refusing to stand up or show fear before him, he was filled with wrath against Mordecai.

10 Nevertheless Haman restrained himself and went home. There he sent

and called for his friends and Zeresh his wife.

11 And Haman recounted to them the glory of his riches, the abundance of his [ten] sons, all the things in which the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman added, Yes, and today Queen Esther did not let any man come with the king to the dinner she had prepared but myself; and tomorrow also I am invited by her together with the king.

13 Yet all this benefits me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 Then Zeresh his wife and all his friends said to him, Let a gallows be made fifty cubits [seventy-five feet] high, and in the morning speak to the king that Mordecai may be hanged on it; then you go in merrily with the king to the dinner. And the thing pleased Haman, and he caused the gallows to be made.

CHAPTER 6

ON that night the king could not sleep, and he ordered that the book of memorable deeds, the chronicles, be brought, and they were read before the king.

2 And it was found written how Mordecai had told of Bigthana and Teresh, two of the king's attendants who guarded the door, who had sought to lay hands on King Ahasuerus.

3 And the king said, What honor or distinction has been given Mordecai for this? Then the king's servants who ministered to him said, Nothing has been done for him.

4 The king said, Who is in the court? Now Haman had just come into the outer court of the king's palace to ask the king to hang Mordecai on the gallows he had prepared for him.

5 And the king's servants said to him, Behold, Haman is standing in the

court. And the king said, Let him come in.

6 So Haman came in. And the king said to him, What shall be done to the man whom the king delights to honor? Now Haman said to himself, To whom would the king delight to do honor more than to me?

7 And Haman said to the king, For the man whom the king delights to honor,

8 Let royal apparel be brought which the king has worn, and the horse which the king has ridden, and a royal crown be set on his head.

9 And let the apparel and the horse be delivered to the hand of one of the king's most noble princes. Let him array the man whom the king delights to honor, and conduct him on horseback through the open square of the city and proclaim before him, Thus shall it be done to the man whom the king delights to honor.

10 Then the king said to Haman, Make haste and take the apparel and the horse, as you have said, and do so to Mordecai the Jew, who sits at the king's gate. Leave out nothing that you have spoken.

11 Then Haman took the apparel and the horse, and conducted Mordecai on horseback through the open square of the city, proclaiming before him, Thus shall it be done to the man whom the king delights to honor.

12 Then Mordecai came again to the king's gate. But Haman hastened to his house, mourning and having his head covered.

13 And Haman recounted to Zeresh his wife and all his friends everything that had happened to him. Then his wise men and Zeresh his wife said to him, If Mordecai, before whom you have begun to fall, is of the offspring of the Jews, you can not prevail against him, but shall surely fall before him.

14 While they were yet talking with him the king's attendants came and

hastily brought Haman to the dinner that Esther had prepared.

CHAPTER 7

SO the king and Haman came to dine with Esther the queen.

2 And the king said again to Esther on the second day when wine was being served, What is your petition, Queen Esther? It shall be granted. And what is your request? Even to the half of the kingdom it shall be performed.

3 Then Queen Esther said, If I have found favor in your sight, O king, and if it please the king, let my life be given me at my petition and my people at my request;

4 For we are sold, I and my people, to be destroyed, slain, and wiped out of existence! But if we had been sold for bondmen and bondwomen, I would have held my tongue, for our affliction is not to be compared with the damage this will do to the king.

5 Then King Ahasuerus said to Queen Esther, Who is he, and where is he, who dares presume in his heart to do that?

6 And Esther said, An adversary and an enemy, even this wicked Haman. Then Haman was afraid before the king and queen.

7 And the king arose from the feast in his wrath and went into the palace garden; and Haman stood up to make request for his life to Queen Esther, for he saw that there was evil determined against him by the king.

8 When the king returned out of the palace garden into the place of the drinking of wine, Haman was falling upon the couch where Esther was. Then said the king, Will he even forcibly assault the queen in my presence, in my own palace? As the king spoke the words, [the servants] covered Haman's face.

9 Then said Harbonah, one of the attendants serving the king, Behold, the gallows fifty cubits high, which Haman has made for Mordecai, whose

warning saved the king, stands at the house of Haman. And the king said, Hang him on it!

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's wrath was pacified.

CHAPTER 8

ON that day King Ahasuerus gave the house of Haman the Jews' enemy to Queen Esther. And Mordecai came before the king, for Esther had told what he was to her.

2 And the king took off his [signet] ring, which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.

3 And Esther spoke yet again to the king, and fell down at his feet and besought him with tears to avert the evil plot of Haman the Agagite, and his scheme that he had devised against the Jews.

4 Then the king held out to Esther the golden scepter. So Esther arose and stood before the king.

5 And she said, If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces;

6 For how can I endure to see the evil that shall come upon my people? Or how can I endure to see the destruction of my kindred?

7 Then the King Ahasuerus said to Queen Esther and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write also concerning the Jews, as it pleases you, in the king's name, and seal it with the king's (signet) ring; for writing which is in the king's name,

and sealed with the king's ring, no man can reverse.

9 Then the king's scribes were called: in the third month, the month Sivan, on the twenty-third day, and it was written according to all that Mordecai commanded, to the Jews, to the chief rulers, and the governors and princes of the provinces from India to Ethiopia, 127 provinces, to every province in its own script, and to every people in their own language.

10 He wrote in the name of King Ahasuerus, and sealed it with the king's ring, and sent letters by messengers on horseback, riding on swift steeds, mules and young dromedaries used in the king's service, bred from the [royal] stud.

11 In it the king granted the Jews, which were in every city to gather and defend their lives; to destroy, to slay and to wipe out any armed force that might attack them, their little ones and women; and they should take the enemies' goods for spoil.

12 On one day in all the provinces of King Ahasuerus, the thirteenth day of the twelfth month, the month Adar,

13 A copy of the writing was to be issued as a decree in every province and as a proclamation to all peoples, and the Jews should be ready on that day to avenge themselves upon their enemies.

14 So the couriers who were mounted on swift beasts that were used in the king's service went out, being hurried and urged on by the king's command; and the decree was released in Shushan the capital.

15 And Mordecai went forth from the presence of the king in royal apparel of blue and white, with a great crown of gold, and with a robe of fine linen and purple, and the city of Shushan shouted and rejoiced.

16 The Jews had light [a dawn of new hope] and gladness and joy and honor.

17 And in every province and in

every city, wherever the king's command and his decree came, the Jews had gladness and joy, a feast and a holiday. And many from among the peoples of the land [submitted themselves to Jewish rite and] became Jews, for the fear of the Jews had fallen upon them.

CHAPTER 9

NOW in the twelfth month, the month Adar, on the thirteenth day of Adar when the king's command and his edict were about to be executed, on the [very] day that the enemies of the Jews had planned for a massacre of them, it was turned to the contrary and the Jews had rule over those who hated them.

2 The Jews gathered together in their cities throughout all the provinces of the King Ahasuerus, to lay hands on such as sought their hurt; and no man could withstand them, for the fear of them had fallen upon all the peoples.

3 And all the princes of the provinces, and the chief rulers, and the governors, and they who attended to the king's business, helped the Jews; because the fear of Mordecai had fallen upon them.

4 For Mordecai was great in the king's palace, and his fame went forth throughout all the provinces: for the man Mordecai became more and more powerful.

5 So the Jews smote all their enemies with the sword, slaughtering and destroying them, and did as they chose with those who hated them.

6 In Shushan the capital itself the Jews slew and destroyed 500 men.

7 And they killed Parshandatha,
8 Dalphon, Aspatha, Poratha, Adalia,

9 Aridatha, Parmashta, Arisai, Aridai,

10 And Vaizatha, the ten sons of Haman the son of Hammedatha, the Jews' enemy; but on the spoil they laid not their hands.

11 On that day the number of those who were slain in Shushan the capital was brought before the king.

12 And the king said to Esther the queen, The Jews have slain and destroyed 500 men in Shushan the capital, and the ten sons of Haman; what then have they done in the rest of the king's provinces! Now what is your petition? It shall be granted to you; or what is your request further? It shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do tomorrow also according to this day's decree, and let [the dead bodies of] Haman's ten sons be hanged on the gallows. [Verse 10.]

14 And the king commanded it to be done; the decree was given to Shushan, and they hanged [the bodies of] Haman's ten sons.

15 And the Jews that were in Shushan gathered together on the fourteenth day also of the month Adar, and slew 300 men in Shushan; but on the spoil they laid not their hands.

16 And the other Jews that were in the king's provinces gathered to defend their lives, and had relief and rest from their enemies, and slew of them that hated them 75,000; but on the spoil they laid not their hands.

17 This was done on the thirteenth day of the month Adar; and on the fourteenth day they rested, and made it a day of feasting and gladness.

18 But the Jews who were in Shushan [Susa] assembled on the thirteenth day and on the fourteenth; and on the fifteenth day they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages who dwell in the unwallied towns make the fourteenth day of the month Adar a day of gladness and feasting, a holiday, and a day for sending choice portions to one another.

20 And Mordecai recorded these things, and sent letters to all the Jews

who were in all the provinces of the King Ahasuerus, both near and far,

21 To command them to keep the fourteenth day of the month Adar and also the fifteenth, yearly,

22 As the days on which the Jews got rest from their enemies, and as the month which was turned for them from sorrow to gladness, and from mourning into a holiday; that they should make them days of feasting and gladness, days of sending choice portions to one another and gifts to the poor.

23 So the Jews undertook to do as they had begun, and as Mordecai had written to them.

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them, and had cast Pur, that is the lot, [to find a lucky day] to crush *and* consume and destroy them;

25 But when Esther brought the matter before the king, he commanded in writing that Haman's wicked scheme which he had devised against the Jews should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Therefore they called these days Purim, after the name Pur [lot]. Therefore, because of all that was in this letter, and what they had faced in this matter, and what had happened to them,

27 The Jews ordained and took up on themselves and their descendants and all who joined them, that without fail every year they would keep these two days at the appointed time and as it was written.

28 And that these days should be remembered [imprinted on their minds] and kept throughout every generation, in every family, province and city; and that these days of Purim should never cease from among the Jews, nor the commemoration of them cease among their descendants.

29 Then Queen Esther the daughter of Abihail, and Mordecai the Jew gave full power [written authority], confirming this second letter about Purim.

30 And letters were sent to all the Jews, to the 127 provinces of the kingdom of Ahasuerus, in words of peace and truth,

31 To confirm that these days of Purim should be observed at their appointed times, as Mordecai the Jew and Queen Esther had commanded [the Jews], and as they had ordained for themselves and for their descendants in the matter of their fasts and their lamenting.

32 And the command of Esther confirmed these observances of Purim; and it was written in the book.

CHAPTER 10

KING AHASUERUS laid a tribute [tax] on the land, and on the coastlands of the sea.

2 And all the acts of his power and of his might, and the full account of the greatness of Mordecai, to which the king advanced him, are they not written in the Book of the Chronicles of the Kings of Media and Persia?

3 For Mordecai the Jew was next to King Ahasuerus and great among the Jews, and was a favorite with the multitude of his brethren; for he sought the welfare of his people and spoke peace to his whole race.

THE BOOK OF JOB

CHAPTER 1

TH**ERE** was a man in the land of Uz whose name was Job; and that man was blameless and upright, and one who (reverently) feared God and abstained from *and* shunned evil [because it was wrong].

2 And there were born to him seven sons and three daughters.

3 He possessed seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very great body of servants, so that this man was the greatest of all the men of the east.

4 His sons used to go and feast in the house of each on his day [birthday] in turn, and they invited their three sisters to eat and drink with them. [Gen. 40:20; 21:8.]

5 And when the days of their feasting were over, Job sent for them, to purify *and* hallow them, and rose up early in the morning and offered burnt offerings according to the number of them all. For Job said, It may be that my sons have sinned, and cursed *or* disowned God in their hearts. Thus did Job at all [such] times.

6 Now there was a day when the sons [the angels] of God came to present themselves before the Lord, so Satan — the adversary and accuser — also came among them. [Rev. 12:10.]

7 And the Lord said to Satan, From where did you come? Then Satan answered the Lord, From going to and fro on the earth, and from walking up and down on it.

8 And the Lord said to Satan, Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who (reverently) fears God and abstains from *and* shuns evil [because it is wrong]?

9 Then Satan answered the Lord,

Does Job (reverently) fear God for nothing?

10 Have You not put a hedge about him and his house and all that he has, on every side? You have conferred prosperity *and* happiness upon him in the work of his hands, and his possessions have increased in the land.

11 But put forth Your hand now, and touch all that he has, and he will curse You to Your face.

12 And the Lord said to Satan — the adversary and the accuser — Behold, all that he has is in your power; only upon himself put not forth your hand. So Satan went forth from the presence of the Lord.

13 And there was a day when [Job's] sons and his daughters were eating and drinking wine in their eldest brother's house [on his birthday];

14 And there came a messenger to Job, and said, The oxen were plowing and the donkeys feeding beside them;

15 And the Sabeans swooped down upon them and took away [the animals]; indeed, they have slain the servants with the edge of the sword; and I alone have escaped to tell you.

16 While he was yet speaking, there came also another, and said, The fire of God [lightning] is fallen from the heavens, and has burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you.

17 While he was yet speaking, there came also another, and said, The Chaldeans divided into three bands, and made a raid upon the camels and have taken them away, yes, and have slain the servants with the edge of the sword; and I alone have escaped to tell you.

18 While he was yet speaking, there came also another, and said, Your sons and your daughters were eating and

drinking wine in their eldest brother's house,

19 And behold, there came a great [whirlwind] from the desert, and smote the four corners of the house, and it fell upon the young people, and they are dead; and I alone have escaped to tell you.

20 Then Job arose, and rent his robe, and shaved his head, and fell down upon the ground and worshiped,

21 And said, Naked [without possessions] came I [into this world] from my mother's womb, and naked [without possessions] shall I depart. The Lord gave, and the Lord has taken away; blessed [praised and magnified in worship] be the name of the Lord!

22 In all this Job sinned not, nor charged God foolishly.

CHAPTER 2

AGAIN there was a day when the sons of God [the angels] came to present themselves before the Lord, and Satan — the adversary and the accuser — came also among them to present himself before the Lord.

2 And the Lord said to Satan, From where do you come? And Satan — the adversary and the accuser — answered the Lord, From going to and fro on the earth, and from walking up and down on it.

3 And the Lord said to Satan, Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who [reverently] fears God and abstains from *and* shuns all evil [because it is wrong]? And still he holds fast his integrity, although you moved Me against him, to destroy him without cause.

4 Then Satan answered the Lord, Skin for skin, yes, all that a man has will he give for his life.

5 But put forth Your hand now, and touch his bone and his flesh, and he will curse *and* renounce You to Your face.

6 And the Lord said to Satan, Behold, he is in your hand; only spare his life.

7 So Satan went forth from the presence of the Lord, and smote Job with loathsome *and* painful sores from the sole of his foot to the crown of his head.

8 And he took a piece of broken pottery with which to scrape himself and he sat *down* among the ashes.

9 Then his wife said to him, Do you still hold fast your blameless uprightness? Renounce God, and die!

10 But he said to her, You speak as one of the impious *and* foolish women would speak. What? Shall we accept [only] good at the hand of God and shall we not accept [also] misfortune: *and* what is of a bad nature? In [spite of] all this Job did not sin with his lips.

11 Now when Job's three friends heard of all this evil that was come upon him, they came each one from his own place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had made an appointment together to come to condole with him and to comfort him.

12 And when they looked from afar off and saw him [disfigured] beyond recognition, they lifted up their voices and wept; and they each one tore his robe, and they cast dust over their heads toward the heavens.

13 So they sat down with [Job] on the ground seven days and seven nights, and none spoke a word to him, for they saw that his grief *and* pain were very great.

CHAPTER 3

AFTER this Job opened his mouth, and cursed his day [birthday].

2 And Job said,

3 Let the day perish wherein I was born, and the night which announced, There is a man-child conceived.

4 Let that day be darkness! May not God above regard it, nor light shine upon it.

5 Let gloom and deep darkness claim it for their own; let a cloud dwell upon it; let all that blackens the day terrify it [the day that I was born].

6 As for that night, let thick darkness seize upon it; let it not rejoice among the days of the year; let it not come into the number of the months.

7 Yes, let that night be solitary *and* barren, let no joyful voice come into it.

8 Let those curse it who curse the day, who are skilled in rousing up Leviathan.

9 Let the stars of the early dawn of that day be dark; let [the morning] look in vain for the light, nor let it behold the day's dawning,

10 Because it shut not the doors of my mother's womb, nor hid sorrow *and* trouble from my eyes.

11 Why was I not stillborn? Why did I not give up the ghost when my mother bore me?

12 Why did the knees receive me? Or why the breasts, that I should suck?

13 For then should I have lain down and been quiet; I should have slept; then had I been at rest [in death],

14 With kings and counselors of the earth, who built up [now] desolate ruins for themselves;

15 Or with princes who had gold, who filled their houses with silver.

16 Or [why] was I not a miscarriage, hidden *and* put away, as infants who never saw light?

17 There [in death] the wicked cease from troubling, and there the weary are at rest.

18 There the [captive] prisoners rest together; they hear not the taskmaster's voice.

19 The small and the great are there, and the servant is free from his master. [Jer. 20:14-18.]

20 Why is light [of life] given to him who is in misery, and life to the bitter in soul,

21 Who long *and* wait for death, but it comes not, and dig for it more than for hid treasures;

22 Who rejoice exceedingly, and are elated when they find the grave?

23 [Why is the light of day given] to a man whose way is hidden, and whom God has hedged in?

24 For my sighing comes before my food, and my groanings are poured out like water.

25 For the thing which I greatly fear comes upon me, and that of which I am afraid befalls me.

26 I was not *or* am not at ease, nor had I *or* have I rest, nor was I *or* am I quiet, yet trouble came *and still* comes upon me.

CHAPTER 4

THEN Eliphaz the Temanite answered and said,

2 If we venture to converse with you, will you be offended? Yet who can restrain himself from speaking?

3 Behold, you have instructed many, and you have strengthened the weak hands.

4 Your words have held firm him who was falling, and you have strengthened the feeble knees.

5 But now it is come upon you, and you faint *and* are grieved; it touches you, and you are troubled *and* dismayed.

6 Is not your (reverent) fear of God your confidence, and the integrity *and* uprightness of your ways your hope?

7 Think (earnestly), I beg of you; who that was innocent ever perished? Or where were those upright *and* in right standing with God cut off?

8 As I myself have seen, those who plow iniquity and sow trouble *and* mischief reap the same.

9 By the breath of God they perish, and by the blast of His anger they are consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old *and* strong lion perishes for lack of prey, and the whelps of the lioness are scattered abroad.

12 Now a thing was secretly brought to me, and my ear received a whisper of it.

13 In thoughts from the visions of the night, when deep sleep falls on men,

14 Fear came upon me and trembling, which made all my bones shake.

15 Then a spirit passed before my face; the hair of my flesh stood up!

16 [The spirit] stood still, but I could not discern the appearance of it. A form was before my eyes, there was silence; then I heard a voice, saying,

17 Can mortal man be just before God, *or* be more right than He is? Can a man be pure before his Maker, *or* be more cleansed than He is? [I John 1:7; Rev. 1:5.]

18 Even in His [heavenly] servants He puts no trust *or* confidence, and His angels He charges with folly *and* error;

19 How much more those who dwell in houses [bodies] of clay, whose foundation is the dust, who are crushed like the moth.

20 Between morning and evening they are destroyed; without any one noticing it they perish for ever.

21 Is not their tent cord plucked up within them [so that the tent falls]? Do they not die, and that without *acquiring* wisdom?

CHAPTER 5

CALL now; is there any who will answer you? And to which of the holy [angels] will you turn?

2 For "vexation and rage kill the foolish man; jealousy *and* indignation slay the simple.

3 I have seen the foolish taking root [and outwardly prospering]; but suddenly I saw his dwelling was cursed [for his doom was certain].

4 His children are far from safety; [involved in their father's ruin] they are crushed in the [court of justice in

the city's] gate, and there is no one to deliver them.

5 His harvest the hungry eat, and take it even [when it grows] among the thorns; the snare opens for [his] wealth.

6 For affliction comes not forth from the dust, neither does trouble spring forth out of the ground;

7 But man is born to trouble as the sparks *and* the flame fly upward.

8 As for me, I would seek God, *and* inquire of *and* require Him and to God would I commit my cause;

9 Who does great things and unsearchable, marvelous things without number;

10 Who gives rain upon the earth, and sends waters upon the fields;

11 So that He sets on high those who are lowly, and those who mourn He lifts to safety.

12 He frustrates the devices of the crafty, so that their hands cannot perform their enterprise *or* anything of [lasting] worth.

13 He catches the [so-called] wise in their own trickiness, and the counsel of the schemers is brought to a quick end. [I Cor. 3:19, 20.]

14 In the daytime they meet in darkness, and at noon they grope as in the night.

15 But [God] saves [the fatherless] from the sword of their mouth, and the needy from the hand of the mighty.

16 So the poor have hope, and iniquity shuts her mouth.

17 Happy *and* fortunate is the man whom God reproves; so do not despise *or* reject the correction of the Almighty [subjecting you to trial and suffering].

18 For He wounds, but He binds up; He smites, but His hands heal.

19 He will rescue you in six troubles; in seven nothing that is evil [for you] will touch you.

20 In famine He will redeem you

a) This was written many centuries ago, but physicians and psychiatrists are continually emphasizing the importance today of recognizing the principle it lays down, if one would avoid being among the constantly increasing number of the mentally ill and those killed by avoidable illnesses.

from death, and in war from the power of the sword.

21 You shall be hidden from the scourge of the tongue, neither shall you be afraid of destruction when it comes.

22 At destruction and famine you shall laugh, neither shall you be afraid of the living creatures of the earth.

23 For you shall be in league with the stones of the field, and the beasts of the field shall be at peace with you.

24 And you shall know that your tent shall be in peace, and you shall visit your fold *and* your dwelling, and miss nothing [from them].

25 You shall know also that your children shall be many, and your offspring as the grass of the earth.

26 You shall come to your grave in ripe old age, and as a shock of grain goes up [to the threshing floor] in its season.

27 This is what we have searched out; it is true; hear *and* heed it, and know for yourself [for your good].

CHAPTER 6

THEN Job answered,
2 Oh, that my impatience *and* vexation might be [thoroughly] weighed, and all my calamity be laid up over against them in the balances one against the other [to see if my grief is unmanly]!

3 For now it would be heavier than the sand of the sea; therefore my words have been rash *and* wild;

4 [But it is] because the arrows of the Almighty are within me, the poison of which my spirit drinks up; the terrors of God set themselves in array against me.

5 Does the wild ass bray when he has grass? Or does the ox low over his fodder?

6 Can that which has not taste to it be eaten without salt? Or is there any flavor in the white of an egg?

7 [These afflictions] my soul refuses to touch! Such things are like diseased

food to me [sickening and repugnant]!

8 Oh, that I might have my request, and that God would grant me the thing that I long for!

9 I even wish that it would please God to crush me; that He would let loose His hand and cut me off!

10 Then should I still have consolation; yes, I should leap *for joy* amid unsparring pain [though I shrink from it], that I have not concealed *or* denied the words of the Holy One!

11 What strength have I left, that I should wait *and* hope? And what is ahead of me, that I should be patient?

12 Is my strength *and* endurance that of stones? Or is my flesh made of bronze?

13 Is it not that I have no help in myself, and that wisdom is quite driven from me?

14 To him who is about to faint *and* despair, kindness is due from his friend, lest he forsake the fear of the Almighty.

15 [You] my brethren, have dealt deceitfully as a brook, as the channel of brooks that pass away,

16 Which are black *and* turbid by reason of the ice, *and* in which the snow hides itself;

17 When they get warm, they shrink *and* disappear; when it is hot, they vanish out of their place.

18 The caravans which travel by way of them turn aside; they go into the waste places and perish. [Such is my disappointment in you, the friends I fully trusted.]

19 The caravans of Tema looked [for water], the companies of Sheba waited for them *in vain*.

20 They were confounded because they had hoped [to find water]; they came there and were bitterly disappointed.

21 Now to me you are [like a dried-up brook]; you see my dismay *and* terror, and [believing me to be a victim of God's anger] you are afraid [to sympathize with me].

22 Did I ever say, Bring me a gift?
Or, Pay a bribe on my account from
your wealth,

23 To deliver me from the adver-
sary's hand? Or, Redeem me from the
hand of the oppressors?

24 Teach me, and I will hold my
peace, and cause me to understand
wherein I have erred.

25 How forcible are words of
straightforward speech! But what does
your arguing argue *or* your reproof
reprove?

26 Do you imagine your words to
be an argument, but the speeches of
one who is desperate to be as wind?

27 Yes, you would cast lots over the
fatherless, and bargain for your friend.

28 Now be pleased to look upon me,
that it may be evident to you if I lie
[for surely I would not lie to your
face].

29 Return [from your suspicion], I
pray you, let there be no injustice;
yes, return again [to confidence in me],
my vindication is in it.

30 Is there wrong on my tongue?
Cannot my taste discern what is de-
structive?

CHAPTER 7

IS there not an [appointed] warfare
and hard labor to man upon earth?
And are not his days like the days of
a hireling?

2 As a servant earnestly longs for
the shade *and* evening shadows, and
as a hireling who looks for the reward
of his work,

3 So am I allotted months of futile
[suffering], and [long] nights of mis-
ery are appointed to me.

4 When I lie down, I say, When shall
I arise, and the night be gone? And I
am full of tossings to and fro till the
dawning of the day.

5 My flesh is clothed with worms
and clods of dust; my skin is broken
and become loathsome, *and* it closes
up and breaks out afresh.

6 My days are swifter than a weav-

er's shuttle, and are spent without
hope.

7 Oh, remember that my life is but
wind — a puff, a breath, a sob; my
eye shall see good no more.

8 The eye of him who sees me shall
see me no more; while your eyes are
upon me, I shall be gone.

9 As the cloud is consumed and van-
ishes away, so he who goes down to
Sheol [the place of the dead] shall
come up no more.

10 He shall return no more to his
house, neither shall his place know him
any more.

11 Therefore I will not restrain my
mouth; I will speak in the anguish of
my spirit; I will complain in the bitter-
ness of my soul, [O Lord]!

12 Am I a sea, or a sea monster
that You set a watch over me?

13 When I say, My bed shall com-
fort me, my couch shall ease my com-
plaint,

14 Then You scare me with dreams,
and terrify me through visions:

15 So that I would choose strang-
ling *and* death rather than these my
bones.

16 I loathe my life; I would not live
for ever. Let me alone, for my days
are a breath [futility].

17 What is man, that You should
magnify him *and* think him important?
And that You should set Your mind
upon him? [Ps. 8:4.]

18 And that You should visit him
every morning, *and* try him every mo-
ment?

19 How long will Your [plaguing]
glance not look away from me, nor
You let me alone till I swallow my
spittle?

20 If I have sinned, what [harm]
have I done You, O You watcher *and*
keeper of men? Why have You set me
as a mark for You, so that I am a bur-
den to myself [and You]?

21 And why do You not pardon my
transgression and take away my in-
iquity? For now shall I lie down in

the dust, and [even if] You will seek me diligently, [it will be too late, for] I shall not be.

CHAPTER 8

THEN answered Bildad the Shuhite, 2 How long will you say these things [Job]? And how long shall the words of your mouth be as a mighty wind?

3 Does God pervert justice? Or does the Almighty pervert righteousness?

4 If your children have sinned against Him, and He has delivered them into the power of their transgression,

5 If you will seek diligently unto God and make your supplication to the Almighty,

6 Then, if you are pure and upright, surely He will bestir Himself for you, and make your righteous dwelling prosperous again.

7 And though your beginning was small, yet your latter end would greatly increase.

8 For inquire, I pray you, of the former age, and apply yourself to that which their fathers have searched out;

9 For we are but of yesterday, and know nothing, because our days upon earth are a shadow.

10 Shall not [the forefathers] teach you, and tell you, and utter words out of their heart [the deepest part of their nature]?

11 Can the rush *or* papyrus grow up without marsh? Can the flag *or* reed grass grow without water?

12 While it is yet green, in flower *and* not cut down, it withers before any other herb [when without water].

13 So are the ways of all who forget God; and the hope of the godless shall perish,

14 For his confidence breaks, and [the object of] his trust is a spider's web.

15 He shall lean upon his house, but it shall not stand; he shall hold fast to it, but it shall not last,

16 He is green before the sun, and his shoots go forth over his garden.

17 [Godless] his roots are wrapped about the [stone] heap, *and* see their way [promisingly] among the rocks.

18 But if [God] snatches him from his property, [then having passed into the hands of others] it will forget *and* deny him, [saying,] I have never seen you [before, as if ashamed of him — like his former friends].

19 See, this is the joy of going the way [of the ungodly]! And from the dust others will spring up [to take his place].

20 Behold, as surely as God will never uphold wrongdoers, He will never cast away a blameless man.

21 He will yet fill your mouth with laughter [Job], and your lips with joyful shouting.

22 Those who hate you will be clothed with shame, and the tent of the wicked shall be no more.

CHAPTER 9

THEN Job answered and said,

2 Yes, I know it is true; but how can mortal man be right before God?

3 If one should want to contend with Him, he cannot answer one [of His questions] in a thousand.

4 [God] is wise in heart and mighty in strength; who has [ever] hardened himself against Him, and prospered *or* even been safe?

5 [God] who removes the mountains, and they know it not, when He overturns them in His anger;

6 Who shakes the earth out of its place, and the pillars of it tremble;

7 Who commands the sun and it rises not, and seals up the stars [from view];

8 Who alone stretches out the heavens, and treads upon the waves *and* high places of the sea;

9 Who made [the constellations] the Bear, Orion, and the [loose cluster] Pleiades, and the [vast starry] spaces of the south;

10 Who does great things past finding out, yes, marvelous things without number.

11 Lo, He goes by me, and I see Him not; He passes on also, but I perceive Him not.

12 Behold, He snatches away; who can hinder *or* turn Him back? Who will say to Him, What are You doing?

13 God will not withdraw His anger; the [proud] helpers of Rahab [arrogant monster of the sea] bow under Him.

14 How much less shall I answer Him, choosing out my words to reason with Him?

15 Whom, though I were righteous — upright and innocent — yet I could not answer; I must appeal for mercy to my opponent *and* judge [for my right].

16 If I called, and He answered me, yet would I not believe that He listened to my voice.

17 For He overwhelms *and* breaks me with a tempest, and multiplies my wounds without cause.

18 He will not allow me to catch my breath, but fills me with bitterness.

19 If I speak of strength, lo, He is mighty! And if of justice, Who, says He, will summon Me?

20 Though I am innocent *and* in the right, my own mouth would condemn me; though I am blameless, He would prove me perverse.

21 Though I am blameless, I regard not myself; I despise my life.

22 It is all one; therefore I say, God [does not discriminate, but] destroys the blameless and the wicked.

23 When [His] scourge slays suddenly, He mocks at the calamity *and* trial of the innocent.

24 The earth is given into the hand of the wicked; He covers the faces of its judges [so that they are blinded to justice]. If it is not [God], who then is it [responsible for all this inequality]?

25 Now my days are swifter than a

runner; they flee away; they see no good.

26 They are passed away like the swift rowboats made of reeds, or like the eagle that swoops down on the prey.

27 If I say, I will forget my complaint, I will put off my sad countenance, be of good cheer *and* brighten up,

28 I become afraid of all my pains *and* sorrows [yet to come], for I know You will not pronounce me innocent [by removing them].

29 I shall be held guilty *and* be condemned; why then should I labor in vain [to appear innocent]?

30 If I wash myself with snow, and cleanse my hands with lye,

31 Yet You will plunge me into the ditch, and my own clothes will abhor me [and refuse to cover so foul a body].

32 For [God] is not a *mere* man, as I am, that I should answer Him, that we should come together in court.

33 There is no umpire between us, who might lay his hand upon us both [would that there were!] [I Tim. 2:5.]

34 That He might take His rod away from [threatening] me, and that fear of Him might not terrify me.

35 [Then] would I speak, and not fear Him, for I am not so with myself [to make me afraid, were only a fair trial given me].

CHAPTER 10

I AM weary of my life *and* loathe it! I will give free expression to my complaint; I will speak in the bitterness of my soul.

2 I will say to God, Do not condemn me — do not make me guilty! Show me why You contend with me.

3 Does it seem good to You that You should oppress, that You should despise *and* reject the work of Your hands, and favor the schemes of the wicked?

4 Have You eyes of flesh? Do You see as man sees?

5 Are Your days as the days of man, are Your years as man's [years],

6 That You inquire after my iniquity and search for my sin,

7 Although You know that I am not wicked *or* guilty, and there is none who can deliver me out of Your hand?

8 Your hands have formed me and made me, would You turn around and destroy me?

9 Remember [earnestly], I beseech You, that You have fashioned me as clay [out of the same earth-material, exquisitely and elaborately], and will You bring me into dust again?

10 Have you not poured me out as milk and curdled me like cheese?

11 You have clothed me with skin and flesh, and have knit me together with bones and sinews.

12 You have granted me life and favor, and Your providence has preserved my spirit.

13 Yet these [the present evils] have You hid in Your heart [for me since my creation]; I know that this was with you [in Your purpose and thought].

14 If I sin, then You observe me, and You will not acquit me from my iniquity *and* guilt.

15 If I were wicked, woe unto me! And if I am righteous, yet must I not lift up my head, for I am filled with disgrace and the sight of my affliction.

16 If I lift myself up, You hunt me like a lion, and again show Yourself [inflicting] marvelous [trials] upon me.

17 You renew Your witnesses against me, and increase Your indignation toward me; I am as if attacked by a troop time after time.

18 Why then did you bring me forth out of the womb? Would that I had perished, and no eye had seen me!

19 I should have been as though I had not existed; I should have been carried from the womb to the grave.

20 Are not my days few? Cease then

and let me alone, that I may take a little comfort *and* cheer up,

21 Before I go whence I shall not return, even to the land of darkness and the shadow of death;

22 The land of sunless gloom as intense darkness; [the land] of the shadow of death, without any order, and where the light is as thick darkness.

CHAPTER 11

THEN Zophar the Naamathite replied,

2 Should not the multitude of words be answered? And should a man full of talk [and making such great professions] be pronounced free from guilt *or* blame?

3 Should your boastings *and* babble make men keep silent? And when you mock *and* scoff, shall no man make you ashamed?

4 For you have said, My doctrine [that God afflicts the righteous knowingly] is pure, and I am clean in *God's* eyes. [Job 10:7.]

5 But oh, that God would speak, and open His lips against you;

6 And that He would show you the secrets of wisdom! For He is manifold in understanding! Know therefore that God exacts of you less than your guilt *and* iniquity [deserve].

7 Can you find out the deep things of God, *or* can you by searching find out the limit of the Almighty [explore His depths, ascend to His heights, extend to His breadths, and comprehend His infinite] perfection?

8 His wisdom is as high as the heights of Heaven! What can you do? It is deeper than Sheol [the place of the dead]! What can you know?

9 Longer in measure [and scope] is it than the earth, and broader than the sea.

10 If *God* sweeps in and arrests and calls into judgment, who can hinder Him? — If He be against a man, who shall call Him to account for it?

11 For He recognizes *and* knows

hollow, wicked *and* useless men — men of falsehood; when He sees iniquity, will He not consider it?

12 But a stupid man will get wisdom [only] when a wild donkey's colt is born a man [like which he thinks himself free because he is lifted up in pride].

13 If you set your heart aright and stretch out your hands to *God*;

14 If you put sin out of your hand *and* far away from you, and let not evil dwell in your tents;

15 Then can you lift up your face to Him without stain of *sin* [and unashamed]; yes, you shall be steadfast *and* secure; you shall not fear.

16 For you shall forget your misery; you shall remember it as waters that pass away.

17 And *your* life shall be clearer than the noonday, *and* rise above it; though there be darkness, it shall be as the morning.

18 And you shall be secure *and* feel confident because there is hope; yes, you shall search about you, and you shall take your rest in safety.

19 You shall lie down and none shall make you afraid; yes, many shall sue for your favor.

20 But the eyes of the wicked shall look [for relief] in vain, and they shall not escape [the justice of God], and their hope shall be to give up the ghost.

CHAPTER 12

THEN Job answered,

2 No doubt you are the [only wise] people [in the world], and wisdom will die with you!

3 But I have understanding as well as you; I am not inferior to you. Who does not know such things as these [of God's wisdom and might]?

4 I am become one who is a laughingstock to his friend; I, one whom God answered when he called upon Him; a just, upright (blameless) man is laughed to scorn!

5 In the thought of him who is at

ease there is contempt for misfortune; but it is ready for those whose feet slip.

6 The dwellings of robbers prosper; those who provoke God are [apparently] secure; God supplies them abundantly [who have no god but their own hand and power].

7 For ask now the animals and they will teach you [that God does not deal with His creatures according to their character]; ask the birds of the air and they will tell you.

8 Or speak to the earth [with its other forms of life], and it will teach you; and the fish of the sea will declare [this truth] to you.

9 Who [is so blind as] not to recognize in all these [that good and evil are promiscuously scattered throughout nature and human life] that it is God's hand which does it [and God's way]?

10 In His hand is the life of every living thing and the breath of all mankind.

11 Is it not the task of the ear to discriminate between [wise and unwise] words, just as the mouth distinguishes [between desirable and undesirable] food?

12 With the aged [you say] is wisdom; and with length of days comes understanding.

13 But *only* with *God* is [perfect] wisdom and might; He *alone* has [true] counsel and understanding.

14 Behold, He tears down, and it cannot be built again: He shuts a man in, and none can open.

15 He withholds the waters, and the land dries up; again, He sends forth [rains], and they overwhelm the land *or* transform it.

16 With Him are might and wisdom: the deceived and the deceiver are His [and in His power].

17 He leads [great and scheming] counselors away stripped *and* barefoot, and makes the judges fools [in human estimation, by overthrowing their plans].

18 He looses the fetters *ordered* by kings, and has *the* waistcloth [of a slave] bound about their *own* loins.

19 He leads away priests as spoil, and men firmly seated He overturns.

20 He deprives of speech those who are trusted, and takes away the discernment *and* discretion of the aged.

21 He pours contempt on princes, and loosens the belt of the strong [disabling them, bringing low the pride of the learned].

22 He uncovers deep things out of darkness, and brings out to light black gloom *and* the shadow of death.

23 He makes nations great, and He destroys them; He enlarges nations [and then straitens and shrinks them again], and leads them [away captive].

24 He takes away understanding from the leaders of the people of the land *and* of the earth, and causes them to wander in a wilderness where there is no way.

25 They grope in the dark without light, and He makes them to stagger *and* wander like a drunken man.

CHAPTER 13

[JOB continued:] Lo, my eye has seen all this, my ear has heard and understood it.

2 What you know, I also know; I am not inferior to you.

3 Surely I wish to speak to the Almighty, and I desire to argue *and* reason my case with God [that He may explain the conflict between what I believe of Him and what I see of Him].

4 But you are forgers of lies [you defame my character most untruthfully]; you are all physicians of no value *and* have no remedy to offer.

5 Oh, that you would altogether hold your peace! Then *you* would evidence your wisdom *and* might pass for wise men.

6 Hear now my reasoning, and listen to the pleadings of my lips.

7 Will you speak unrighteously for God, and talk deceitfully for Him?

8 Will you show partiality to Him [be unjust to me in order to gain favor with Him]? Will you act as special pleaders for God?

9 Would it be profitable for you if He should investigate your tactics [with me]? Or as one deceives *and* mocks a man, do you deceive *and* mock Him?

10 He will surely reprove you, if you do secretly show partiality.

11 Shall not His majesty make you afraid, and should not your awe for Him restrain you?

12 Your memorable sayings are proverbs of ashes [valueless]; your defenses are defenses of clay [and will crumble].

13 Hold your peace! Let me alone, so I may speak, and let come on me what will.

14 Why should I take my flesh in my teeth, and put my life in my hand [incurring the danger of God's wrath]?

15 [I do it because though He slay me, yet will I wait for and trust Him and] behold, He will slay me; I have no hope; nevertheless I will maintain *and* argue my ways before Him — even to His face.

16 This will be my salvation, that a polluted *and* godless man shall not come before Him.

17 Listen diligently to my speech, and let my declaration be in your ears.

18 Behold now, I have prepared my case; I know that I shall be justified *and* vindicated.

19 Who is he who will argue against *and* refute me? For then I would hold my peace and expire.

20 Only [O Lord] grant two conditions to me, then will I not hide myself from You:

21 Withdraw Your hand and this bodily suffering far from me; and let not my [reverent] dread of You terrify me.

22 Then [Lord] call, and I will answer; or let me speak, and You answer me.

23 How many are my iniquities and

sins [that so much sorrow should come to me]? Make me recognize *and* know my transgression and my sin. [Rom. 8:1.]

24 Why do You hide Your face [as if offended], and alienate me as if I were Your enemy?

25 Will You harass *and* frighten a [poor, helpless] leaf driven to and fro, and will You pursue the chaff of the dry stubble?

26 For You write bitter things against me [in Your bill of indictment], and make me inherit *and* be accountable now for the iniquities of my youth.

27 You put my feet also in the stocks, and observe critically all my paths; You set a circle *and* limit around the soles of my feet [which I must not overstep].

28 And he wastes away as a rotten thing, like a garment that is moth-eaten.

CHAPTER 14

MAN that is born of a woman is of few days and full of trouble.

2 He comes forth like a flower, and withers; he flees also like a shadow, and continues not.

3 And [Lord] do You open Your eyes upon such a one, and bring me into judgment with You?

4 Who can bring a clean thing out of an unclean? Not one. [Cf. Isa. 1:18; I John 1:7.]

5 Since a man's days are already determined and the number of his months is wholly in Your control, and he cannot pass the bounds of his allotted time;

6 [O God] turn from him [and cease to watch him so pitilessly]; let him rest until he has accomplished as does a hireling the appointed time for his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender shoots of it will not

cease. [But there is no such hope for man.]

8 Though its root grows old in the earth, and its stock dies in the ground,

9 Yet through the scent [and breathing] of water [the stump of the tree] will bud, and bring forth boughs like a young plant.

10 But (the brave, strong) man must die and lie prostrate; yes, man breathes his last, and where is he?

11 As waters evaporate from the lake, and the river drains and dries up,

12 So man lies down and does not rise [to his former state]. Till the heavens are no more, men will not awake, nor be raised [physically] out of their sleep.

13 O that You would hide me in Sheol [the unseen state], that You would conceal me until Your wrath is past, that You would set a definite time and then remember me earnestly [and imprint me on your heart]!

14 If a man die, shall he live again? All the days of my warfare *and* service I will wait, till my change *and* release shall come. [John 5:25; 6:40; I Thess. 4:16.]

15 *Then* You would call and I would answer You; You would yearn for [me] the work of Your hands.

16 But now You number each of my steps; and take note of my every sin.

17 My transgression is sealed up in a bag, and You glue up my iniquity [to preserve it in full for the day of reckoning].

18 But as a mountain, if it falls, crumbles to nothing, and as the rock is removed out of its place;

19 As waters wear away the stones, and as floods wash away the soil of the earth; so You, *O Lord*, destroy the hope of man.

20 You prevail forever against him, and he passes on; You change his appearance [in death], and send him away [from the presence of the living].

21 His sons come to honor, and he

knows it not; they are brought low, and he perceives it not.

22 But his body [lamenting its decay in the grave] shall grieve over him, and his soul shall mourn [over the body of clay which it once enlivened].

CHAPTER 15

THEN Eliphaz the Temanite answered [Job],

2 Should a wise man utter such windy knowledge [as we have just heard], and fill himself with the east wind [of withering, parching and violent accusations]?

3 Should he reason with unprofitable talk? Or with speeches with which he can do no good?

4 Indeed, you are doing away with (reverential) fear, and hindering *and* diminishing meditation *and* devotion before God.

5 For your iniquity teaches your mouth, and you choose the tongue of the crafty.

6 Your own mouth condemns you, and not I; yes, your own lips testify against you.

7 Are you the first man that was born [the original wise man]? Or were you created before the hills?

8 Were you present to hear the secret counsel of God? And do you limit [the possession of] wisdom to yourself?

9 What do you know that we know not? What do you understand that is not equally clear to us?

10 Among us are both the gray-haired and the aged, older than your father by far.

11 Are God's consolations [as we have interpreted them to you] too trivial for you? Is there any secret thing [any bosom sin] which you have not given up? *Or* were we too gentle [in our first speech] toward you to be effective?

12 Why does your heart carry you away [why allow yourself to be controlled by feeling]? And why do your eyes flash [in anger or contempt],

13 That you turn your spirit against God, and let [such] words [as you have spoken] go out of your mouth?

14 What is man, that he can be *pure and* clean? And he who is born of a woman, that he can be *right and* just?

15 Behold, [God] puts no trust in His holy ones [the angels]; indeed, the heavens are not clean in His sight.

16 How much less that which is abominable and corrupt, a man who drinks iniquity like water?

17 I will show you, hear me; and that which I have seen I will relate.

18 What wise men have not hid but have freely communicated; it was told to them by their fathers,

19 Unto whom alone the land was given, and no stranger intruded *or* passed among them: [corrupting the truth].

20 The wicked man suffers with (self-inflicted) torment all his days, through all the years that are numbered *and* laid up for him, the oppressor.

21 A [dreadful] sound of terrors is in his ears; in prosperity the destroyer shall come upon him [the dwellings of robbers are not at peace].

22 He believes that he will not return out of darkness, and [because of his guilt] he is waited for by the sword [of God's vengeance].

23 He wanders abroad for food, saying, Where is it? He knows that the day of darkness *and* destruction is already close upon him.

24 Distress and anguish terrify him; [he knows] they shall prevail against him, as a king ready for battle.

25 Because he has stretched out his hand against God, and bids defiance *and* behaves himself proudly against the Almighty,

26 Running stubbornly against Him with a thickly ornamented shield;

27 Because he has covered his face with his fat, adding layers of fat on his loins [giving himself up to animal pleasures];

28 And has lived in desolate [God-forsaken] cities, *and* in houses which no man should inhabit, which were destined to become heaps [of ruins];

29 He shall not be rich, neither shall his wealth last, neither shall his produce bend to the earth *or* his possessions be extended on the earth.

30 He shall not depart out of darkness [and escape from calamity; the wrath of God] shall consume him as flame consumes a dry tree, and by the blast of His mouth he shall be swept away.

31 Let him not deceive himself *and* trust in vanity — emptiness, falseness and futility; for these shall be his recompense [for such living].

32 It shall be accomplished *and* paid in full while he still lives, and his branch shall not be green [but shall wither away].

33 He shall fail to bring his grapes to maturity [leaving them to wither un-nourished] on the vine, and shall cast off blossoms as the olive tree [and fail of fruit].

34 For the company of the godless shall be barren, and fire shall consume the tents of bribery [wrong and injustice].

35 They conceive mischief, and bring forth iniquity, and their inmost soul hatches deceit.

CHAPTER 16

THEN Job answered,

2 I have heard many such things; wearisome *and* miserable comforters are you all!

3 Will your futile words of wind have no end? Or what makes you so bold to answer [me like this]?

4 I also could speak as you do; if you were in my stead, I could join

words together against you, and shake my head at you.

5 *But* I would strengthen *and* encourage you with [the words of] my mouth, and the consolation of my lips would soothe your suffering.

6 If I speak [to you miserable comforters], my sorrow is not soothed *or* lessened; and if I refrain [from speaking], in what way am I eased? [I hardly know whether to answer you or be silent.]

7 But now [God] has taken away my strength. You [O Lord] have made desolate all my family *and* associates.

8 You have laid fast hold on me *and* have shriveled me up, which is a witness against me; and my leanness [and wretched state of body] are further evidence [against me]; [they] testify to my face.

9 [^bMy adversary Satan] has torn [me] in his wrath, and hated *and* persecuted me; he has gnashed upon me with his teeth; my adversary sharpens his eyes against me.

10 [The forces of evil] have gaped at me with their mouth; they have struck me upon the cheek insolently; they massed themselves together *and* conspired unanimously against me. [Ps. 22:13; 35:21.]

11 God has delivered me to the ungodly [to the evil one] and cast me [headlong] into the hands of the wicked [Satan's host].

12 I was living at ease, but [Satan] crushed me *and* broke me apart; yes, he seized me by the neck and dashed me in pieces, then set me up for his target.

13 [Satan's] arrows whiz around me: he slashes open my vitals, and does not spare; he pours out my gall on the ground.

14 [Satan] stabs me, making breach

b) The next six verses leave the casual reader at a loss to know of whom Job is speaking — of God, of Eliphaz, or of Satan, each of whom has been the choice of various translators and commentators. But careful study of the text itself, particularly the eleventh verse, seems to leave no question that while Job is blaming God for abandoning him to Satanic forces, nevertheless the monstrous, appalling and disgusting behavior which Job describes is by him being attributed to Satan himself. Verse eleven in any translation seems to reveal what the reader has known all along, but which Job only now sees. He still does not understand God's motive, but he is facing the facts as they are: he is at the mercy of Satan! But God's thrilling and rewarding motive is still unknown to him.

after breach *and* attacking again and again; he runs at me like a giant *and* irresistible warrior.

15 I have sewed sackcloth over my skin [as a sign of mourning], and have defiled my horn — my [insignia of] strength — in the dust.

16 My face is red *and* swollen with weeping, and on my eyelids is the shadow of death — my eyes are dimmed;

17 Although there is no guilt *or* violence in my hands, and my prayer is pure.

18 O earth, cover not my blood, and let my cry have no resting place [where it will cease being heard].

19 Even now, behold, my Witness is in Heaven, and He who vouches for me is on high. [Rom. 1:9.]

20 My friends scorn me, but my eye pours out tears to God.

21 O that *there were* one *who* might plead for a man with God *and* that he would maintain his right with Him, as a son of man pleads with *or* for his neighbor! [I Tim. 2:5.]

22 For when a few years are come, I shall go the way from which I shall not return.

CHAPTER 17

MY spirit is broken; my days are spent — snuffed out; the grave is ready for me.

2 Surely there are mockers *and* mockery around me, and my eye dwells on their obstinacy, insults *and* resistance.

3 Give me a pledge with Yourself [acknowledge my innocence before my death]; who is there that will give security for me?

4 But their heart [Lord] You have closed to understanding, therefore You will not let them triumph [by giving them a verdict against me].

5 He who denounces his friends [in order to make them] a prey *and* get a share, the eyes of his children shall fail [to find food].

6 But He has made me a byword of the people, and they spit before my face.

7 My eye has grown dim because of grief, and all my members are [wasted away] like a shadow.

8 Upright men shall be astonished *and* appalled at this, and the innocent shall stir himself up against the godless *and* polluted.

9 Yet shall the righteous — those upright and in right standing with God — hold to his way, and he who has clean hands shall grow stronger and stronger. [Ps. 24:4.]

10 But as for you, come on again, all of you, though I find not a wise man among you.

11 My days are past, my purposes *and* plans are frustrated; even the thoughts (desires and possessions) of my heart *are broken off*.

12 These [thoughts] extend from the night into the day, [so that] the light is short because of darkness.

13 But if I look to Sheol [the unseen state] as my abode, if I spread my couch in the darkness,

14 If I say to the grave *and* corruption, You are my father, and to the worm [that feeds on decay], You are my mother and my sister [because I will soon be closest to you],

15 Where then is my hope? And, if I have hope, who will see [its fulfillment]?

16 [My hope] shall go down to the bars of Sheol [the unseen world], when once there is rest in the dust.

CHAPTER 18

THEN Bildad the Shuhite answered, 2 How long will you lay snares for words *and* have to hunt for your argument? Do some clear thinking, and then we will reply.

3 Why are we counted as beasts [as if we had no sense]? Why are we unclean in your sight?

4 You who tear yourself in your anger, shall the earth be forsaken for

you, or the rock be removed out of its place?

5 Yes, the light of the wicked shall be put out, and the flame of his fire shall not shine. [Prov. 13:9; 24:20.]

6 The light shall be dark in his dwelling, and his lamp beside him shall be put out. [Ps. 18:28.]

7 The steps of his strength shall be shortened, and his own counsel *and* the plans in which he trusted shall bring about his downfall.

8 For the wicked is cast into a net by his own feet, and he walks upon a lattice-covered pit.

9 A trap will catch him by the heel, and a snare shall lay hold on him.

10 A noose is hid for him on the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side, and shall chase him at his heels.

12 The strength [of the wicked] shall be hunger-bitten, and calamity ready at his side *if* he halts.

13 By disease his strength *and* his skin shall be devoured; the first-born of death [the worst of diseases] shall consume his limbs.

14 He shall be rooted out of his dwelling place in which he trusted, and he shall be brought to [death] the king of terrors.

15 There shall dwell in his tent that which is none of his [family]; sulphur shall be scattered over his dwelling [to purify it after his going].

16 The roots [of the wicked] shall be dried up beneath, and above shall his branch be cut off *and* wither.

17 His remembrance shall perish from the earth, and he shall have no name in the street.

18 He shall be thrust from light into darkness, and driven out of the world.

19 He shall neither have son nor grandson among his people, nor any remaining where he sojourned.

20 They [of the west] that come after [the wicked man] shall be astonished *and* appalled at his day, as they

[of the east] that went before were seized with horror.

21 Surely such are the dwellings of the ungodly, and such is the place of him who knows not (recognizes not, and honors not) God.

CHAPTER 19

THEN Job answered:

2 How long will you vex *and* torment me, and break me in pieces with words?

3 These ten times you have reproached me; you are not ashamed that you make yourselves strange: [harden yourselves against me and deal severely with me].

4 And if it were true that I have erred, my error would remain with me: [I would be conscious of it].

5 If indeed you magnify yourselves against me, and plead against me my reproach *and* humiliation,

6 Know that God has overthrown *and* put me in the wrong, and has closed His net about me.

7 Behold, I cry out, Violence! But I am not heard; I cry aloud for help, but there is no justice.

8 He has walled up my way, so that I cannot pass, and He has set darkness upon my paths.

9 He has stripped me of my glory, and taken the crown from my head.

10 He has broken me down on every side, and I am gone; my hope has He pulled up like a tree.

11 He has also kindled His wrath against me, and He counts me as one of His adversaries.

12 His troops come together, and cast up their way *and* siegeworks against me, and encamp round about my tent.

13 He has put my brethren far from me, and my acquaintances are wholly estranged from me.

14 My kinsfolk have failed me, and my familiar friends have forgotten me.

15 Those who live temporarily in my house, and my maids, count me

for a stranger; I am an alien in their sight.

16 I call to my servant, and he gives me no answer, though I beseech him with words.

17 I am repulsive to my wife and loathsome to the children of my own mother.

18 Even young children despise me; when I get up they speak against me.

19 All the men of my council *and* my familiar friends abhor me; those whom I loved are turned against me.

20 My bone clings to my skin and to my flesh, and I have escaped with the skin *or* gums of my teeth.

21 Have pity on me! Have pity on me, O you my friends, for the hand of God has touched me!

22 Why do you, as if God, pursue *and* persecute me? [Acting like wild beasts] why are you not satisfied with my flesh?

23 Oh, that the words I now speak were written! Oh, that they were inscribed in a book — carved on a tablet of stone!

24 That with an iron pen and [molten] lead they were graven in the rock for ever!

25 For I know that my Redeemer *and* Vindicator lives, and at last — the Last One — He will stand upon the earth; [Isa. 44:6; 48:12.]

26 And after my skin, even this body, has been destroyed, then from my flesh *or* without it I shall see God,

27 Whom I, even I, shall see for myself *and* on my side! And my eyes shall behold Him, and not as a stranger! My heart pines away *and* is consumed within me.

28 If you say, How we will pursue him! [And continue to persecute me with the claim] that the root [cause] of all these [afflictions] is found in me,

29 Then beware *and* be afraid of the sword [of divine vengeance], for wrathful are the punishments of that sword, that you may know there is a judgment.

CHAPTER 20

THEN Zophar the Naamathite answered,

2 Therefore do my thoughts give me an answer, and I make haste [to offer it] for this reason.

3 I have heard the reproof which puts me to shame, but out of my understanding my spirit answers me.

4 Do you not know from of old, since the time that man was placed on the earth,

5 That the triumphing of the wicked is short, and the joy of the godless *and* defiled is but for a moment? [Ps. 37:35, 36.]

6 Though his [proud] height mount up to the heavens, and his head reach to the clouds,

7 Yet he will perish for ever like his own dung; those who have seen him will say, Where is he?

8 He will fly away like a dream and will not be found; yes, he will be chased away as a vision of the night.

9 The eye which saw him will see him no more, neither will his [accustomed] place any more behold him.

10 The poor will oppress his children, and his hands will give back his [ill-gotten] wealth.

11 His bones are full of youthful energy, but it will lie down with him in the dust.

12 Though wickedness is sweet in his mouth, though he hides it under his tongue,

13 Though he is loath to let it go, but keeps it still within his mouth,

14 Yet his food turns [to poison] in his stomach; it is the venom of asps within him.

15 He has swallowed down [his ill-gotten] riches, and he shall vomit them up again; God will cast them out of his belly.

16 He shall suck the poison of asps [which ill-gotten wealth contains]; the viper's tongue shall slay him.

17 He shall not look upon the

rivers, the flowing streams of honey and butter [to enjoy his wealth].

18 That which he labored for shall he give back, and shall not swallow it down [to enjoy it]; according to his wealth shall the restitution be, and he shall not rejoice in it.

19 For he has oppressed and forsaken the poor; he has violently taken away a house which he did not build.

20 Because his desire *and* greed knew no quietness within him, he will not save anything of that in which he delights.

21 There was nothing left that he did not devour; therefore his prosperity will not endure.

22 In the fulness of his sufficiency — in the time of his great abundance — he shall be poor and in straits; every hand of every one who is in misery shall come upon him [he is but a wretch on every side].

23 When he is about to fill his belly [as in the wilderness when God sent the quails], God will cast the fierceness of His wrath upon him, and will rain it upon him while he is eating. [Num. 11:33; Ps. 78:26-31.]

24 He will flee from the iron weapon, but the bow of bronze shall strike him through.

25 [The arrow] is drawn forth, and it comes out after passing through his body; yes, the glittering point comes out of his gall; terrors march in upon him.

26 Every misfortune is laid up for his treasures; a fire not blown by man shall devour him; it shall consume what is left in his tent [and go ill with him who remains there].

27 The heavens shall reveal his iniquity, and the earth shall rise up against him.

28 The produce *and* increase of his house will go into exile [with the victors], dragged away in the day of [God's] wrath.

29 This is the wicked man's portion

from God, and the heritage appointed to him by God.

CHAPTER 21

THEN Job answered,
2 Hear diligently my speech, and let this [your attention] be your consolation [given me].

3 Allow me, and I also will speak; and after I have spoken, mock on.

4 As for me, is my complaint to man *or* of him? And why should I not be impatient *and* my spirit be troubled?

5 Look at me, and be astonished — appalled; and lay your hand upon your mouth.

6 Even when I remember I am troubled *and* afraid; horror *and* trembling take hold of my flesh.

7 Why do the wicked live, become old, and become mighty in power?

8 Their children are established with them in their sight, and their offspring before their eyes.

9 Their houses are safe *and* in peace, without fear, neither is the rod of God upon them.

10 Their bull breeds and fails not; their cows calve and do not miscarry.

11 They send forth their little ones like a flock, and their children skip about.

12 They themselves lift up their voices *and* sing to the tambourines and the lyre, and rejoice to the sound of the pipe.

13 They spend their days in prosperity, and *peacefully* go down to Sheol [the unseen state] in a moment.

14 Yet they say to God, Depart from us, for we do not desire the knowledge of Your ways.

15 What is the Almighty, that we should serve Him? And what profit do we have, if we pray to Him? [Exod. 5:2.]

16 But notice, [you say] the prosperity of the wicked is not in their power; the mystery [of God's deal-

ings] with the ungodly is far from my comprehension.

17 How often *then* is it that the lamp of the wicked is put out? That their calamity comes upon them? That God distributes pains *and* sorrows to them in His anger? [Luke 12:46.]

18 That they are as stubble before the wind, and as chaff that the storm steals *and* carries away?

19 You say, God lays up [the punishment of the wicked man's] iniquity for his children. Let Him recompense it to the man himself, that he may know *and* feel it.

20 Let his own eyes see his destruction, and let him drink of the wrath of the Almighty.

21 For what pleasure *or* interest has a man in his house *and* family after he is dead, when the number of his months is cut off?

22 Shall any teach God knowledge, seeing that He judges those who are on high? [Rom. 11:34; I Cor. 2:16.]

23 One dies in his full strength, being wholly at ease and quiet;

24 His pails are full of milk [his veins are filled with nourishment] and the marrow of his bones is fresh *and* moist.

25 Whereas another man dies in bitterness of soul, and never tastes of pleasure *or* good fortune.

26 They lie down alike in the dust, and the worm spreads a covering over them.

27 Behold, I know your thoughts *and* plans, and the devices with which you would wrong me.

28 For you say, Where is the house of the rich *and* liberal prince [meaning me]? And where is the tent in which the wicked [Job] dwelt?

29 Have you not asked those who travel this way, and do you not accept their testimony and evidences,

30 That the evil man is [now] spared in the day of calamity *and* destruction; and they are led forth *and* away on the day of [God's] wrath?

31 But who declares *a man's* way [and rebukes] him to his face? And who pays him back for what he has done?

32 When he is borne to the grave, watch is kept over his tomb.

33 The clods of the valley are sweet to him, and every man shall follow him to a grave, as innumerable people [have gone] before him.

34 How then can you comfort me with empty *and* futile words, since in your replies there lurks falsehood?

CHAPTER 22

THEN Eliphaz the Temanite answered [Job],

2 Can a man be profitable to God? Surely he that is wise is profitable to himself. [Ps. 16:2; Luke 17:10.]

3 Is it any pleasure *or* advantage to the Almighty that you are righteous (upright and in right standing with Him)? Or is it gain to Him that you make your ways perfect? [Isa. 62:3; Zech. 2:8; Mal. 3:17; Acts 20:28.]

4 Is it for your [reverential] fear of Him that He [thus] reproves you, that He enters with you into judgment?

5 Is not your wickedness great? There is no end to your iniquities.

6 For you have taken pledges of your brother for nothing, and stripped the naked of their clothing.

7 You have not given water to the weary to drink, and you have withheld bread from the hungry. [Matt. 25:42.]

8 But [you, Job] the man with power possessed the land, and the favored *and* accepted man dwelt in it.

9 You have sent widows away empty-handed, and the arms of the fatherless have been broken.

10 Therefore snares are round about you, and sudden fear troubles *and* overwhelms you;

11 Your light is darkened, so that you cannot see, and a flood of waters covers you.

12 Is not God in the height of

Heaven? And behold the height of the stars, how high they are!

13 Therefore you say, How *and* what does God know [about me]? Can He judge through the thick darkness?

14 Thick clouds are a covering to Him, so that He does not see, and He walks on the vault of the heavens.

15 Will you pay attention *and* keep to the old way that wicked men trod [in Noah's time]? [II Pet. 2:5.]

16 Men who were snatched away before their time, whose foundation was poured out as a stream [during the flood];

17 Who said to God, Depart from us, and, What can the Almighty do for or to us?

18 Yet He filled their houses with good [things]. But the counsel of the ungodly is far from me.

19 The righteous see it, and are glad; and the innocent laugh them to scorn [saying],

20 Surely those who rose up against us are cut off, and that which remained to them the fire has consumed.

21 Acquaint now yourself with Him [agree with God and show yourself to be conformed to His will] and be at peace; by that [you shall prosper and great] good shall come to you.

22 Receive, I pray you, the law *and* instruction from His mouth, and lay up His words in your heart. [Ps. 119:11.]

23 If you return to the Almighty [and submit and humble yourself before Him], you will be built up; if you put away unrighteousness far from your tents,

24 If you lay gold in the dust, and the gold of Ophir among the stones of the brook [considering them of little worth],

25 And make the Almighty your gold and *the Lord* your precious silver treasure,

26 Then you will have delight in the Almighty, and you will lift up your face to God.

27 You will make your prayer to Him, and He will hear you, and you will pay your vows.

28 You shall also decide *and* decree a thing and it shall be established for you, and the light [of God's favor] shall shine upon your ways.

29 When they make *you* low, you will say, *There is* a lifting up; and the humble person He lifts up *and* saves.

30 He will even deliver the one [for whom you intercede] who is not innocent; yes, he will be delivered through the cleanness of your hands. [Cf. Job 42:7, 8.]

CHAPTER 23

THEN Job answered,

2 Even today is my complaint rebellious *and* bitter; my stroke is heavier than my groaning.

3 Oh, that I knew where I might find Him, that I might come even to His seat!

4 I would lay my cause before Him, and fill my mouth with arguments.

5 I would learn what He would answer me, and understand what He would say to me.

6 Would He plead against me with His great power? No: He would give heed to me. [Isa. 27:4, 5; 57:16.]

7 There the righteous [one who is upright and in right standing with God] could reason with Him: so I should be acquitted by my Judge for ever.

8 Behold, I go forward [and to the east], but He is not there: or backward [and to the west], but I cannot perceive Him;

9 On the left hand [and to the north], where He works [I seek Him], but I cannot behold Him: He turns Himself to the right hand [and the south], but I cannot see Him.

10 But He knows the way that I take [He has concern for it, appreciates and pays attention to it]. When He has tried me, I shall come forth as

refined gold [pure and luminous]. [Pss. 17:3; 66:10; James 1:12.]

11 My foot has held fast to His steps, His ways have I kept and not turned aside.

12 I have not gone back from the commandment of His lips; I have esteemed *and* treasured up the words of His mouth more than my necessary food.

13 But He is unchangeable, and who can turn Him? And what He wants to do, that He does.

14 For He performs [that which He has] planned for me, and of many such matters He is mindful.

15 Therefore am I troubled *and* terrified at His presence; when I consider, I am in dread *and* afraid of Him.

16 For God has made my heart faint, timid *and* broken, and the Almighty has terrified me,

17 Because I was not cut off before the darkness [of these woes befell me], neither has He covered the thick darkness from my face.

CHAPTER 24

WHY [seeing times are not hidden from the Almighty] does He not set seasons for judgment? Why do those who know Him not see His days [for punishment of the wicked]? [Acts 1:7.]

2 Some remove the landmarks; they violently take away flocks, and pasture them [appropriating land and flocks openly].

3 They drive away the donkey of the fatherless; they take the widow's ox for a pledge.

4 They crowd the poor *and* needy off the road; the poor *and* meek of the earth all hide themselves.

5 Behold, as wild asses in the desert, [the poor] go forth to their work, seeking diligently for prey *and* food; the wilderness yields them bread for their children [in roots and herbage].

6 They reap every one his fodder in

a field [that is not his own], and they glean the vintage of the wicked man.

7 They lie all night naked, without clothing, and have no covering in the cold.

8 They are wet with the showers of the mountains, and cling to the rock for want of shelter.

9 [The violent men whose wickedness seems unnoticed] pluck the fatherless infants from the breast [to sell or make them slaves], and take [the clothing on] the poor for a pledge.

10 So that the needy go about naked for lack of clothing, and though hungry they must carry [but not eat from] the sheaves.

11 Among the olive rows [of the wicked, the poor] make oil; they tread [the fresh grape juice from] the presses, but suffer thirst.

12 From out of the populous city men groan, and the very life of the wounded cries for help; yet God [seemingly] regards not the wrong done them.

13 These wrongdoers are of those who rebel against the light; they know not its ways, nor stay in its paths.

14 The murderer rises with the light; he kills the poor and the needy, and in the night becomes as a thief.

15 The eye also of the adulterer waits for the twilight, saying, No eye shall see me; and he puts a disguise upon his face.

16 In the dark they dig through [the penetrable walls of] houses; by day they shut themselves up; they do not know the sunlight.

17 For midnight is morning to all of them; for they are familiar with the terrors of deep darkness.

18 [You say,] Swiftly such men pass away on the face of the waters; their portion is cursed in the earth; [no trader] turns into their vineyards.

19 Drought and heat consume the snow waters; so does Sheol [the place of the dead] those who have sinned.

20 The womb shall forget him; the

worm shall feed sweetly on him; he shall be no more remembered, and unrighteousness shall be broken as a tree [which cannot be healed]. [Prov. 10:7.]

21 [The evil man] preys upon the barren, childless woman, and does no good to the widow.

22 Yet [God] prolongs the life of the [wicked] mighty by His power; they rise up when they had despaired of life.

23 God gives them security, and they rest on it; and His eyes are upon their ways.

24 They are exalted for a little while, then are gone and brought low; they are taken out of the way as all others are, and cut off as the tops of the ears of grain.

25 And if this is not so, who will prove me a liar and make my speech worthless?

CHAPTER 25

THEN Bildad the Shuhite answered, 2 Dominion and fear are with [God]; He makes peace in His high places.

3 Is there any number to His armies? And upon whom does not His light arise?

4 How then can man be justified *and* righteous before God? Or how can he who is born of a woman be pure *and* clean? [Pss. 130:3; 143:2.]

5 Behold, even the moon has no brightness [compared to God's glory] and the stars are not pure in His sight.

6 How much less man, who is a maggot! And a son of man, who is a worm!

CHAPTER 26

BUT Job answered, 2 How you have helped him who is without power! How you have sustained the arm that is without strength!

c) For millenniums, various theories of what supports the earth — elephants, giants and other fantastic means — were accepted by mankind as truth; but the Bible made no such absurd error. How could Job, more than 3000 years ago, possibly have known that God "hangs the earth upon nothing," except by divine inspiration?

3 How you have counseled him who has no wisdom! And how plentifully you have declared to him sound knowledge!

4 With whose assistance have you uttered these words? And whose spirit [inspired what] came forth from you?

5 The shades of the dead tremble underneath the waters and their inhabitants.

6 Sheol [the place of the dead] is naked before God, and Abaddon [the place of destruction] has no covering [from His eyes].

7 He it is Who spreads out the northern skies over emptiness and "hangs the earth upon *or* over nothing.

8 He holds the waters cloud-bound [that else would spill on earth all at once] and the cloud is not rent under them.

9 He covers the face of His throne and spreads over it His cloud.

10 He has placed an enclosing limit [the horizon] upon the waters at the boundary between light and darkness.

11 The pillars of the heavens tremble and are astonished at His rebuke.

12 He stills *or* stirs up the sea by His power, and by His understanding He smites proud Rahab.

13 By His breath the heavens are garnished: His hand pierced the [swift] fleeing serpent. [Ps. 33:6.]

14 Yet these are but [a small part of His doings] the outskirts of His ways *or* the mere fringes of His force, the faintest whisper of His voice! Who dares contemplate *or* who can understand the thunders of His full, magnificent power?

CHAPTER 27

JOB again took up his discourse, and said,

2 As God lives, Who has taken away my right *and* denied me justice, and the Almighty, Who has vexed *and* embittered my life:

3 As long as my life is still whole within me and the breath of God is yet in my nostrils,

4 My lips shall not speak untruth, nor my tongue utter deceit.

5 God forbid that I should justify you — saying you are right [in your accusations against me]; till I die I will not put away my integrity from me.

6 My uprightness *and* my right standing with God I hold fast, and will not let them go; my heart does not reproach me for any of my days, *and* it shall not reproach me as long as I live.

7 Let my enemy be as the wicked, and let him who rises up against me be as the unrighteous.

8 For what is the hope of the godless *and* polluted, even though he has gained [in this world], when God cuts him off *and* takes away his life?

9 Will God hear his cry when trouble comes upon him?

10 Will he take delight in the Almighty? Will he call upon God at all times?

11 I will teach you regarding the hand *and* handiwork of God; that which is with the Almighty [God's actual treatment of the wicked man] will I not conceal.

12 Behold, all of you have seen it yourselves; why then have you become altogether vain [cherishing foolish notions]?

13 This [I am about to tell] is the portion of a wicked man with God, and the heritage which oppressors shall receive from the Almighty.

14 If his children are multiplied, it is for the sword; and his offspring have not sufficient bread.

15 Those who survive him [the pestilence] will bury, and [their] widows will make no lamentation.

16 Though he heaps up silver like dust, and piles up clothing like clay;

17 He may prepare it, but the just

will wear it, and the innocent will divide the silver.

18 He builds his house like a moth *or* a spider, like a booth which a watchman makes [to last for a season].

19 [The wicked] will lie down rich, but does it not again; he opens his eyes, and [his wealth] is gone.

20 Terrors overtake him like a [suddenly loosened] flood; a windstorm steals him away in the night.

21 The east wind lifts him up, and he is gone; it sweeps him out of his place.

22 For [God and the storm] hurl at him without pity *and* unsparingly [their thunderbolts of wrath]; he flees in haste before His power.

23 [God causes] men to clap their hands at him [in malignant joy], and hiss him out of his place.

CHAPTER 28

SURELY there is a mine for silver, and a place for gold where they refine it.

2 Iron is taken out of the earth, and copper is smelted from the stone ore.

3 Man sets an end to darkness, and searches out the farthest bounds of the ore buried in gloom and deep darkness.

4 Men break open shafts away from where people sojourn, forgotten by [human] foot; and [descend into them], hanging afar from men, they swing *or* flit to and fro.

5 As for the earth, out of it comes bread; but underneath [its surface, down deep in the mine] there is ⁴blasting, turning it up as by fire.

6 Its stones are the bed of sapphires; it holds dust of gold — which he wins.

7 That path no bird of prey knows, and the falcon's eye has not seen it.

8 The proud beasts [and their young] have not trodden it, nor has the fierce lion passed over it.

9 Man puts forth his hand upon the flinty rock; he overturns the mountains by the roots.

d) Blasting of rocks is said to have been practiced on a large scale by the ancients. (Speaker's Commentary.)

10 He cuts out channels *and* passages among the rocks, and his eye sees every precious thing.

11 [Man] binds the streams so that they do not trickle [into the mine], and the thing that is hidden he brings forth to light.

12 But where shall *Wisdom be found? And where is the place of understanding?

13 Man knows not the price of it, neither is it found in the land of the living.

14 The deep says, [Wisdom] is not in me, and the sea says, It is not with me.

15 It cannot be gotten for gold, neither shall silver be weighed for the price of it.

16 It cannot be valued in [terms of] the gold of Ophir, in the precious onyx *or* beryl, *or* the sapphire.

17 Gold and glass cannot equal [Wisdom], nor can it be exchanged for jewels *or* vessels of fine gold.

18 No mention shall be made of coral *or* of crystal, for the possession of Wisdom is even above rubies *or* pearls.

19 The topaz of Ethiopia cannot compare with it, nor can it be valued in pure gold.

20 From where then does Wisdom come? And where is the place of understanding?

21 It is hid from the eyes of all living, and knowledge of it is withheld from the birds of the heavens.

22 Abaddon (the place of destruction) and Death say, We have *only* heard the report of it with our ears.

23 God understands the way [to Wisdom], and He knows the place of it [Wisdom is with God alone].

24 For He looks to the ends of the earth, and sees everything under the heavens.

25 When He gave to the wind weight *or* pressure, and allotted the waters by measure;

26 When He made a decree for the rain, and a way for the lightning of the thunder;

27 Then He saw [Wisdom] and declared it, He established it, yes, and searched it out [for His own use, and He alone possesses it].

28 But to man He said, Behold, the reverential *and* worshipful fear of the Lord, that is Wisdom, and to depart from evil is understanding.

CHAPTER 29

AND Job again took up his discussion, and said,

2 Oh, that I were as in the months of old, as in the days when God watched over me; [Eccl. 7:10.]

3 When His lamp shone above *and* upon my head, and by His light I walked through darkness;

4 As I was in the [prime] ripeness of my days, when the friendship *and* counsel of God were over my tent:

5 When the Almighty was yet with me, and my children were about me:

6 When my steps [through rich pasturage] were washed with butter, and the rock poured out for me streams of oil!

7 When I went out to the gate of the city, when I prepared my seat in the street — the broad place [for the council at the city's gate];

8 The young men saw me, and hid themselves: the aged rose up *and* stood:

9 The princes refrained from talking, and laid their hand on their mouth;

10 The voice of the nobles was hushed, and their tongue cleaved to the roof of their mouth.

11 For when the ear heard, it called me happy *and* blessed me; and when the eye saw, it testified for me [approving];

12 Because I delivered the poor who cried, the fatherless *and* him who had none to help him.

13 The blessing of him who was

e) Wisdom is capitalized as a reminder of its divine implications. See footnote on Proverbs 1:23.

about to perish came upon me, and I caused the widow's heart to sing for joy.

14 I put on 'righteousness, and it clothed me *or* clothed itself with me; my justice was like a robe and a turban *or* a diadem *or* a crown!

15 I was eyes to the blind, and feet was I to the lame.

16 I was a father to the poor *and* needy, the cause of him I did not know I searched out.

17 And I broke the jaws *or* the big teeth of the unrighteous, and plucked the prey out of his teeth.

18 Then I said, I shall die in *or* beside my nest, and I shall multiply my days as the sand;

19 My root is spread out *and* open to the waters, and the dew lies all night upon my branch;

20 My glory *and* honor are fresh in me, [being constantly renewed] and my bow gains [ever] new strength in my hand.

21 Men listened to me and waited, and kept silence for my counsel.

22 After I spoke they did not speak again, and my speech dropped upon them [like a refreshing shower].

23 And they waited for me as for the rain; and they opened their mouths wide as for the spring rain.

24 I smiled on them when they had no confidence, and their depression did not cast down the light of my countenance.

25 I chose out their way [for them], and sat as [their] chief, and dwelt like a king among his soldiers, like one who comforts mourners.

CHAPTER 30

BUT now they who are younger than I have me in derision, whose fathers I disdained to set with the dogs of my flock.

2 Yes, how could the strength of their hands profit me? Men whose ripe age *and* vigor have perished.

3 They are gaunt with want and famine; they gnaw the dry *and* barren ground, *or* flee into the wilderness, into the gloom of wasteness and desolation.

4 They pluck saltwort *or* mallows among the bushes, and roots of the broom for their food *or* to warm them.

5 They are driven from among men, who shout after them as after a thief.

6 They must dwell in the clefts of frightful valleys [gullies made by torrents], and in holes of the earth and of the rocks.

7 Among the bushes they bray *and* howl [like wild animals]; beneath the prickly scrub they fling themselves *and* huddle together.

8 Sons of the worthless and nameless, they have been scourged *and* crushed out of the land.

9 And now I have become their song; yes, I am a byword to them.

10 They abhor me, they stand aloof from me, and do not refrain from spitting in my face *or* at the sight of me.

11 For God has loosed my bowstring and afflicted *and* humbled me; they have cast off the bridle [of restraint] before me.

12 On my right hand rise the rabble brood; they jostle me *and* push away my feet, and they cast up against me their ways of destruction [like an advancing army].

13 They break up *and* clutter my path [embarrassing my plans]; they urge on my calamity, even though they have no helper [and are themselves helpless].

14 As through a wide breach they come in, amid the crash [of falling walls] they roll themselves upon me.

15 Terrors are turned upon me; my

D) Blameless and upright as Job had been — and God had so pronounced him — his misunderstood afflictions had caused him to get dangerously off center. Instead of keeping his mind stayed on God and justifying Him, he is giving his whole thought to justifying himself. Instead of humility there is only self-righteousness. In this chapter he uses pronouns referring to himself fifty times. But when he was able to see himself as God saw him, he loathed himself and repented "in dust and ashes."

honor *and* reputation they chase away like the wind, and my welfare has passed away as a cloud.

16 And now my life is poured out within me; the days of affliction have gripped hold upon me.

17 My bones are pierced [with aching] in the night season, and the pains that gnaw me take no rest.

18 By the great force [of my disease] my garment is disguised *and* disfigured; it binds me about like the collar of my coat.

19 [God] has cast me into the mire, and I am become like dust and ashes.

20 I cry to You, [Lord,] and You do not answer me; I stand up, but You [only] gaze [indifferently] at me.

21 You have become harsh *and* cruel to me; with the might of Your hand You [keep me alive only to] persecute me.

22 You lift me up on the wind; You cause me to ride upon it, and You toss me about in the tempest.

23 For I know that You will bring me to death, and to the house (of meeting) appointed for all living.

24 However, does not one falling in a heap of ruins stretch out his hand? Or in his calamity will he not therefore cry for help?

25 Did not I weep for him who was in trouble? Was not my heart grieved for the poor *and* needy?

26 But when I looked for good, then evil came to me, and when I waited for light, there came darkness.

27 My heart is troubled and does not rest; days of affliction come to meet me.

28 I go about blackened, but not by the sun. I stand up in the congregation *and* cry for help.

29 I am a brother to jackals [which howl], and a companion to ostriches [which scream dismally].

30 My skin falls from me in blackened flakes, and my bones are burned with heat.

31 Therefore my lyre is turned to

mourning, and my pipe into the voice of those who weep.

CHAPTER 31

I DICTATED a covenant — an agreement — to my eyes; how then could I look [lustfully] upon a girl?

2 For what portion should I have from God above [if I were lewd], and what heritage from the Almighty or high?

3 Does not calamity [justly] befall the unrighteous, and disaster the workers of iniquity?

4 Does not [God] see my ways, and count all my steps?

5 If I have walked with falsehood or vanity, or if my foot has hastened to deceit —

6 Oh, let me be weighed in a just balance *and* let Him weigh me, that God may know my integrity!

7 If my step has turned out of [God's] way, and my heart has gone the way my eyes [covetously] invited, and if any spot has stained my hands with guilt,

8 Then let me sow, and let another eat; yes, let the produce of my field be rooted out, or my offspring.

9 If my heart has been deceived *and* I made a fool by a woman, or if I have [covetously] laid wait at my neighbor's door [until his departure],

10 Then let my wife grind [meal, as a bond slave] for another, and let others bow down upon her.

11 For [adultery] is a heinous *and* chief crime, an iniquity [to demand action by] the judges, *and* punishment. [Deut. 22:22; John 8:5.]

12 For [uncontrolled passion] is a fire which consumes to Abaddon [to destruction, ruin and the place of final torment]; [that fire once lighted would rage until all is consumed] and would burn to the root all my [life's] increase.

13 If I have despised *and* rejected the cause of my manservant or my

maidservant when they contended *or* brought a complaint against me,

14 What then shall I do when God rises up [to judge]? When He visits [to inquire of me], what shall I answer Him? [Ps. 44:21.]

15 Did not He Who made me in the womb make [my servant]? And did not One fashion us both in the womb? [Prov. 14:31; 22:2; Mal. 2:10.]

16 If I have withheld from the poor *and* needy what they desired, or have caused the eyes of the widow to look in vain [for relief],

17 Or have eaten my morsel alone, and have not shared it with the fatherless —

18 No, from my youth [the fatherless] grew up with me as a father, and I have been [the widow's] guide from my mother's womb.

19 If I have seen any one perish for want of clothing, or any poor person without covering;

20 If his loins have not blessed me [for clothing them], and if he was not warmed with the fleece of my sheep;

21 If I have lifted my hand against the fatherless, when I saw [that the judges would be favorable and be] my help at the [council] gate,

22 Then let my shoulder fall away from my shoulder blade, and my arm be broken from its socket.

23 For calamity from God was a terror to me, and because of His majesty I could not endure [to face Him], *and* could do nothing. [Isa. 13:6; Joel 1:15.]

24 If I have made gold my trust *and* hope, or have said to fine gold, You are my confidence;

25 If I rejoiced because my wealth was great and because my [powerful] hand [alone] had gotten much;

26 If I beheld [as an object of worship] the sunlight when it shone, or the moon walking in its brightness;

27 And my heart has been secretly enticed by them, or my mouth has kissed my hand [in homage to them];

28 This also would have been [a heinous and principal] iniquity to demand the judges' action *and* punishment, for I would have denied *and* been false to the God Who is above. [Cf. Deut. 4:19; 17:2-7.]

29 If I rejoiced at the destruction of him who hated me, or lifted myself up [in malicious triumph] when evil overtook him —

30 No, I neither have let my mouth sin by cursing my enemy nor by praying that he might die.

31 [Just ask] if the men of my tent will not say, Who can find one in need who has not been satisfied with food he gave them?

32 The temporary resident has not lodged in the street, but I have opened my door to the wayfaring man.

33 If like Adam *or* like [other] men I have concealed my transgressions by hiding my iniquity in my bosom,

34 Because I feared the great multitude and the contempt of families terrified me, so that I kept silence *and* did not go out of the door —

35 Oh, for a hearing! Oh, for an answer from the Almighty, and that my adversary would write out His indictment [and put His vague accusations in tangible form] in a book!

36 Surely I would [proudly] bear it on my shoulder, *and* wind the scroll about my head as a diadem.

37 I would count out to Him the number of my steps [with every detail of my life], approaching His presence as a prince.

38 For if my land has cried out against me, and its furrows have complained together with tears [that I have no right to them];

39 If I have eaten its fruits without paying for them, or have caused its [rightful] owners to breathe their last;

40 Let thistles grow instead of wheat, and cockleburs instead of barley. The [controversial] words of Job [with his friends] are ended.

CHAPTER 32

SO these three men ceased to answer Job, because he was [rigidly] righteous [upright and in right standing with God] in his own eyes. [But there was a fifth man there also.]

2 Elihu the son of Barachel the Buzite, of the family of Ram, became indignant. His indignation was kindled against Job because he justified himself rather than God [even made himself out to be better than God].

3 Also against [Job's] three friends was [Elihu's] anger kindled, because they had found no answer [were unable to show his real error], and yet they had declared him to be in the wrong [and responsible for his own afflictions].

4 Now Elihu had waited to speak to Job because the others were older than he.

5 But when Elihu saw that there was no answer in the mouth of these three men, he became angry.

6 Then Elihu the son of Barachel the Buzite said, I am young, and you are aged; for that reason I was timid *and* restrained, and dared not declare my opinion to you.

7 I said, Age should speak, and a multitude of years should teach wisdom [so let it be heard].

8 But there is [a vital force] a spirit [of intelligence] in man, and the breath of the Almighty gives men understanding. [Prov. 2:6.]

9 It is not the great [necessarily] who are wise, nor [always] the aged who understand justice.

10 So I say, Listen to me; I also will give you my opinion [about Job's situation] *and* my knowledge.

11 You see, I waited for your words; I listened to your wise reasons, while you searched out what to say.

12 Yes, I paid attention to what you said, and behold, not one of you convinced Job *or* made [satisfactory] replies to his words [you could not refute him].

13 Beware lest you say, We have found wisdom. God thrusts [Job] down [justly], not man [God alone is dealing with him].

14 Now [Job] has not directed his words against me [therefore I have no cause for irritation], neither will I answer him with speeches like yours. [I speak for truth, not for revenge.]

15 [Job's] friends are amazed *and* embarrassed; they answer no more; they have not a thing to say [reports Elihu].

16 And shall I wait because they say nothing, but stand still *and* answer no more?

17 I also will answer my [God-assigned] part, I also will declare my opinion *and* my knowledge.

18 For I am full of words, the spirit within me constrains me.

19 My breast is as wine that has no vent; like new wineskins, it is ready to burst.

20 I must speak, that I may get relief *and* be refreshed; I will open my lips and answer.

21 I will not [I warn you] be influenced by respect for any man's person *and* show partiality, neither will I flatter any man.

22 For I know not how to flatter, [wasting my time in mere formalities, for then] my Maker would soon take me away.

CHAPTER 33

BE that as it may, Job, I beg of you to hear what I have to say and give heed to all my words.

2 Behold, here I am with open mouth, here is my tongue talking.

3 My words shall express the uprightness of my heart, and my lips shall speak what they know with utter sincerity.

4 [It is] the Spirit of God that made me [which has stirred me up], and the breath of the Almighty that gives me life [which inspires me].

5 Answer me now if you can; set

your words in order before me; take your stand.

6 Behold, I am toward God *and* before Him even as you are; I also am formed out of the clay [though I speak with abnormal wisdom because of a divine illumination].

7 See, my terror, [for I am only a fellow-mortal, not God] I shall not make you afraid, neither shall my pressure be heavy upon you.

8 Surely you have spoken in my hearing, and I have heard the voice of your words, saying,

9 I am clean, without transgression; I am innocent, neither is there iniquity in me;

10 But lo, God finds occasions against me *and* causes of alienation *and* indifference; He counts me for His enemy;

11 He puts my feet in the stocks; He [untrusting] watches all my paths [you say].

12 I reply to you, Behold, in this you are not just; God is superior to man.

13 Why do you contend against Him? For He does not give account of any of His actions. [Sufficient for us it should be to know that it is He Who does them.]

14 For God [does reveal His will; He] speaks not only once, but more than once, even though men do not regard it [including you, Job].

15 [One may hear God's voice] in a dream, in a vision of the night, when deep sleep falls on men, while slumbering upon the bed;

16 Then He opens the ears of men, and seals their instruction [terrifying them with warnings]

17 That He may withdraw man from his purpose, and cut off pride from him [disgusting him with his own disappointing self-sufficiency].

18 He holds him back from the pit [of destruction], and his life from perishing by the sword [of God's destructive judgments].

19 [God's voice may be heard by man when] he is chastened with pain upon his bed, and with continual strife in his bones, *or* while all his bones are firmly *set*;

20 So that his desire makes him loathe food, and even dainty dishes [nauseate him].

21 His flesh is so wasted away that it cannot be seen, and his bones that were not seen stick out.

22 Yes, his soul draws near to corruption, and his life to the inflictors of death — the destroyers.

23 [God's voice may be heard] if there is for the hearer a messenger *or* an angel, an interpreter, one among a thousand to show to man what is right for him [how to be upright and in right standing with God];

24 Then [God] is gracious to him, and says, Deliver him from going down into the pit [of destruction]; I have found a ransom [a price of redemption, an atonement]!

25 [Then the man's] flesh shall be restored; it becomes fresher *and* more tender than a child's; he returns to the days of his youth.

26 He replies to God, and He is favorable to him, so that he sees His face with joy; for [God] restores to him his righteousness [his uprightness and right standing with God — with its joys].

27 He looks upon other men *or* sings out to them, I have sinned and perverted that which was right, and it did not profit me, *or* He did not requite me [according to my iniquity]!

28 [God] has redeemed my life from going down to the pit [of destruction], and my life shall see the light!

29 [Elihu comments] Lo, God does all these things twice, yes, three times with a man;

30 To bring back his life from the pit [of destruction], that he may be enlightened with the light of the living.

31 Give heed, O Job, listen to me; hold your peace, and I will speak.

32 If you have anything to say, answer me; speak, for I desire to justify you.

33 If [you do] not [have anything to say], listen to me; hold your peace, and I will teach you wisdom.

CHAPTER 34

ELIHU answered [continued his discourse] and said,

2 Hear my words, you wise men, and give ear to me, you who have [so much] knowledge.

3 For the ear tries words as the palate tastes food.

4 Let us choose for ourselves that which is right; let us know among ourselves what is good.

5 For Job has said, I am [innocent and uncompromisingly] righteous, and God has taken away my right; [Job 33:9.]

6 Would I lie against my right? Yet, notwithstanding my right, I am counted a liar. My wound is incurable, though I am without transgression.

7 What man is like Job, who drinks up scoffing *and* scorning like water?

8 Who goes in company with the workers of iniquity and walks with wicked men?

9 For he has said, It profits a man nothing that he should delight himself with God *and* consent to Him.

10 Therefore hear me, you men of understanding; far be it from God that He should do wickedness, and from the Almighty that He should commit iniquity.

11 For according to the deeds of a man God will [exactly] proportion his pay, and cause every man to find [re-compense] according to his ways.

12 Truly God will not do wickedly, neither will the Almighty pervert justice.

13 Who put [God] in charge over the earth? Or who laid on Him the whole world?

14 If [God] should set His heart upon him [man], *and* withdraw His [life-

giving] spirit and His breath [from man] to Himself,

15 All flesh would perish together, and man turn again to dust. [Ps. 104:29; Eccl. 12:7.]

16 If now you have understanding, hear this; listen to my words.

17 Is it possible that an enemy of right should govern? And will you condemn Him Who is just *and* mighty?

18 [God] Who says to a king, You are worthless *and* vile, *or* to princes *and* nobles, You are ungodly *and* evil?'

19 [God] is not partial to princes, nor does He regard the rich more than the poor, for they all are the work of His hands.

20 In a moment they die; even at midnight the people are shaken and pass away, and the mighty are taken away by no [human] hand.

21 For [God's] eyes are upon the ways of a man, and He sees all his steps. [Ps. 34:15; Prov. 5:21; Jer. 16:17.]

22 There is no darkness nor thick gloom where the evildoers may hide themselves.

23 [God] sets before man no appointed time that he should appear before [Him] in judgment.

24 He breaks in pieces mighty men without inquiry [before a jury], *and* in ways past finding out, and sets others in their stead. [Dan. 2:21.]

25 Therefore He takes knowledge of their works, and He overturns them in the night, so that they are crushed *and* destroyed.

26 God strikes them down as wicked men in the open sight of beholders,

27 Because they turned aside from Him, and would not consider *or* show regard for any of His ways, [I Sam. 15:11.]

28 So that they caused the cry of the poor to come to Him, and He heard the cry of the afflicted. [James 5:4; Exod. 22:23.]

29 When He gives quietness [peace and security from oppression], who

then can condemn? When He hides His face [withdrawing His favor and help], who then can behold Him [and make Him gracious], whether it be a nation or a man singly?—

30 That the godless man may not reign, that there be no one to ensnare the people.

31 For has any one said to God, I have borne my chastisement, I will not offend any more;

32 Teach me what I do not see [in regard to how I have sinned]; if I have done iniquity, I will do it no more?

33 Should [God's] recompense [for your sins] be as you will it, that you refuse to accept it? For you must do the choosing and not I. Therefore say what is your truthful conclusion.

34 Men of understanding will tell me, indeed, every wise man who hears me [will agree],

35 That Job speaks without knowledge, and his words are without wisdom *and* insight.

36 [Would that Job's afflictions be continued and] he be tried to the end, because of his answering like wicked men!

37 For he adds rebellion [in his unsubmitive, defiant attitude toward God] to his unacknowledged sin; he claps his hands [in open mockery and contempt of God] among us, and he multiplies his words of accusation against God.

CHAPTER 35

ELIHU spoke further [to Job] and said,

2 Do you think this to be your right, or are you saying, My righteousness is more than God's,

3 That you ask, What advantage have you? *And*, What am I profited more than if I had sinned?

4 I will answer you, and your companions with you.

5 Look to the heavens, and see; and behold the skies which are higher than you.

6 If you have sinned, how does that affect God? And if your transgressions are multiplied, What have you done to Him?

7 If you are righteous, what do you [by that] give God? Or what does He receive from your hand?

8 Your wickedness touches and affects a man such as you are, and your righteousness is for yourself, one of the human race [but it cannot touch God, Who is above such influence].

9 Because of the multitudes of oppressions the people cry out; they cry for help because of the violence of the mighty.

10 But no one says, Where is God my Maker, Who gives songs of rejoicing in the night, [Acts 16:25.]

11 Who teaches us more than the beasts of the earth, and makes us wiser than the birds of the heavens?

12 [The people] cry out because of the pride of evil men, but He does not answer.

13 Surely God will refuse to answer [the cry which is] vanity — vain and empty [instead of abiding trust]; neither will the Almighty regard it.

14 How much less when [missing His righteous judgment on earth] you say that you do not see Him, that your cause is before Him, and you are waiting for Him!

15 But now because God has not [speedily] punished in His anger, and seems to be unaware of the wrong *and* oppression [of which a person is guilty],

16 Job uselessly opens his mouth, and multiplies words without knowledge [drawing the worthless conclusion that the righteous have no advantage more than the wicked].

CHAPTER 36

ELIHU proceeded, and said,

2 Bear with me *and* wait a little longer, and I will show you; for I have something still to say on God's behalf.

3 I will bring my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words shall not be false; He Who is perfect in knowledge is with you.

5 Behold! God is mighty, and yet despises no one, nor regards anything as trivial; He is mighty in power of understanding *and* heart.

6 He does not prolong the life of the wicked, but gives the needy *and* afflicted their right.

7 He withdraws not His eyes from the righteous [the upright in right standing with God]; but He sets them forever with kings upon the throne, and they are exalted.

8 And if they are bound in fetters [of adversity] *and* held by cords of affliction, [Ps. 107:10, 11.]

9 Then He shows to them [the true character of] their deeds and their transgressions, that they have acted arrogantly [with presumption and self-sufficiency].

10 He also opens their ear to instruction *and* discipline, and commands that they return from iniquity.

11 If they obey and serve him, they shall spend their days in prosperity, and their years in pleasantness *and* joy.

12 But if they obey not, they shall perish by the sword [of God's destructive judgments], and they shall die in ignorance of true knowledge.

13 But the godless *and* profane in heart heap up anger [at the divine discipline]; they do not cry to Him when He binds them [with cords of affliction]. [Rom. 2:5.]

14 They die in youth, and their life perishes among the unclean — those who are Sodomites.

15 He delivers the afflicted by their affliction, and opens their ears [to His voice] by adversity.

16 Indeed, God would have allured you out of the mouth of distress into a broad place where there is no situa-

tion of perplexity *or* privation, and that which would be set on your table would be full of fatness.

17 But if you [Job] are filled with the judgment of the wicked, judgment and justice will keep hold on you.

18 For let not wrath entice you into scorning chastisements; and let not the greatness of the ransom [the suffering, if rightly endured] turn you aside.

19 Will your cry be sufficient to keep you from distress, or will all the force of your strength do it?

20 Desire not the night, when peoples are cut off in their place;

21 Take heed, turn not to iniquity, for this [the iniquity of complaining against God] you have chosen rather than [submission in] affliction.

22 Behold, God exalts *and* does loftily in His power; who is a ruler *or* a teacher like Him?

23 Who has appointed God His way? Or who can say, You have done unrighteousness?

24 Remember that [by submission] you magnify God's work, of which men have sung.

25 All men have looked upon God's work; man may behold it afar off.

26 Behold! God is great, and we know Him not; the number of His years is unsearchable. [I Cor. 13:12.]

27 For He draws up the drops of water, which distil in rain from His vapor,

28 Which the skies pour down *and* drop abundantly upon [the multitudes of] mankind.

29 Not only that, but can any one understand the spreadings of the clouds *or* the thunderings of His pavilion? [Ps. 18:11; Isa. 40:22.]

30 Behold, He spreads His lightning against the dark clouds, and covers the roots of the sea.

31 For by [His clouds] God executes judgment upon the peoples; He gives food in abundance.

32 He covers His hands with the

lightning, and commands it to strike the mark.

33 His thunderings speak [awesome-ly] concerning Him; the cattle are told of His coming storm.

CHAPTER 37

INDEED, [at His thunderings] my heart also trembles, and leaps out of its place.

2 Hear, oh, hear the roar of His voice and the sound of rumbling that goes out of His mouth!

3 Under the whole heaven He lets it loose, and His lightning to the ends of the earth.

4 After it His voice roars; He thunders with the voice of His majesty, and He restrains not [His lightnings against His adversaries] when His voice is heard.

5 God thunders marvelously with His voice; He does great things which we cannot comprehend.

6 For He says to the snow, Fall on the earth; likewise He speaks to the showers and to the downpour of His mighty rains.

7 God seals up [stops, brings to a standstill by severe weather] the hand of every man; [and now under His seal their hands are forced to inactivity], that all men whom He has made may know His doings [His sovereign power and their subjection to it].

8 Then the beasts go into dens, and remain in their lairs.

9 Out of its chamber comes the whirlwind, and cold from the scattering winds.

10 By the breath of God ice is given, and the breadth of the waters is frozen over. [Ps. 147:17, 18.]

11 He loads the thick cloud with moisture; He scatters the cloud of His lightning.

12 And it is turned round about by His guidance, that they may do whatever He commands them upon the face of the habitable earth.

13 Whether it be for correction, or for His earth *generally*, or for His mercy *and* lovingkindness, He causes it to come. [Exod. 9:18, 23; I Sam. 12:18, 19.]

14 Hear this, O Job; stand still and consider the wondrous works of God.

15 Do you know how God lays His command upon them, and causes the lightning of His [storm] cloud to shine?

16 Do you know how the clouds are balanced [and poised in the heavens], the wonderful works of Him Who is perfect in knowledge?

17 Or why your garments are hot when He quiets the earth [in sultry summer] with the [oppressive] south wind?

18 Can you along with Him spread out the sky, which is strong as a molten mirror?

19 Tell us [Job] with what words of man we may address such a Being; we cannot state our case because we are in the dark [in the presence of the unsearchable God].

20 So shall it be told Him that I wish to speak? If a man speaks, shall he be swallowed up?

21 And now men cannot look upon the light when it is bright in the skies, when the wind has passed and cleared them.

22 Golden brightness *and* splendor come out of the north; [if men can scarcely look upon it, how much less upon the] terrible splendor *and* majesty God has upon Him!

23 Touching the Almighty, we cannot find Him out; He is excellent in power, and to justice and plenteous righteousness He does no violence [He will disregard no right]. [I Tim. 6:16.]

24 Men therefore [reverently] fear Him; He regards *and* respects not any who are wise in heart [in their own understanding and conceit]. [Matt. 10:28.]

CHAPTER 38

THEN the Lord answered Job out of the whirlwind, and said,

2 Who is this that darkens counsel by words without knowledge? [Job 35:16.]

3 Gird up now your loins like a man, and I will demand of you, and you declare to Me.

4 Where were you when I laid the foundation of the earth? Declare, if you have *and* know understanding.

5 Who determined the measures of the earth, if you know? Or who stretched the measuring line upon it?

6 Upon what were the foundations of it fastened, or who laid its cornerstone,

7 When the morning stars sang together, and all the sons of God shouted for joy?

8 Or who shut up the sea with doors, when it broke forth *and* issued out of the womb?

9 When I made clouds the garment of it, and thick darkness a swaddling band for it,

10 And marked for it My appointed boundary, and set bars and doors, [Jer. 5:22.]

11 And said, Thus far shall you come and no farther, and here shall your proud waves be stayed? [Ps. 89:9; 93:4.]

12 Have you commanded the morning since your days began, *and* caused the dawn to know its place,

13 So that [light] may get hold of the corners of the earth and shake the wickedness [of night] out of it?

14 It is changed as clay into which a seal is pressed, and things stand out like a many-colored garment.

15 From the wicked their light is withheld, and their uplifted arm is broken.

16 Have you explored the springs of the sea? Or have you walked in the recesses of the deep?

17 Have the gates of death been revealed to you? Or have you seen the doors of deep darkness?

18 Have you comprehended the breadth of the earth? Tell it, if you know it all.

19 Where is the **way* where light dwells? And as for darkness, where is its abode,

20 That you may conduct it to its home, and may know the paths to its house?

21 You must know, since you were born then? Or because you are so extremely old!

22 Have you entered the treasuries of the snow, or have you seen the treasuries of the hail,

23 Which I have reserved for the time of trouble, for the day of battle and war? [Exod. 9:18; Josh. 10:11; Isa. 30:30; Rev. 16:21.]

24 By what is the light distributed, *or* the east wind spread over the earth?

25 Who has prepared a channel for the torrents of rain, or a path for the thunderbolt,

26 To cause it to rain on the uninhabited land, *and* on the desert where no man lives,

27 To satisfy the waste *and* desolate ground, and to cause the tender grass to spring forth?

28 Has the rain a father? Or who has begotten the drops of dew?

29 Out of whose womb came the ice? And the hoary frost of heaven, who has given it birth?

30 The waters are congealed like stone, and the face of the deep is frozen.

31 Can you bind the chains of [the cluster of stars called] Pleiades, or loose the cords of [the constellation] Orion?

32 Can you lead forth the signs of the Zodiac in their season? Or can you guide [the stars of] the Bear with her young?

^{a)} How, except by divine inspiration, could Job have known that light does not dwell in a *place*, but a *way*? For light, as modern man has discovered, involves motion, wave motion, and traveling 186,000 miles a second it can only dwell in a *way*.

33 Do you know the ordinances of the heavens? Can you establish their rule upon the earth?

34 Can you lift up your voice to the clouds, so that an abundance of waters may cover you?

35 Can you send lightnings, that they may go, and say to you, Here we are?

36 Who has put wisdom in the inward parts [or in the dark clouds]? Or who has given understanding to the mind [or to the meteor]?

37 Who can number the clouds by wisdom? Or who can pour out the [water] bottles of the heavens,

38 When [heat has caused] the dust to run into a mass and the clods to cleave fast together?

39 Can you [Job] hunt the prey for the lion? Or satisfy the appetite of the young lions,

40 When they couch in their dens, or lie in wait in their hiding place?

41 Who provides for the raven its prey, when its young ones cry to God and wander about for lack of food?

CHAPTER 39

DO you know the time when the wild goats of the rock bring forth [their young]? Or observe when the hinds are giving birth? [Do you attend to all this, Job?]

2 Can you number the months that they carry their offspring? Or do you know the time when they are delivered,

3 When they bow themselves, bring forth their young ones and cast out their pains?

4 Their young ones become strong, they grow up in the open field; they go forth, and return not to them.

5 Who has sent out the wild donkey, giving him his freedom? Or who has loosed the bands of the swift donkey [by which his tame brother is bound — he, the shy, the swift-footed and the untamable],

6 Whose home I have made the wil-

derness, and the salt land his dwelling place?

7 He scorns the tumult of the city, and hears not the shoutings of the taskmaster.

8 The range of the mountains is his pasture, and he searches after every green thing.

9 Will the wild ox be willing to serve you, or remain beside your manger?

10 Can you bind the wild ox with harness to the plow in the furrow? Or will he harrow the furrows for you?

11 Will you trust him, because his strength is great, or to him will you leave your labor?

12 Will you depend upon him to bring home your seed and gather the grain of your threshing floor? [Who, Job, was the author of this strange variance in disposition of animals so alike in appearance? Was it you?]

13 The wings of the ostrich wave proudly, but are they the pinions and plumage of love?

14 The ostrich leaves her eggs on the ground and warms them in the dust,

15 Forgetting that a foot may crush them, or that the wild beast may trample them.

16 She is hardened against her young ones, as though they were not hers; her labor is in vain because she has no sense of danger [for her unborn brood].

17 For God has deprived her of wisdom, neither has He imparted to her understanding.

18 Yet when she lifts up herself in flight, [so swift is she that] she can laugh to scorn the horse and his rider.

19 Have you given the horse his might? Have you clothed his neck with quivering, and a shaking mane?

20 Was it you, [Job,] who made him to leap like a locust? The majesty of his [snorting] nostrils is terrible.

21 He paws in the valley, and exults

in his strength; he goes out to meet the weapons [of armed men].

22 He mocks at fear, and is not dismayed *or* terrified; neither does he turn back [in battle] from the sword.

23 The quiver rattles upon him, as do the glittering spear and the lance [of his rider].

24 [He seems in running to] devour the ground with fierceness and rage; neither can he stand still at the sound of the [war] trumpet.

25 As often as the trumpet sounds he says, Ha, ha! And he smells the battle from afar, the thunder of the captains, and the shouting.

26 Is it by your wisdom [Job] that the hawk soars *and* stretches her wings toward the south [as winter approaches]?

27 Does the eagle mount up at your command, and make his nest on a high [inaccessible place]?

28 On the cliff he dwells and remains securely, upon the point of the rock and the stronghold.

29 From there he spies out the prey, and his eyes see it afar off.

30 His young ones suck up blood, and where the slain are, there is he.

CHAPTER 40

MOREOVER the Lord said to Job,
2 Shall he who would find fault with the Almighty contend with Him? He who disputes with God, let him answer it.

3 Then Job replied to the Lord,

4 Behold, I am of small account *and* vile! What shall I answer You? I lay my hand upon my mouth. [Ezra 9:6; Ps. 51:4.]

5 I have spoken once, but I will not reply again; indeed, twice [have I answered], but I will proceed no further.

6 Then the Lord answered Job out of the whirlwind, saying,

7 Gird up your loins now like a man; I will demand of you, and you answer Me.

8 Will you also annul — set aside

and render void — My judgment? Will you condemn Me [your God] that you may [appear] righteous *and* justified?

9 Have you an arm like God? Or can you thunder with a voice like His?

10 [Since you question the manner of the Almighty's rule] deck yourself now with the excellency *and* dignity [of the supreme Ruler, and yourself undertake the government of the world, if you are so wise], *and* array yourself with honor and majesty;

11 Pour forth the overflowings of your anger, and look on every one who is proud, and abase him;

12 Look on every one who is proud, *and* bring him low, and tread down the wicked where they stand [if you are so able, Job].

13 [Bury and] hide them all in the dust together, *and* shut them up [in the prison house of death].

14 [If you can do all this, Job, proving yourself of divine might] then will I, [God,] praise you also [and acknowledge that] your own right hand can save you.

15 Behold now behemoth (the hippopotamus), which I created as I did you; he eats grass as an ox.

16 See now, his strength is in his loins, and his power is in the sinews of his belly.

17 He moves his tail like a cedar tree; the tendons of his thighs are twisted together [like a rope].

18 His bones are as tubes of bronze; his limbs [or ribs] are like bars of iron.

19 [The hippopotamus] is the first [in magnitude and power] of the works of God [in animal life]; *only* He Who made him provides him with his [sword-like tusks, or God Who made him, alone can bring near His sword to master him].

20 Surely the mountains bring him forth food, where all the wild animals play.

21 He lies under the lotus trees, in

the covert of the reeds and in the marsh.

22 The lotus trees cover him with their shade; the willows of the brook compass him about.

23 Behold, if a river is violent *and* overflows, he does not tremble; he is confident though a Jordan [River] swells and rushes against his mouth.

24 Can any take him when he is on the watch, or pierce through his nose with a snare?

CHAPTER 41

CAN you draw out leviathan [the crocodile] with a fishhook? Or press down his tongue with a cord?

2 Can you put a rope into his nose? Or pierce his jaw through with a hook or a spike?

3 Will he make many supplications to you [begging to be spared]? Will he speak soft words to you [to coax you to treat him kindly]?

4 Will he make a covenant with you to take him for your servant forever?

5 Will you play with [the crocodile] as with a bird? Or will you put him on leash for your maidens?

6 Will traders bargain over him? Will they divide him up among the merchants?

7 Can you fill his skin with harpoons? Or his head with fishing spears?

8 Lay your hand upon him! Remember your battle with him; you will not do [such an ill-advised thing] again!

9 Behold, the hope of [his assailant] is disappointed; one is cast down even at the sight of him!

10 No one is so fierce [and fool-hardy] that he dares to stir up [the crocodile]; who then is he who can stand before Me [the beast's Creator, or dares to contend with Me]?

11 Who has first given to Me, that I should repay him? Whatever is under the whole heavens is Mine. [Therefore, who can have a claim

against God, God who made the unmastered crocodile?] [Rom. 11:35.]

12 I will not keep silence concerning his limbs, nor his mighty strength, nor his goodly frame.

13 Who can strip off [the crocodile's] outer garment? [Who can penetrate his double coat of mail?] Who shall come within his jaws?

14 Who can open the doors of his [lipless] mouth? His [extended jaws and bare] teeth are terrible round about.

15 His scales are [the crocodile's] pride, [for his back is made of rows of shields] shut up together *as with* a close seal.

16 One is so near to another that no air can come between them.

17 They are joined one to another, they stick together so that they cannot be separated.

18 His sneezings flash forth light, and his eyes are like the [reddish] eyelids of the dawn.

19 Out of his mouth go burning torches, *and* sparks of fire leap out.

20 Out of his nostrils goes forth smoke, as out of a seething pot with a fire of rushes.

21 His breath kindles coals, and a flame goes forth from his mouth.

22 In [the crocodile's] neck abides strength, and terror dances before him.

23 The folds of his flesh cleave together, they are firm upon him, they cannot shake [when he moves].

24 His heart is as firm as a stone; indeed, as solid as a nether millstone.

25 When [the crocodile] raises himself up, the mighty are afraid; because of terror *and* the crashing they are beside themselves.

26 Even if one strikes at him with the sword, it cannot get any hold, nor the spear, the dart, nor the javelin.

27 He counts iron as straw, *and* bronze as rotten wood.

28 The arrow cannot make [the crocodile] flee; slingstones are treated by him as stubble.

29 Clubs [also] are counted as stubble; he laughs at the rushing *and* the rattle of the javelin.

30 His underparts are like sharp pieces of broken pottery; he spreads [grooves like] a threshing sledge upon the mire.

31 He makes the deep boil like a pot; he makes the sea like a [foaming] pot of ointment.

32 [His swift darting] makes a shining track behind him; one would think the deep to be hoary [with foam].

33 Upon earth there is not [the crocodile's] like, a creature made without fear *and* he behaves fearlessly.

34 He looks all mighty [beasts of prey] in the face [without terror]; he is monarch of all the sons of pride.

[And now, Job, ^hwho are you, who dares not arouse the unmastered crocodile, yet who dares resist Me, the beast's Creator; to My face? Everything under the heavens is Mine; therefore who can have a claim against God?]

CHAPTER 42

THEN Job said to the Lord,

2 I know that You can do all things and that no thought *or* purpose of Yours can be restrained *or* thwarted.

3 [You said to me] Who is this that darkens *and* obscures counsel [by words] without knowledge? Therefore [I now see] I have [rashly] uttered what I did not understand, things too wonderful for me, which I did not know.

4 [I had virtually said to You what You have said to me:] Hear, I beseech You, and I will speak; I will demand of You, and You declare to me.

5 I had heard of You [only] by the hearing of the ear; but now my [spirited] eye sees You.

6 Therefore I loathe [my words] *and* abhor myself, and repent in dust and ashes.

7 After the Lord had spoken the previous words to Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against you and against your two friends; for you have not spoken of Me the thing that is right, as My servant Job has.

8 Now therefore take seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you, for I will accept [his prayer] that I deal not with you after your folly, in that you have not spoken of Me the thing which is right, like My servant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the Lord commanded them; and the Lord accepted [Job's prayer].

10 And the Lord turned the captivity of Job *and* restored his fortunes, when he prayed for his friends; also the Lord gave Job twice as much as he had before. [Deut. 30:1-3; Ps. 126:1, 2.]

11 Then there came to him all his brothers and sisters, and all who had known him before, and they ate bread with him in his house: and they sympathized with him and comforted him over all the [distressing] calamities that the Lord had brought upon him. Every man also gave him a piece of money and every one an earring of gold.

12 And the Lord blessed the latter days of Job more than his beginning: for he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand female donkeys. [Cf. Job 1:3.]

13 He had also seven sons and three daughters.

14 And he called the name of the first Jemimah and the name of the second, Keziah, and the name of the third, Keren-happuch.

15 And in all the land there were no

^h) Repeating the thought of verses ten and eleven, which are the key and climax to God's argument with Job

women so fair as the daughters of Job; and their father gave them inheritance among their brothers.

16 After this Job lived a hundred

and forty years, and saw his sons, and his sons' sons, even four generations.

17 So Job died, an old man and full of days. [James 5:11.]

THE PSALMS

BOOK I

*PSALM 1

BLESSED — happy, fortunate, prosperous and enviable — is the man who walks *and* lives not in the counsel of the ungodly [following their advice, their plans and purposes], nor stands [submissive and inactive] in the path where sinners walk, nor sits down [to relax and rest] where the scornful [and the mockers] gather.

2 But his delight *and* desire are in the law of the Lord, and on His law — the precepts, the instructions, the teachings of God — he habitually meditates (ponders and studies) by day and by night. [II Tim. 3:16; Gal. 3:1-29; Rom 13:8-10.]

3 And he shall be like a tree firmly planted [and tended] by the streams of water, ready to bring forth his fruit in its season; his leaf also shall not fade *or* wither, and everything he does shall prosper [and come to maturity]. [Jer. 17:7, 8.]

4 Not so the wicked [those disobedient and living without God are not so]. But they are like the chaff [worthless, dead, without substance] which the wind drives away.

5 Therefore the wicked, those disobedient [and living without God], shall not stand [justified] in the judgment; nor ^bsinners in the congregation of the

righteous [those who are upright and in right standing with God].

6 For the Lord knows *and* is fully acquainted with the way of the righteous; but the way of the ungodly [those living outside God's will] shall perish (end in ruin and come to nought).

PSALM 2

WHY do the nations assemble with commotion [uproar and confusion of voices], and why do the people imagine (meditate upon and devise) an empty scheme?

2 The kings of the earth take their places; the rulers take counsel together against the Lord and His Anointed One — the Messiah, the Christ. *They say*, [Acts 4:25-27.]

3 Let us break Their bands [of restraint] asunder, and cast Their cords [of control] from us.

4 He Who sits in the heavens laughs; the Lord has them in derision [and in supreme contempt He mocks them].

5 He speaks to them in His deep anger, and troubles (terrifies and confounds) them in His displeasure *and* fury, *saying*,

6 Yet have I anointed [installed and placed] My King [firmly] on My holy hill of Zion.

7 I will declare the decree of the Lord:

a) This has been called *The Preface Psalm*, because in some respects it may be considered "the text upon which the whole of the Psalms make up a divine sermon." It opens with a benediction, "Blessed," as does our Lord's Sermon on the Mount (Matt. 5:3).

b) Charles Haddon Spurgeon said, "Sinners cannot live in Heaven. They would be out of their element. Sooner could a fish live upon a tree than the wicked in Paradise." The only way they will ever be able to endure Heaven is to be born again and become new creatures, with pure hearts able fully to enjoy the presence of God, His holy angels and the redeemed.

c) See footnote on Ps. 45:1.

PSALMS 2, 3, 4, 5

He said to Me, You are My Son; this day [I declare] I have begotten You. [Heb. 1:5; 3:5, 6; II Pet. 1:17, 18.]

8 Ask of Me, and I will give You the nations as Your inheritance, and the uttermost parts of the earth for Your possession.

9 You shall break them with a rod of iron; You shall dash them in pieces like potter's ware. [Rev. 12:5; 19:15.]

10 Now therefore, O you kings, act wisely; be instructed *and* warned, O you rulers of the earth.

11 Serve the Lord with reverent awe *and* worshipful fear; rejoice *and* be in high spirits, with trembling [lest you displease Him].

12 Kiss the Son [pay homage to Him in purity] lest He be angry, and you perish in the way, for soon shall His wrath be kindled. O blessed — happy, fortunate and to be envied — are all those who seek refuge *and* put their trust in Him!

PSALM 3

A Psalm of David, when he fled from Absalom his son.

LORD, how they are increased who trouble me! Many are they who rise up against me.

2 Many are saying of me, There is no help for him in God. Selah [pause, and calmly think of that]!

3 But You, O Lord, are a shield for me, my glory, and the lifter up of my head.

4 With my voice I cry to the Lord, and He hears and answers me out of His holy hill. Selah [pause, and calmly think of that]!

5 I lay down and slept; I wakened again, for the Lord sustains me.

6 I will not be afraid of ten thousands of people, who have set themselves against me round about.

7 Arise, O Lord; save me, O my God; for You have struck all my enemies on the cheek; You have broken the teeth of the ungodly.

8 Salvation belongs to the Lord;

Your blessing be upon Your people. Selah [pause, and calmly think of that]!

PSALM 4

To the Chief Musician; on stringed instruments.
A Psalm of David.

ANSWER me when I call, O God of my righteousness [uprightness, justice and right standing with You]! You have freed me when I was hemmed in *and* enlarged me when I was in distress; have mercy upon me and hear my prayer.

2 O you sons of men, how long will you turn my honor *and* glory into shame? How long will you love vanity *and* futility, *and* seek after lies? Selah [pause, and calmly think of that]!

3 But know that the Lord has set apart for Himself [and given distinction to] him who is godly [the man of loving-kindness]. The Lord listens *and* heeds when I call to Him.

4 Be angry [or stand in awe] and sin not; commune with your own heart upon your bed, and be silent [sorry for the things you say in your heart]. Selah [pause, and calmly think of that]! [Eph. 4:26.]

5 Offer just *and* right sacrifices; trust [lean on and be confident] in the Lord.

6 Many say, O that we might see some good! Lift up the light of your countenance upon us, O Lord.

7 You have put more joy *and* rejoicing in my heart than [they know] when their wheat and new wine have yielded abundantly.

8 In peace I will both lie down and sleep, for You, Lord, alone make me dwell in safety *and* confident trust.

PSALM 5

To the Chief Musician; on wind instruments.
A Psalm of David.

LISTEN to my words, O Lord; give heed to my sighing *and* groaning.

2 Hear the sound of my cry, my King and my God, for to You do I pray.

3 In the morning you hear my voice, O Lord; in the morning I prepare [a

prayer, a sacrifice] for You, and watch *and* wait [for You to speak to my heart].

4 For You are not a God Who has pleasure in wickedness, neither will the evil [man] so much as dwell [temporarily] with You.

5 Boasters can have no standing in Your sight; You abhor all evildoers.

6 You will destroy those who speak lies; the Lord abhors [and rejects] the bloodthirsty and deceitful man.

7 But as for me, I will enter Your house through the abundance of Your steadfast love *and* mercy; I will worship toward *and* at your holy temple in reverent fear *and* awe of You.

8 Lead me, O Lord, in Your righteousness because of my enemies; make Your way level (straight and right) before my face.

9 For there is nothing trustworthy *or* steadfast *or* truthful in their talk; their heart is destruction [for a destructive chasm, a yawning gulf]; their throat is an open sepulcher; they make smooth *and* flatter with their tongue. [Rom. 3:13.]

10 Hold them guilty, O God; let them fall by their own designs *and* counsels; cast them out because of the multitude of their transgressions, for they have rebelled against You.

11 But let all those who take refuge *and* put their trust in You rejoice; let them ever sing *and* shout for joy, because You make a covering over them *and* defend them; let those also who love Your name be joyful in You *and* be in high spirits.

12 For You, Lord, will bless the [uncompromisingly] righteous [him who is upright and in right standing with You]; as with a shield You will surround him with good will (pleasure and favor).

PSALM 6

To the Chief Musician; on stringed instruments, set [possibly] an octave below. A Psalm of David.

O LORD, rebuke me not in Your anger, nor discipline *and* chasten me in Your hot displeasure.

2 Have mercy on me *and* be gracious to me, O Lord, for I am weak (faint and withered away). O Lord, heal me, for my bones are troubled.

3 My [inner] self [as well as my body] is also exceedingly disturbed *and* troubled. But You, O Lord, how long [until You return and speak peace to me]?

4 Return [to my relief], O Lord, deliver my life; save me for the sake of Your steadfast love *and* mercies.

5 For in death there is no remembrance of You; in Sheol [the state of the dead] who will give You thanks?

6 I am weary with my groaning; all night I soak my pillow with tears; I drench my couch with my weeping.

7 My eye grows dim because of grief; it grows old because of all my enemies.

8 Depart from me, all you workers of iniquity, for the Lord has heard the voice of my weeping. [Matt. 7:23; Luke 13:27.]

9 The Lord has heard my supplication; the Lord receives my prayer.

10 Let all my enemies be ashamed and sorely troubled; let them turn back *and* be put to shame suddenly.

PSALM 7

An Ode of David, [probably] in a wild, irregular, enthusiastic strain, which he sang to the Lord, concerning the words of Cush, a Benjamite.

O LORD my God, in You I take refuge *and* put my trust; save me from all those who pursue *and* persecute me, and deliver me;

2 Lest my foe tear my life [from my body] like a lion, dragging *me* away, while there is none to deliver.

3 O Lord my God, if I have done this, if there is wrong in my hands,

4 If I have paid back with evil him who was at peace with me, or without cause have robbed him who was my enemy,

5 Let the enemy pursue my life and take it; yes, let him trample my life to the ground and lay my honor in the dust. Selah [pause, and calmly think of that]!

6 Arise, O Lord, in Your anger, lift

up Yourself against the rage of my enemies; and awake [and stir up] for me the justice *and* vindication [that] You have commanded.

7 Let the assembly of the peoples be gathered about You, and return on high over it.

8 The Lord judges the people; judge me, O Lord, *and* do me justice according to my righteousness [my rightness, justice and right standing with You] and according to the integrity that is in me.

9 O let the wickedness of the wicked come to an end, but establish the [uncompromisingly] righteous [those upright and in harmony with You]; for You, Who try the hearts and emotions *and* thinking powers, are a righteous God. [Rev. 2:23.]

10 My defense *and* shield depend on God, Who saves the upright in heart.

11 God is a righteous judge, yes, a God Who is indignant every day.

12 If a man does not turn *and* repent, [God] will whet His sword; He has strung *and* bent His [huge] bow and made it ready [by treading it with His foot].

13 He has also prepared for him deadly weapons; He makes His arrows fiery shafts.

14 Behold, [the wicked man] conceives iniquity, and is pregnant with mischief, and gives birth to lies.

15 He made a pit, and hollowed it out, and has fallen into the hole which he made [before the trap was completed].

16 His mischief shall fall back in return upon his own head, and his violence come down [with the loose dirt] upon his own scalp.

17 I will give to the Lord the thanks due to His rightness *and* justice, and I will sing praise to the name of the Lord Most High.

PSALM 8

To the Chief Musician; set to a Philistine lute, or [possibly] to a particular Hittite tune. A Psalm of David.

O LORD, our Lord, how excellent (majestic and glorious) is Your

name in all the earth! You have set Your glory on [or above] the heavens.

2 Out of the mouth of babes and unweaned infants You have established strength because of Your foes, that You might silence the enemy and the avenger [Matt. 21:15, 16.]

3 When I view *and* consider You, heavens, the work of Your fingers, the moon and the stars which You have ordained *and* established;

4 What is man, that You are mindful of him, and the son of [earthborn] man that You care for him?

5 Yet You have made him but little lower than God [or heavenly beings] and You have crowned him with glory and honor.

6 You made him to have dominion over the works of Your hands; You have put all things under his feet [I Cor. 15:27; Eph. 1:22, 23; Heb 2:6-8.]

7 All sheep and oxen, yes, and the beasts of the field,

8 The birds of the air, and the fish of the sea, *and* whatever passes along the paths of the seas.

9 O Lord, our Lord, how excellent (majestic and glorious) is Your name in all the earth!

PSALM 9

To the Chief Musician; set for [possibly] soprano voices. A Psalm of David.

I WILL praise You, O Lord, with my whole heart; I will show forth (recount and tell aloud) all Your marvelous works *and* wonderful deeds!

2 I will rejoice in You and be in high spirits; I will sing praise to Your name. O Most High!

3 When my enemies turned back, they stumbled and perished before You.

4 For You have maintained my right and my cause; You sat on the throne judging righteously.

5 You have rebuked the nations, You have destroyed the wicked, You have blotted out their name for ever and ever.

6 The enemy have been cut off *and*

ve vanished in everlasting ruins; You
ve plucked up *and* overthrown their
ties; the very memory of them has
ished *and* vanished.

7 But the Lord shall remain *and* con-
ue forever; He has prepared *and*
tablished His throne for judgment.
[eb. 1:11.]

8 And He will judge the world in
ighteousness — rightness and equity;
e will minister justice to the peoples
uprightness. [Acts 17:31.]

9 The Lord also will be a refuge *and*
high tower for the oppressed, a refuge
d a stronghold in times of trouble
igh cost, destitution and desperation].

10 And they who know Your name
ho have experience and acquaintance
th Your mercy] will lean on *and* con-
tently put their trust in You; for You,
ord, have not forsaken those who seek
quire of and for You) [on the au-
ority of God's Word and the right
their necessity]. [Ps. 42:1.]

11 Sing praises to the Lord, Who
vells in Zion! Declare among the
oples His doings!

12 For He Who avenges the blood
[His people shed unjustly] remembers
em; He does not forget the cry of the
licted (the poor and the humble).

13 Have mercy upon me *and* be
acious *to me*, O Lord; consider how
im afflicted by those who hate me, You
ho lift me up from the gates of death,

14 That I may show forth (recount
d tell aloud) all Your praises! In the
tes of the daughter of Zion I will
oice in Your salvation *and* Your
ving help.

15 The nations have sunk down in
e pit that they made; in the net which
cy hid is their own foot caught.

16 The Lord has made Himself
own; He executes judgment; the
cked is snared in the work of his own
nds. Higgsaion [meditation]. Selah
ause, and calmly think of that!

17 The wicked shall be turned back
eadlong, into premature death] into

Sheol [the place of the departed spirits
of the wicked]; even all the nations that
forget *or* are forgetful of God.

18 For the needy shall not always be
forgotten, and the expectation *and* hope
of the meek *and* the poor shall not
perish for ever.

19 Arise, O Lord! Let not man pre-
vail; let the nations be judged before
You.

20 Put them in fear [make them
realize their frail nature], O Lord, that
the nations may know themselves to be
but men. Selah [pause, and calmly think
of that]!

PSALM 10

WHY do You stand afar off, O
Lord? Why do You hide Your-
self, [veiling Your eyes] in times of
trouble (distress and desperation)?

2 The wicked in pride *and* arrogance
hotly pursue *and* persecute the poor; let
them be taken in the schemes which
they have devised.

3 For the wicked *man* boasts (sings
the praises) of his own heart's desire,
and the one greedy for gain curses *and*
spurns, yes, renounces *and* despises the
Lord.

4 The wicked in the pride of his
countenance will not seek, inquire for
and yearn for God; all his thoughts are
that there is no God [so He never
punishes].

5 His ways are grievous [or persist]
at all times; Your judgments [Lord] are
far above *and* on high out of his sight
[so he never thinks about them]; as for
all his foes, he sniffs *and* sneers at them.

6 He thinks in his heart, I shall not
be moved; for throughout all genera-
tions I shall not come to want *or* be
in adversity.

7 His mouth is full of cursing, deceit,
oppression (fraud); under his tongue are
trouble and sin (mischief and iniquity).

8 He sits in ambush in the villages;
in hiding places he slays the innocent;
he watches stealthily for the poor (the
helpless and unfortunate).

9 He lurks in secret places like a lion in his thicket; he lies in wait that he may seize the poor (the helpless and the unfortunate); he seizes the poor when he draws him into his net.

10 [The prey] is crushed, sinks down, and the helpless falls by his mighty [claws].

11 [The foe] thinks in his heart, God has quite forgotten; He has hidden His face; He will never see [my deed].

12 Arise, O Lord! O God, lift up Your hand; forget not the humble [patient and crushed].

13 Why does the wicked condemn (spurn and renounce) God? Why has he thought in his heart, You will not call to account?

14 You have seen it; yes, You note trouble and grief (vexation), to requite with Your hand. The unfortunate commits himself to You; You are helper of the fatherless.

15 Break the arm of the wicked; and as for the evil man, search out his wickedness until You find no more.

16 The Lord is King for ever and ever; the nations are perished out of His land.

17 O Lord, You have heard the desire *and* the longing of the humble *and* oppressed; You will prepare *and* strengthen *and* direct their heart, You will cause Your ear to hear,

18 To do justice to the fatherless and the oppressed, so that man who is of the earth may not terrify them any more.

PSALM 11

To the Chief Musician *or* Choir Leader.
[A Psalm] of David.

IN the Lord I take refuge [and put my trust]; how can you say to me, Flee like a bird to your mountain?

2 For see, the wicked are bending the bow, they make ready their arrow upon the string, that they [furtively] in darkness may shoot at the upright in heart.

3 If the foundations are destroyed, what can the [unyieldingly] righteous do,

or what has he wrought *or* accomplished?

4 The Lord is in His holy temple, the Lord's throne is in Heaven; His eyes behold, His eyelids test *and* prove the children of men. [Acts 7:49; Rev. 4:2.]

5 The Lord tests *and* proves the [unyieldingly] righteous, but His soul abhors the wicked and him who loves violence. [James 1:12.]

6 Upon the wicked He will rain quick burning coals *or* snares; fire, brimstone and a [dreadful] scorching wind shall be the portion of their cup.

7 For the Lord is [rigidly] righteous; He loves righteous deeds; the upright shall behold His face, *or* He beholds the upright.

PSALM 12

To the Chief Musician; set [possibly] an octave below.
A Psalm of David.

HELP, Lord! For principled *and* godly people are here no more; faithfulness *and* the faithful vanish from among the sons of men.

2 To his neighbor each one speaks words without use *or* worth *or* truth; with flattering lips and double heart [deceitfully] they speak.

3 May the Lord cut off all flattering lips, *and* the tongue that speaks proud boasting,

4 Those who say, With our tongue we prevail, our lips are our own [to command at our will]; who is lord *and* master over us?

5 Now will I arise, says the Lord, because the poor are oppressed, because of groans of the needy; I will set him in safety *and* in the salvation for which he pants.

6 The words *and* promises of the Lord are pure words, like silver refined in an earthen furnace, purified seven times over.

7 You will keep them and preserve them, O Lord; You will guard *and* keep us from this [evil] generation for ever.

8 The wicked walk *or* prowl about on every side, as vileness is exalted (and

baseness is rated high) among the sons of men.

PSALM 13

To the Chief Musician. A Psalm of David.

HOW long will you forget me, O Lord? For ever? How long will you hide Your face from me?

2 How long must I lay up cares within me, and have sorrow in my heart day after day? How long shall my enemy exalt himself over me?

3 Consider and answer me, O Lord my God; lighten the eyes [of my faith to behold Your face in the pitch-like darkness], lest I sleep the sleep of death;

4 Lest my enemy say, I have prevailed over him, *and* those that trouble me rejoice when I am shaken.

5 But I have trusted, leaned on *and* been confident in Your mercy *and* loving-kindness; my heart shall rejoice *and* be in high spirits in Your salvation.

6 I will sing to the Lord, because He has dealt bountifully with me.

PSALM 14

To the Chief Musician. [A Psalm] of David.

THE [empty-headed] fool has said in his heart, There is no God. They are corrupt, they have done abominable deeds, there is none that does good *or* right. [Rom. 3:10.]

2 The Lord looked down from Heaven upon the children of men, to see if there were any who understood, dealt wisely *and* sought after God, inquiring for *and* of Him *and* requiring Him [of vital necessity].

3 They are all gone aside, they are all together become filthy; there is none that does good *or* right, no, not one. [Rom. 3:11, 12.]

4 Have all the workers of iniquity no knowledge? Who eat up my people as

d) "Israel was originally not a mercantile people, and the law aimed at an equal diffusion of wealth, not at enriching some while others were poor. The spirit of the law still is obligatory, not to take advantage of a brother's distress to lend at interest ruinous to him; but the letter of the law is abrogated, and a loan at moderate interest is often of great service to the poor. Hence, it is referred to by our Lord in parables, apparently as a lawful as well as recognized usage. (Matt. 25:27; Luke 19:23)." — Fausset's Bible Encyclopedia and Dictionary.

they eat bread, and do not call on the Lord?

5 There they shall be in great fear (literally, dreading a dread), for God is with the generation of the [uncompromisingly] righteous — those upright and in right standing with Him.

6 You *evildoers* would put to shame *and* confound the plans of the poor *and* patient, but the Lord is his safe refuge.

7 Oh, that the salvation of Israel were come out of Zion! When the Lord shall restore the fortunes of His people, then Jacob shall rejoice, *and* Israel shall be glad. [Rom. 11:25-27.]

PSALM 15

A Psalm of David.

LORD, who shall dwell [temporarily] in Your tabernacle? Who shall dwell [permanently] in Your holy hill?

2 He who walks *and* lives uprightly *and* blamelessly, who works rightness *and* justice, and speaks *and* thinks the truth in his heart.

3 He who does not slander with his tongue, nor does evil to his friend, nor takes up a reproach against his neighbor.

4 In whose eyes a vile person is despised, but he honors those who fear the Lord — who revere and worship Him; who swears to his own hurt and does not change;

5 *He who* does not put out his money for "interest [to one of his own people], and who will not take a bribe against the innocent. He who does these things shall never be moved. [Exod. 22:25, 26.]

PSALM 16

A Poem of David [probably] intended to record memorable thoughts.

KEEP *and* protect me, O God, for in You I have found refuge, *and* in You do I put my trust *and* hide myself.

2 I say to the Lord, You are my Lord;

I have no good beside *or* beyond You.

3 As for the godly (the saints) who are in the land, they are the excellent, the noble, *and* the glorious, in whom is all my delight.

4 Their sorrows shall be multiplied who choose another god; their drink offerings of blood will I not offer or take their names upon my lips.

5 The Lord is my chosen *and* assigned portion, my cup; You hold *and* maintain my lot.

6 The lines are fallen for me in pleasant places; yes, I have a good heritage.

7 I will bless the Lord Who has given me counsel; yes, my heart instructs me in the night seasons.

8 I have set the Lord continually before me; because He is at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory [my inner self] rejoices; my body too shall rest *and* confidently dwell in safety.

10 For You will not abandon me to Sheol [the place of the dead], neither will You suffer Your holy one to see corruption. [Acts 13:35.]

11 You will show me the path of life; in Your presence is fullness of joy, at Your right hand there are pleasures for evermore. [Acts 2:25-28, 31.]

PSALM 17

A Prayer of David.

HEAR the right (my righteous cause), O Lord; listen to my shrill, piercing cry! Give ear to my prayer, that comes from unfeigned *and* guileless lips.

2 Let my sentence of vindication come from You! Your eyes behold the things that are just *and* upright.

3 You have proved my heart; You have visited *me* in the night; You have tried me *and* find nothing — no evil purpose in me; I am purposed that my mouth shall not transgress.

4 Concerning the works of men, by the Word of Your lips I have avoided the ways of the violent — the paths of the destroyer.

5 My steps have held closely to Your paths — to the tracks of the One Who has gone on before; my feet have not slipped.

6 I have called upon You, O God, for You will hear me; incline Your ear to me *and* hear my speech.

7 Show Your marvelous loving-kindness, O You Who save by Your right hand those who trust *and* take refuge in You, from those who rise up against them.

8 Keep *and* guard me as the pupil of the eye; hide me in the shadow of Your wings,

9 From the wicked who despoil *and* oppress me, my deadly adversaries who surround me.

10 They are enclosed in their own prosperity *and* have shut up their heart to pity; with their mouth they make exorbitant claims *and* proudly *and* arrogantly speak.

11 They track us down in each step we take; now they surround us: they set their eyes to cast us to the ground,

12 Like a lion greedy *and* eager to tear his prey, and as a young lion lurking in hidden places.

13 Arise, O Lord! Confront *and* forestall him, cast him down! Deliver my life from the wicked by Your sword,

14 From men by Your hand, O Lord, from men of *this* world [these poor moths of the night], whose portion in life is idle *and* vain. Their belly is filled with Your hidden treasure — what You have stored up; their children are satiated, and they leave the rest *of their* wealth to their babes.

15 As for me, I will continue beholding Your face in righteousness — righteousness, justice and right standing with You; I shall be fully satisfied, when I awake [to find myself] beholding Your form [and having sweet communion with You].

PSALM 18

To the Chief Musician. [A Psalm] of David the servant of the Lord, who spoke the words of this

song to the Lord on the day when the Lord delivered him from the hand of all his enemies and from the band of Saul. And he said:

I LOVE You fervently *and* devotedly,
O Lord, my strength.

2 The Lord is my rock, my fortress, and my deliverer; my God, my keen *and* firm strength in Whom I will trust *and* take refuge, my shield, and the horn of my salvation, my high tower. [Heb. 2:13.]

3 I will call upon the Lord, Who is to be praised; so shall I be saved from my enemies. [Rev. 5:12.]

4 The cords *or* bands of death surrounded me, and the streams of ungodliness *and* torrents of ruin terrified me.

5 The cords of Sheol [the place of the dead] surrounded me; the snares of death confronted *and* came upon me.

6 In my distress [when seemingly closed in] I called upon the Lord, and cried to my God; He heard my voice out of His temple [heavenly dwelling place], and my cry came before Him, to His [very] ears.

7 Then the earth quaked and rocked; the foundations also of the mountains trembled, they moved *and* were shaken, because He was indignant *and* angry.

8 There went up smoke from His nostrils, and lightning out of His mouth devoured; coals were kindled by it.

9 He bowed the heavens also, and came down; and thick darkness was under His feet.

10 And He rode upon a cherub [a storm] and flew [swiftly]; yes, He sped on with the wings of the wind.

11 He made darkness His secret hiding place; as His pavilion [His canopy] round about Him were dark waters *and* thick clouds of the skies.

12 Out of the brightness before Him there broke forth through His thick clouds hailstones and coals of fire.

13 The Lord also thundered from the heavens, and the Most High uttered His voice, hailstones and coals of fire.

14 And He sent out His arrows, and scattered them; and He flashed forth lightnings, and put them to rout.

15 Then the beds of the sea appeared, and the foundations of the world were laid bare at Your rebuke, O Lord, at the blast of the breath of Your nostrils.

16 He reached from on high, He took me, He drew me out of many waters.

17 He delivered me from my strong enemy, and from those who hated *and* abhorred me; for they were too strong for me.

18 They confronted *and* came upon me in the day of my calamity; but the Lord was my stay *and* support.

19 He brought me forth also into a large place; He was delivering me, because He was pleased with me *and* delighted in me.

20 The Lord rewarded me according to my righteousness [my conscious integrity and sincerity with Him]; according to the cleanness of my hands has He recompensed me.

21 For I have kept the ways of the Lord, and have not wickedly departed from my God.

22 For all His ordinances were before me, and I put not away His statutes from me.

23 I was upright before Him *and* blameless with Him, ever [on guard] to keep myself free from my sin *and* guilt.

24 Therefore has the Lord recompensed me according to my righteousness [my uprightness and right standing with Him], according to the cleanness of my hands in His sight.

25 With the kind *and* merciful You will show Yourself kind *and* merciful; with an upright man You will show Yourself upright;

26 With the pure You will show Yourself pure, and with the perverse You will show Yourself contrary.

27 For You deliver an afflicted *and* humble people, but will bring down haughty looks.

28 For You cause my lamp to be lighted *and* shine; the Lord my God illumines my darkness.

29 For by You I can run through a

troop, and by my God I can leap over a wall.

30 As for God, His way is perfect! The Word of the Lord is tested *and* tried; He is a shield to all those who take refuge *and* put their trust in Him.

31 For who is God except the Lord? Or who is a rock save our God,

32 The God who girds me with strength, and makes my way perfect?

33 He makes my feet like hinds' feet [able to stand firmly or make progress on the dangerous heights of testing and trouble]; He sets me securely upon my high places.

34 He teaches my hands to war, so that my arms bend a bow of bronze.

35 You have also given me the shield of Your salvation, and Your right hand has held me up; Your gentleness *and* condescension have made me great.

36 You have given plenty of room for my steps under me, that my feet did not slip.

37 I pursued my enemies and overtook them; neither did I turn again till they were consumed.

38 I smote them so they were not able to rise; they fell wounded under my feet.

39 For You have girded me with strength for the battle; You have subdued under me and caused to bow down those who rose up against me.

40 You have also made my enemies turn their backs to me, that I might cut off those who hate me.

41 They cried [for help], but there was none to deliver, even unto the Lord, but He answered them not.

42 Then I beat them small as the dust before the wind; I emptied them out as the dirt *and* mire of the streets.

43 You have delivered me from strivings of the people; You made me the head of the nations; a people I had not known served me.

44 As soon as they heard of me they obeyed me; foreigners submitted them-

selves cringingly *and* yielded feigned obedience to me.

45 Foreigners lost heart and came trembling out of their caves *or* strongholds.

46 The Lord lives! Blessed be my rock, and let the God of my salvation be exalted,

47 The God Who avenges me and subdues peoples under me;

48 Who delivers me from my enemies; yes, You lift me up above those who rise up against me; You deliver me from the man of violence.

49 Therefore will I give thanks *and* extol You, O Lord, among the nations, and sing praises to Your name. [Rom. 15:9.]

50 Great deliverances *and* triumphs gives He to His king, and shows mercy *and* steadfast love to His anointed, to David and his offspring for ever. [II Sam. 22:2-51.]

PSALM 19

To the Chief Musician. A Psalm of David.

THE heavens declare the glory of God, and the firmament shows *and* proclaims His handiwork. [Rom. 1:20, 21.]

2 Day after day pours forth speech, and night after night shows forth knowledge.

3 There is no speech nor spoken word [from the stars]; their voice is not heard;

4 Yet their voice [in evidence] goes out through all the earth, their sayings to the end of the world. Of the heavens has God made a tent for the sun, [Rom. 10:18.]

5 Which is as a bridegroom coming out of his chamber, and rejoices as a strong man to run his course.

6 His going forth is from the end of the heavens, and his circuit to the ends of it; and nothing [yes, no one] is hidden from the heat of it.

7 The law of the Lord is perfect, restoring the [whole] person; the testimony of the Lord is sure, making wise the simple.

8 The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord *is* pure *and* bright, enlightening the eyes;

9 The [reverent] fear of the Lord *is* clean, enduring for ever; the ordinances of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, even than much fine gold; sweeter also than honey and drippings from the honeycomb.

11 Moreover by them is Your servant warned [reminded, illuminated and instructed]; and in keeping them there is great reward.

12 Who can discern his lapses *and* errors? Clear me from hidden [and unconscious] *faults*.

13 Keep back Your servant also from presumptuous sins; let them not have dominion over me! Then shall I be blameless, and I shall be innocent *and* clear of great transgression.

14 Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O Lord, my [firm, impenetrable] rock and my redeemer.

PSALM 20

To the Chief Musician. A Psalm of David.

THE Lord answer you in the day of trouble! The name of the God of Jacob set you up on high [and defend you];

2 Send you help from the sanctuary, and support, refresh *and* strengthen you from Zion;

3 Remember all your offerings, and accept your burnt sacrifice; Selah [pause, and think of that]!

4 Grant you according to your heart's desire, and fulfill all your plans.

5 We will (shout in) triumph at your salvation *and* victory, and in the name of our God we will set up our banners; the Lord fulfill all your petitions.

6 Now I know that the Lord saves His anointed; He will answer him from His holy Heaven with the saving strength of His right hand.

7 Some trust in *and* boast of chariots, and some of horses; but we will trust in *and* boast of the name of the Lord our God.

8 They are bowed down and fallen; but we are risen and stand upright.

9 O Lord, give victory; let the King answer us when we call.

PSALM 21

To the Chief Musician. A Psalm of David.

THE king [David] shall joy in Your strength, O Lord; and in Your salvation how greatly shall he rejoice!

2 You have given him his heart's desire, and have not withheld the request of his lips. Selah [pause, and think of that]!

3 For You send blessings of good things to meet him; You set a crown of pure gold on his head.

4 He asked life of You, *and* You gave it to him, long life for ever and evermore.

5 His glory is great because of Your aid; splendor and majesty You bestow upon him.

6 For You make him to be blessed *and* a blessing for ever; You make him exceedingly glad with the joy of Your presence. [Gen. 12:2.]

7 For the king trusts, relies on *and* is confident in the Lord, and through the mercy *and* steadfast love of the Most High he will never be moved.

8 Your hand shall find all Your enemies; Your right hand shall find all those who hate You.

9 You will make them as if in a blazing oven in the time of Your anger; the Lord will swallow them up in His wrath, and the fire will utterly consume them.

10 Their offspring You will destroy from the earth, and their sons from among the children of men.

11 For they planned evil against You; they conceived a mischievous plot which they are not able to perform.

12 For You will make them turn their back; You will aim Your bow [of divine justice] at their faces.

13 Be exalted, Lord, in Your strength; we will sing and praise Your power.

PSALM 22

To the Chief Musician; set to [the tune of] Aijeleh Hashlahar [the hind of the morning dawn]. A Psalm of David.

MY God, my God, why have You forsaken me? Why are You so far from helping me, and from the words of my groaning? [Matt. 27:46.]

2 O my God, I cry in the daytime, but You answer not; and by night I am not silent *or* find no rest.

3 But You are holy, O You Who dwell in [the holy place where] the praises of Israel [are offered].

4 Our fathers trusted in You; they trusted — leaned on, relied on You and were confident — and You delivered them.

5 They cried to You and were delivered; they trusted, leaned on *and* confidently relied on You, and were not ashamed *or* confounded *or* disappointed.

6 But I am a worm, and no man; I am the scorn of men, and despised by the people. [Matt. 27:39-44.]

7 All who see me laugh at me *and* mock me; they shoot out the lip, they shake the head, saying, [Matt. 27:43.]

8 He trusted *and* rolled himself on the Lord, that He would deliver him. Let Him deliver him, seeing He delights in him! [Matt. 27:39, 43; Mark 15:29, 30; Luke 23:35.]

9 Yet You are He Who took me out of the womb; You made me hope *and* trust when I was on my mother's breasts.

10 I was cast upon You from my very birth; from my mother's womb You are my God.

11 Be not far from me, for trouble is near and there is none to help.

12 Many [foes like] bulls have surrounded me; strong bulls of Bashan have hedged me in. [Ezek. 39:18.]

13 Against me they opened their

mouths wide, like a ravening and roaring lion.

14 I am poured out like water, and all my bones are out of joint; my heart is like wax, it is softened [with anguish], *and* melted down within me.

15 My strength is dried up like a fragment of clay pottery; [with thirst] my tongue cleaves to my jaws; and You have brought me into the dust of death. [John 19:28.]

16 For [like a pack of] dogs they have encompassed me; a company of evildoers has encircled me; they pierced my hands and my feet. [Isa. 53:7; John 19:37.]

17 I can count all my bones; [the evildoers] gaze at me. [Luke 23:27, 35.]

18 They part my clothing among them, and cast lots for my raiment [a long, shirt-like garment, a seamless undertunic]. [John 19:23, 24.]

19 But be not far from me, O Lord; O my help, hasten to aid me!

20 Deliver my life from the sword; my dear life — my only one — from the power of the dog [the agent of execution].

21 Save me from the lion's mouth; for You have answered me [kindly] from the horns of the wild oxen.

22 I will declare Your name to my brethren; in the midst of the congregation will I praise You. [John 20:17; Rom. 8:29; Heb. 2:12.]

23 You who fear — revere and worship — the Lord, praise Him! All you the offspring of Jacob, glorify Him. Fear — revere and worship — Him, all you offspring of Israel.

24 For He has not despised *or* abhorred the affliction of the afflicted, neither has He hid His face from him; but when he cried to Him, He heard.

25 My praise shall be of You in the great congregation. I will pay to Him my vows [made in the time of trouble]

e) "This is beyond all others 'The Psalm of the Cross.' It may have been actually repeated by our Lord when hanging on the tree; it would be too bold to say so, but even a casual reader may see that it might have been. It begins with, 'My God, my God, why hast thou forsaken me?' and ends [with the thought], 'It is finished.' For plaintive expressions uprising from unutterable depths of woe, we may say of this Psalm, 'There is none like it.'" — Charles Haddon Spurgeon in *Treasury of David*.

Quoted in the Gospels as being fulfilled at Christ's crucifixion.

before them who fear — revere and worship — Him.

26 The poor *and* afflicted shall eat and be satisfied; they shall praise the Lord who [diligently] seek for, inquire of *and* for Him *and* require Him [as their greatest need]. May your heart be quickened now *and* for ever!

27 All the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall bow down *and* worship before You.

28 For the kingship *and* the kingdom are the Lord's, and He is the ruler over the nations.

29 All the mighty ones upon earth shall eat [in thanksgiving] and worship; all they that go down to the dust shall bow before Him, even he who cannot keep himself alive.

30 Posterity shall serve Him; they shall tell of the Lord to the next generation.

31 They shall come and shall declare His righteousness to a people yet to be born, that He has done it [that it is finished]! [John 19:30.]

PSALM 23

A Psalm of David.

THE Lord is my shepherd [to feed, guide and shield me]; I shall not lack.

2 He makes me lie down in (fresh, tender) green pastures; He leads me beside the still *and* restful waters. [Rev. 7:17.]

3 He refreshes *and* restores my life — my self; He leads me in the paths of righteousness [uprightness and right standing with Him — not for my earning it, but] for His name's sake.

4 Yes, though I walk through the [deep, sunless] valley of the shadow of death, I will fear *or* dread no evil; for You are with me; Your rod [to protect]

and Your staff [to guide], they comfort me.

5 You prepare a table before me in the presence of my enemies; You anoint my head with 'oil; my [brimming] cup runs over.

6 Surely *or* only goodness, mercy *and* unending love shall follow me all the days of my life; and through the length of days the house of the Lord [and His presence] shall be my dwelling place.

PSALM 24

A Psalm of David.

THE earth is the Lord's, and the fullness of it, the world and they who dwell in it. [1 Cor. 10:26.]

2 For He has founded it upon the seas, and established it upon the currents *and* the rivers.

3 Who shall go up into the mountain of the Lord? Or who shall stand in His holy place?

4 He who has clean hands and a pure heart, who has not lifted himself up to falsehood, *or* to what is false, nor sworn deceitfully. [Matt. 5:8.]

5 He shall receive blessing from the Lord, and righteousness from the God of his salvation.

6 This is the generation [description] of those who seek Him, who inquire of *and* for Him, *and* [of necessity] require Him, who seek Your face, [O God of] Jacob. Selah [pause, and think of that]! [Ps. 42:1.]

7 Lift up your heads, O you gates; and be lifted up, you age-abiding doors; that the King of glory may come in.

8 Who is the King of glory? The Lord, strong and mighty, the Lord, mighty in battle.

9 Lift up your heads, O you gates; yes, lift them up, you age-abiding doors, that the King of glory may come in.

10 Who is [He then], this King of

f) It is difficult for those living in a temperate climate to appreciate, but it was customary in hot climates to anoint the body with oil to protect it from excessive perspiration. When mixed with perfume, the oil imparted a delightfully refreshing and invigorating sensation. Athletes anointed their bodies as a matter of course before running a race. As the body, therefore, anointed with oil was refreshed, invigorated and better fitted for action, so the Lord would anoint His "sheep" with the Holy Spirit Whom oil symbolizes, to fit them to engage more freely in His service and run in the way He directs, in heavenly fellowship with Him.

glory? The Lord of hosts, He is the King of glory. Selah [pause, and think of that]!

PSALM 25

[A Psalm] of David.

UNTO You, O Lord, do I bring my life.

2 O my God, I trust, lean on, rely on *and* am confident in You; let me not be put to shame *or* [my hope in You] be disappointed; let not my enemies triumph over me.

3 Yes, let none who trust *and* hopefully wait *and* look for You be put to shame *or* be disappointed; let them be ashamed who forsake the right *or* deal treacherously without cause.

4 Show me Your ways, O Lord; teach me Your paths.

5 Guide me in Your truth *and* faithfulness and teach me, for You are the God of my salvation; for You [You and altogether] do I wait (expectantly) all the day long.

6 Remember, O Lord, Your tender mercies and loving-kindnesses; for they have been ever of old.

7 Remember not [my lapses and frailties] the sins of my youth, nor my transgressions; according to Your mercy *and* steadfast love remember me for Your goodness' sake, O Lord.

8 Good and upright is the Lord; therefore will He instruct sinners in [His] way.

9 He leads the humble in what is right, and the humble He teaches His way.

10 All the paths of the Lord are mercy *and* steadfast love, even truth *and* faithfulness are they for those who keep His covenant and His testimonies.

11 For Your name's sake, O Lord, pardon my iniquity *and* my guilt, for *they are* great.

12 Who is the man who reverently fears *and* worships the Lord? Him shall He teach in the way that he should choose.

13 He himself shall dwell at ease, and his offspring shall inherit the land.

14 The secret [of the sweet, satisfying companionship] of the Lord have they who fear — revere and worship — Him, and He will show them His covenant, *and* reveal to them its [deep, inner] meaning. [John 7:17; 15:15.]

15 My eyes are ever toward the Lord, for He will pluck my feet out of the net.

16 *Lord*, turn to me and be gracious to me, for I am lonely and afflicted.

17 The troubles of my heart are multiplied; bring me out of my distresses.

18 Behold my affliction and my pain; and forgive all my sins [of thinking and doing].

19 Consider my enemies, for they abound; they hate me with cruel hatred.

20 O keep me, Lord, and deliver me; let me not be ashamed *or* disappointed, for my trust *and* my refuge are in You.

21 Let integrity and uprightness preserve me, for I wait for *and* expect You.

22 Redeem Israel, O God, out of all his troubles.

PSALM 26

[A Psalm] of David.

VINDICATE me, O Lord, for I have walked in my integrity; I have [expectantly] trusted, leaned *and* relied on the Lord without wavering, *and* I shall not slide.

2 Examine me, O Lord, and prove me; test my heart and my mind.

3 For Your loving-kindness is before my eyes, and I have walked in Your truth [faithfully].

4 I do not sit with false persons, nor fellowship with pretenders;

5 I hate the company of evildoers, and will not sit with the wicked.

6 I will wash my hands in innocence, and go about Your altar, O Lord,

7 That I may make the voice of thanksgiving to be heard, and tell of all Your wondrous works.

8 Lord, I love the habitation of Your house, and the place where Your glory dwells.

9 Gather me not with sinners *and*

sweep me not away *with them*, nor my life with bloodthirsty men,

10 In whose hands *is* wickedness, and their right hand is full of bribes.

11 But as for me, I will walk in my integrity; redeem me, and be merciful *and* gracious to me.

12 My foot stands on an even place; in the congregations will I bless the Lord.

PSALM 27

[A Psalm] of David.

THE Lord is my light and my salvation; whom shall I fear *or* dread? The Lord is the refuge *and* stronghold of my life; of whom shall I be afraid?

2 When the wicked, even my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though a host encamp against me, my heart shall not fear; though war arise against me, (even then) in this will I be confident.

4 One thing have I asked of the Lord, that will I seek after, inquire for *and* [insistently] require, that I may dwell in the house of the Lord [in His presence] all the days of my life, to behold *and* gaze upon the beauty [the sweet attractiveness and the delightful loveliness] of the Lord, and to meditate, consider *and* inquire in His temple. (Pss. 65:4; 18:6; 16:11; Luke 2:37.)

5 For in the day of trouble He will hide me in His shelter; in the secret place of His tent will He hide me; He will set me high upon a rock.

6 And now shall my head be lifted up above my enemies round about me; in His tent I will offer sacrifices *and* shouting of joy; I will sing, yes, I will sing praises to the Lord.

7 Hear, O Lord, when I cry aloud; have mercy *and* be gracious to me and answer me!

8 You have said, Seek you My face — inquire for and require My presence [as your vital need]. My heart says to You, Your face [Your presence], Lord, will I seek, inquire for *and* require [of

necessity and on the authority of Your Word].

9 Hide not Your face from me; turn not Your servant away in anger, You Who have been my help! Cast me not off, neither forsake me, O God of my salvation!

10 Although my father and my mother have forsaken me, yet the Lord will take me up [adopt me as His child]. [Ps. 22:10.]

11 Teach me Your way, O Lord, and lead me in a plain *and* even path because of my enemies — those who lie in wait for me.

12 Give me not up to the will of my adversaries; for false witnesses have risen up against me; they breathe out cruelty *and* violence.

13 [What, what would have become of me] had I not believed to see the Lord's goodness in the land of the living!

14 Wait *and* hope for *and* expect the Lord; be brave *and* of good courage, and let your heart be stout *and* enduring. Yes, wait *and* hope for *and* expect the Lord.

PSALM 28

[A Psalm] of David.

UNTO You do I cry, O Lord; my rock, be not deaf *and* silent to me; lest, if You be silent to me, I become like those going down to the pit [the grave].

2 Hear the voice of my supplication, as I cry to You for help, as I lift up my hands toward Your innermost sanctuary [the holy of holies].

3 Drag me not away with the wicked, with the workers of iniquity, who speak peace with their neighbors, but malice *and* mischief are in their hearts.

4 Repay them according to their work, and according to the wickedness of their doings; repay them according to the work of their hands; render to them what they deserve. [II Tim. 4:14; Rev. 18:6.]

5 Because they regard not the works of the Lord, nor the operation of His hands, He will break them down and not rebuild them.

6 Blessed be the Lord, because He has heard the voice of my supplications.

7 The Lord is my strength and my [impenetrable] shield; my heart trusts, relies on *and* confidently leans on Him, and I am helped; therefore my heart greatly rejoices, and with my song will I praise Him.

8 The Lord is their [unyielding] strength, and He is the stronghold of salvation to [me] His anointed.

9 Save Your people and bless Your heritage; nourish *and* shepherd them and carry them for ever.

*PSALM 29

A Psalm of David.

ASCRIBE to the Lord, O sons of the mighty, ascribe to the Lord glory and strength.

2 Give to the Lord the glory due to His name; worship the Lord in the beauty of holiness *or* in holy array.

3 The voice of the Lord is upon the waters; the God of glory thunders; the Lord is upon many (great) waters.

4 The voice of the Lord is powerful; the voice of the Lord is full of majesty.

5 The voice of the Lord breaks the cedars; yes, the Lord breaks in pieces the cedars of Lebanon.

6 He makes them also to skip like a calf; Lebanon and Sirion [Mount Hermon] like a young, wild ox.

7 The voice of the Lord splits *and* flashes forth forked lightning.

8 The voice of the Lord makes the wilderness tremble; the Lord shakes the wilderness of Kadesh.

9 The voice of the Lord makes the hinds to bring forth their young, and it strips bare the forests, while in His temple every one is saying, Glory!

10 The Lord sat as King over the deluge; the Lord [still] sits as King [and] forever!

11 The Lord will give [unyielding and impenetrable] strength to His people; the Lord will bless His people with peace.

PSALM 30

A Psalm; a Song at the Dedication of the Temple. [A Psalm] of David.

I WILL extol You, O Lord, for You have lifted me up, and have not let my foes rejoice over me.

2 O Lord my God, I cried to You and You have healed me.

3 O Lord, You have brought my life up from Sheol [the place of the dead]; You have kept me alive, that I should not go down to the pit [the grave].

4 Sing to the Lord, O you saints of His, and give thanks at the remembrance of His holy name.

5 For His anger is but for a moment, but His favor is for a lifetime *or* in His favor is life. Weeping may endure for a night, but joy comes in the morning. [II Cor. 4:17.]

6 As for me, in my prosperity I said, I shall never be moved.

7 By Your favor, O Lord, You have established me as a strong mountain; You hid Your face, and I was troubled.

8 I cried to You, O Lord, and to the Lord I made supplication.

9 What profit is there in my blood, when I go down to the pit [the grave]? Will the dust praise You? Will it declare Your truth *and* faithfulness to men?

10 Hear, O Lord, have mercy *and* be gracious to me! O Lord, be my helper!

11 You have turned my mourning into dancing for me; You have put off my sackcloth and girded me with gladness,

12 To the end that *my* tongue *and* my heart *and* everything glorious within me may sing praise to You, and not be silent. O Lord my God, I will give thanks to You for ever.

PSALM 31

To the Chief Musician. A Psalm of David.

IN You, O Lord, do I put my trust *and* I seek refuge; let me never be put to shame *or* [have my hope in You]

g) This psalm has been called "The Song of the Thunderstorm," a glorious psalm of praise sung during an earth-shaking tempest, that reminds the psalmist of the time of Noah and the deluge (v. 10).

disappointed; deliver me in Your righteousness!

2 Bow down Your ear to me, deliver me speedily! Be my rock of refuge, a strong fortress to save me!

3 Yes, You are my rock and my fortress; therefore for Your name's sake lead me and guide me.

4 Draw me out of the net that they have laid secretly for me; for You are my strength *and* my stronghold.

5 Into Your hand I commit my spirit; You have redeemed me, O Lord God of truth *and* faithfulness. [Luke 23:46; Acts 7:59.]

6 [You and] I abhor those who pay regard to vain idols; but I trust, rely on *and* confidently lean on the Lord.

7 I will be glad and rejoice in Your mercy *and* steadfast love, because You have seen my affliction, You have taken note of my life in distresses,

8 And You have not given me into the hand of the enemy; You have set my feet in a broad place.

9 Have mercy *and* be gracious unto me, O Lord, for I am in trouble; with grief my eye is weakened, also my inner self and my body.

10 For my life is spent with sorrow, and my years with sighing; my strength has failed because of my iniquity; even my bones have wasted away.

11 To all my enemies I have become a reproach, but especially to my neighbors, and a dread to my acquaintances, who flee from me on the street.

12 I am forgotten like a dead man, and out of mind; like a broken vessel am I.

13 For I have heard the slander of many, terror on every side! While they schemed together against me, they plotted to take my life.

14 But I trusted, relied on *and* was confident in You, O Lord; I said, You are my God.

15 My times are in Your hand; deliver me from the hand of my foes and those who pursue me *and* persecute me.

16 Let Your face shine on Your

servant; save me for Your mercy's sake *and* in Your loving-kindness.

17 Let me not be put to shame, O Lord, *or* disappointed; for I am calling upon You; let the wicked be put to shame, let them be silent in Sheol [the place of the dead].

18 Let the lying lips be silenced, which speak insolently against the [consistently] righteous, with pride and contempt.

19 Oh, how great is Your goodness, which You have laid up for those who fear, revere *and* worship You, goodness which You have wrought for those who trust *and* take refuge in You before the sons of men!

20 In the secret of Your presence You hide them from the plots of men; You keep them secretly in Your pavilion from the strife of tongues.

21 Blessed be the Lord! For He has shown me His marvelous loving favor when beset as in a besieged city.

22 As for me, I said in my haste *and* alarm, I am cut off from before Your eyes. But You heard the voice of my supplications when I cried to You for aid.

23 O love the Lord, all you His saints; the Lord preserves the faithful, and plentifully pays back him who deals haughtily.

24 Be strong and let your heart take courage, all you who wait *and* hope for *and* expect the Lord!

PSALM 32

[A Psalm of David.] A skillful song, or a didactic or reflective poem.

BLESSED — happy, fortunate [to be envied] — is he who has forgiveness of his transgression continually exercised upon him, whose sin is covered.

2 Blessed — happy, fortunate [to be envied] — is the man to whom the Lord imputes no iniquity, and in whose spirit there is no deceit. [Rom. 4:7, 8.]

3 When I kept silence [before I confessed], my bones wasted away through my groaning all the day long.

4 For day and night Your hand [of displeasure] was heavy upon me; my moisture was turned into the drought of summer. Selah [pause, and calmly think of that]!

5 I acknowledged my sin to You, and my iniquity I did not hide. I said, I will confess my transgressions to the Lord [continually unfolding the past till all is told], then You [instantly] forgave me the guilt *and* iniquity of my sin. Selah [pause, and calmly think of that]!

6 For this [forgiveness] let every one who is godly pray; pray to You in a time when You may be found; surely when the great waters [of trial] overflow they shall not reach [the spirit in] him.

7 You are a hiding place for me; You, Lord, preserve me from trouble; You surround me with songs *and* shouts of deliverance. Selah [pause, and think calmly of that]!

8 I, *the Lord*, will instruct you and teach you in the way you should go; I will counsel you with My eye upon you.

9 Be not like the horse or the mule, which lack understanding; which must have their mouths held firm with bit and bridle, else they will not come with you.

10 Many are the sorrows of the wicked, but he who trusts, relies on *and* confidently leans on the Lord shall be compassed about with mercy *and* with loving-kindness.

11 Be glad in the Lord, and rejoice, you [uncompromisingly] righteous — you who are upright and in right standing with Him; shout for joy, all you upright in heart!

PSALM 33

REJOICE in the Lord, O you [uncompromisingly] righteous [you upright, in right standing with God]; *for* praise is becoming *and* appropriate for those who are upright *in heart*.

2 Give thanks to the Lord with the lyre, sing praises to Him with the harp of ten strings.

3 Sing to Him a new song; play skill-

fully [on the strings] with a loud *and* joyful sound.

4 For the word of the Lord *is* right; and all His work *is* done in faithfulness.

5 He loves righteousness and justice; the earth is full of the loving-kindness of the Lord.

6 By the word of the Lord were the heavens made, and all their host by the breath of His mouth. [Heb. 11:3; II Pet. 3:5.]

7 He gathers the waters of the sea as in a bottle; He puts the deeps in storage places.

8 Let all the earth fear the Lord — revere and worship Him; let all the inhabitants of the world stand in awe of Him.

9 For He spoke, and it was done; He commanded, and it stood fast.

10 The Lord brings the counsel of the nations to nought; He makes the thoughts *and* plans of the peoples of no effect.

11 The counsel of the Lord stands for ever, the thoughts of His heart to all generations.

12 Blessed — happy, fortunate [to be envied] — is the nation whose God is the Lord, the people He has chosen as His heritage.

13 The Lord looks from Heaven, He beholds all the sons of men.

14 From His dwelling place He looks [intently] upon all the inhabitants of the earth,

15 He Who fashions the hearts of them all, Who considers all their doings.

16 No king is saved by the great size *and* power of his army; a mighty man is not delivered by his much strength.

17 A horse is devoid of value for victory; neither does he deliver any by his great power.

18 Behold, the Lord's eye is upon those who fear Him — who revere and worship Him with awe; who wait for Him *and* hope in His mercy *and* loving-kindness,

19 To deliver them from death, and keep them alive in famine.

20 Our inner selves wait [earnestly] for the Lord; He is our help and our shield.

21 For in Him does our heart rejoice, because we have trusted (relied on and been confident) in His holy name.

22 Let Your mercy *and* loving-kindness, O Lord, be upon us in proportion to our waiting *and* hoping for You.

PSALM 34

[A Psalm] of David, when he pretended to be insane before Abimelech, who drove him out, and he went away.

I WILL bless the Lord at all times; His praise shall continually be in my mouth.

2 My life makes its boast in the Lord; let the humble *and* afflicted hear and be glad.

3 O magnify the Lord with me, and let us exalt His name together.

4 I sought (inquired of) for the Lord, *and* required Him [of necessity, and on the authority of His Word], and He heard me, and delivered me from all my fears. [Ps. 73:25; Matt. 7:7.]

5 They looked to Him, and were radiant; their faces shall never *blush* for shame *or* be confused.

6 This poor man cried, and the Lord heard him, and saved him out of all his troubles.

7 ¹The Angel of the Lord encamps around those who fear Him — who revere and worship Him with awe; and each of them He delivers. [Pss. 145:20; 18:1.]

8 O taste and see that the Lord [our God] is good! Blessed — happy, fortunate [to be envied] — is the man who trusts *and* takes refuge in Him. [1 Pet. 2:2, 3.]

9 O fear the Lord, you His saints — revere and worship Him! For there is no want to those who truly revere *and* worship Him *with* godly fear.

10 The young lions lack food and suffer hunger, but they who seek (inquire of and require) the Lord [by right of their need and on authority of His

Word] none of them shall lack any beneficial thing.

11 Come, you children, listen to me; I will teach you to revere *and* worshipfully fear the Lord.

12 What man is he who desires life *and* longs for many days, that he may see good?

13 Keep your tongue from evil and your lips from speaking deceit.

14 Depart from evil and do good; seek, inquire for *and* crave peace, and pursue — go after — it!

15 The eyes of the Lord are toward the [uncompromisingly] righteous, and His ears are open to their cry.

16 The face of the Lord is against those who do evil, to cut off the remembrance of them from the earth. [1 Pet. 3:10-12.]

17 When the *righteous* cry for help, the Lord hears, and delivers them out of all their distress *and* troubles.

18 The Lord is close to those who are of a broken heart, and saves such as are crushed with sorrow for sin *and* are humbly *and* thoroughly penitent.

19 Many evils confront the [consistently] righteous; but the Lord delivers him out of them all.

20 He keeps all his bones; not one of them is broken.

21 Evil shall cause the death of the wicked, and they who hate the just *and* righteous shall be held guilty *and* shall be condemned.

22 The Lord redeems the life of His servants, and none of those who take refuge *and* trust in Him shall be condemned *or* held guilty.

PSALM 35

[A Psalm] of David.

CONTEND, O Lord, with those who contend with me; fight against those who fight against me!

2 Take hold of shield and buckler, and stand up for my help!

3 Draw out also the spear and javelin, *and* close the way of those who pursue

b) See footnote on Isaiah 63:9.

and persecute me. Say to me, I am your deliverance!

4 Let them be put to shame and dishonor who seek after *and* require my life; let them be turned back and confounded who plan my hurt!

5 Let them be as chaff before the wind, with the 'Angel of the Lord driving them on!

6 Let their way be through dark and slippery places, with the Angel of the Lord pursuing *and* afflicting them.

7 For without cause they hid for me their net; a pit of destruction without cause they dug for my life.

8 Let destruction befall *my foe* unawares; let the net he had hid for me catch him; let him fall into that very destruction.

9 Then I shall be joyful in the Lord; I shall rejoice in His deliverance.

10 Ali my bones shall say, Lord, who is like You, You Who deliver the poor *and* the afflicted from him who is too strong for him, yes, the poor and the needy from him who snatches away his goods?

11 Malicious *and* unrighteous witnesses rise up; they ask me of things that I know not.

12 They reward me evil for good to my personal bereavement.

13 But as for me, when they were sick, my clothing was sackcloth; I afflicted myself with fasting, and I prayed with head bowed on my breast.

14 I behaved as if grieving for my friend *or* my brother; I bowed down in sorrow, as one who bewails his mother.

15 But in my stumbling *and* limping they rejoiced, and gathered together *against* me; the smiters [slanderers and revilers] gathered against me, and I knew *them* not; they ceased not to slander *and* revile me.

16 Like the profane mockers at feasts [making sport for the price of a cake] they gnashed at me with their teeth.

17 Lord, how long will You look on

[without action]? Rescue my life from their destructions, my dear *and* only *life* from the lions!

18 I will give You thanks in the great assembly; I will praise You among a mighty throng.

19 Let not those who are my foes wrongfully rejoice over me; *neither* let them wink with the eye who hate me without cause. [John 15:24, 25.]

20 For they do not speak peace, but they devise deceitful matters against those who are quiet in the land.

21 Yes, they open their mouths wide against me; they say, Aha, Aha! Our eyes have seen it!

22 You have seen, O Lord; keep not silence! O Lord, be not far from me!

23 Arouse Yourself; awake to the justice due me, even to my cause, my God and my Lord!

24 Judge *and* vindicate me, O Lord, my God, according to Your righteousness — Your rightness and justice; and let *my foes* not rejoice over me!

25 Let them not say in their hearts, Aha, that is what we wanted! Let them not say, We have swallowed him up *and* utterly destroyed him.

26 Let them be put to shame and confusion together who rejoice at my calamity! Let them be clothed with shame and dishonor who magnify *and* exalt themselves against me!

27 Let those who favor my righteous cause *and* have pleasure in my uprightness shout for joy and be glad, and say continually, Let the Lord be magnified. Who takes pleasure in the prosperity of His servant.

28 And my tongue shall talk of Your righteousness, rightness *and* justice, and [my reasons for] Your praise all the day long.

PSALM 36

To the Chief Musician, [A Psalm] of David, the servant of the Lord.

TRANSGRESSION [like an oracle] speaks to the wicked deep in his

i) See footnote on Isaiah 63:9.

heart. There is no fear *or* dread of God before his eyes. [Rom. 3:18.]

2 For he flatters *and* deceives himself in his own eyes, that his iniquity will not be found out and be hated.

3 The words of his mouth are wrong and deceitful; he has ceased to be wise *and* to do good.

4 He plans wrongdoing on his bed; he sets himself in a way that is not good; he does not reject *or* despise evil.

5 Your mercy *and* loving-kindness, O Lord, extend to the skies, *and* Your faithfulness to the clouds.

6 Your righteousness is like the mountains of God; Your judgments are like the great deep; O Lord, You preserve man and beast.

7 How precious *is* Your steadfast love, O God! The children of men take refuge *and* put their trust under the shadow of Your wings.

8 They relish *and* feast on the abundance of Your house, and You cause them to drink of the stream of Your pleasures.

9 For with You is the fountain of life; in Your light do we see light. [John 4:10, 14.]

10 O continue Your loving-kindness to those who know You, Your righteousness [salvation] to the upright in heart.

11 Let not the foot of pride overtake me, and let not the hand of the wicked drive me away.

12 There the workers of iniquity fall *and* lie prostrate; they are thrust down, and shall not be able to rise.

PSALM 37

[A Psalm] of David.

FRET not yourself because of evil-doers, neither be envious against those who work unrighteousness — that which is not upright, nor in right standing with God.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust (lean on, rely on and be confident) in the Lord, and do good; so

shall you dwell in the land and feed surely on His faithfulness, *and* truly you shall be fed.

4 Delight yourself also in the Lord, and He will give you the desires *and* secret petitions of your heart.

5 Commit your way to the Lord — roll and repose [each care of] your load on Him; trust (lean on, rely on and be confident) also in Him, and He will bring it to pass.

6 And He will make your uprightness *and* right standing with God go forth as the light, and your justice *and* right as [the shining sun of] the noonday.

7 Be still *and* rest in the Lord; wait for Him, *and* patiently stay yourself upon Him; fret not yourself because of him who prospers in his way, because of the man who brings wicked devices to pass.

8 Cease from anger and forsake wrath; fret not yourself; it tends only to evil-doing.

9 For evildoers shall be cut off; but those who wait *and* hope *and* look for the Lord, [in the end] shall inherit the earth. [Isa. 57:13c.]

10 For yet a little while and the evil-doer will be no more; though you look with care where he used to be, he will not be found. [Rev. 21:7, 8; Heb. 10:36, 37.]

11 But the meek [in the end] shall inherit the earth, and shall delight themselves in the abundance of peace. [Matt. 5:5; Ps. 37:29.]

12 The wicked plots against the [uncompromisingly] righteous man — the upright in right standing with God; he gnashes at him with his teeth.

13 The Lord laughs at [the wicked]; for He sees that their own day [of defeat] is coming.

14 The wicked draw the sword and bend their bows to cast down the poor and needy, to slay those who walk uprightly — blameless in conduct and in conversation.

15 The sword *of the wicked* shall enter

their own heart, and their bows shall be broken.

16 Better is a little that the [uncompromisingly] righteous man has, than the abundance [of possessions] of many who are wrong *and* wicked. [1 Tim. 6:6, 7.]

17 For the arms of the wicked shall be broken; but the Lord upholds the [consistently] righteous.

18 The Lord knows the days of the upright *and* blameless, and their heritage will abide for ever.

19 They shall not be put to shame in the time of evil, and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs [that is consumed in smoke], *and* as the glory of the pastures. They shall vanish; like smoke shall they consume away.

21 The wicked borrows, and pays not again [for he may be unable]; but the [uncompromisingly] righteous deals kindly and gives [for he is able].

22 For such as are blessed of God shall [in the end] inherit the earth; and they that are cursed of Him shall be cut off. [Isa. 57:13c.]

23 The steps of a [good] man are directed *and* established of the Lord, when He delights in his way [and He busies Himself with his every step].

24 Though he fall, he shall not be utterly cast down, for the Lord grasps his hand in support *and* upholds him.

25 I have been young and now am old, yet have I not seen the [uncompromisingly] righteous forsaken or his seed begging bread.

26 All day long he is merciful *and* deals graciously; he lends, and his offspring is blessed.

27 Depart from evil, and do good; and dwell for ever [securely].

28 For the Lord delights in justice and forsakes not His saints; they are preserved for ever, but the offspring of the wicked [in time] shall be cut off.

29 [Then] the [consistently] righteous

shall inherit the land, and dwell upon it for ever.

30 The mouth of the [uncompromisingly] righteous utters wisdom, and his tongue speaks with justice.

31 The law of his God is in his heart; none of his steps shall slide.

32 The wicked lies in wait for the [uncompromisingly] righteous, and seeks to put him to death.

33 The Lord will not leave him in his hand, or (suffer him to) condemn him when he is judged.

34 Wait for *and* expect the Lord, and keep *and* heed His way, and He will exalt you to inherit the land; [in the end] when the wicked are cut off you shall see it.

35 I have seen the wicked in great power, and spreading himself like a green tree in its native soil.

36 Yet he passed away, and, lo, he was not; yes, I sought *and* inquired for him, but he could not be found.

37 Mark the blameless man and behold the upright, for there is a happy end for the man of peace.

38 As for transgressors, they shall be destroyed together; in the end the wicked shall be cut off.

39 But the salvation of the [consistently] righteous is of the Lord; He is their refuge *and* secure stronghold in the time of trouble.

40 And the Lord helps them and delivers them; He delivers them from the wicked, and saves them, because they trust *and* take refuge in Him.

PSALM 38

A Psalm of David, to bring to remembrance *and* make memorial.

O LORD, rebuke me not in Your wrath, neither chasten me in Your hot displeasure.

2 For Your arrows have sunk into me *and* stick fast, and Your hand is come down upon me *and* presses me sorely.

3 There is no soundness in my flesh because of Your indignation; neither is

there any health *or* rest in my bones because of my sin.

4 For my iniquities are gone over my head [like waves of a flood]; as a heavy burden they weigh too much for me.

5 My wounds are loathsome and corrupt because of my foolishness.

6 I am bent and bowed down greatly; I go about mourning all the day long.

7 For my loins are filled with burning, and there is no soundness in my flesh.

8 I am faint and sorely bruised — deadly cold and quite worn out; I groan by reason of the disquiet *and* moaning of my heart.

9 Lord, all my desire is before You, and my sighing is not hid from You.

10 My heart throbs, my strength fails me; as for the light of my eyes, it also is gone from me.

11 My lovers and my friends stand aloof from my plague; and my neighbors *and* my near ones stand afar off. [Luke 23:49.]

12 They also that seek after *and* demand my life lay snares for me; and they that seek *and* require my hurt speak crafty *and* mischievous things; they meditate treachery *and* deceit all the day long.

13 But I, like a deaf man, hear not; and I am like a dumb man who opens not his mouth.

14 Yes, I have become like a man who hears not, in whose mouth are no arguments *or* replies.

15 For in You, O Lord, do I hope; You will answer, O Lord my God.

16 For I pray, Let them not rejoice over me, who when my foot slips boast against me.

17 For I am ready to halt *and* fall; my pain *and* sorrow are continually before me.

18 For I do confess my guilt *and* iniquity; I am filled with sorrow for my sin. [II Cor. 7:9, 10.]

19 But my enemies are vigorous *and* strong, and those who hate me wrongfully are multiplied.

20 They also that render evil for good are adversaries to me, because I follow the thing that is good.

21 Forsake me not, O Lord; O my God, be not far from me.

22 Make haste to help me, O Lord, my salvation.

PSALM 39

To the Chief Musician: for Jeduthun (*founder of an official musical family*). A Psalm of David.

I SAID, I will take heed *and* guard my ways, that I sin not with my tongue; I will muzzle my mouth as with a bridle, while the wicked are before me.

2 I was dumb with silence, I held my peace without profit, and had no comfort away from good, while my distress was renewed.

3 My heart was hot within me. While I was musing the fire burned; then I spoke with my tongue:

4 Lord, make me to know my end, and [to appreciate] the measure of my days, what it is; let me know *and* realize how frail I am — how transient is my stay here.

5 Behold, You have made my days as [short as] handbreadths, and my lifetime is as nothing in Your sight. Truly every man at his best is merely a breath! Selah [pause, and think calmly of that]!

6 Surely every man walks to and fro — like a shadow in a pantomime; surely for futility *and* emptiness they are in turmoil; each one heaps up riches, not knowing who will gather them. [I Cor. 7:31; James 4:14.]

7 And now, Lord, what do I wait for *and* expect? My hope *and* expectation are in You.

8 Deliver me from all my transgressions; make me not the scorn *and* reproach of the [self-confident] fool!

9 I am dumb, I open not my mouth, for it is You Who has done it.

10 Remove Your stroke away from me; I am consumed by the conflict *and* the blow of Your hand.

11 When with rebukes You correct *and* chasten man for sin, You waste his

beauty like a moth *and* what is dear to him consumes away; surely every man is a mere breath. Selah [pause, and think calmly of that]!

12 Hear my prayer, O Lord, and give ear to my cry; hold not Your peace at my tears! For I am Your passing guest, a temporary resident, as all my fathers were.

13 O look away from me *and* spare me, that I may recover cheerfulness *and* encouraging strength *and* know gladness before I go and am no more!

PSALM 40

To the Chief Musician. A Psalm of David.

IWAITED patiently *and* expectantly for the Lord, and He inclined to me and heard my cry.

2 He drew me up out of a horrible pit — a pit of tumult and of destruction — out of the miry clay (froth and slime) and set my feet upon a rock, steadying my steps *and* establishing my goings.

3 And He has put a new song in my mouth, a song of praise to our God. Many shall see and fear — revere, and worship — and put their trust *and* confident reliance in the Lord. [Ps. 5:11.]

4 Blessed — happy, fortunate [to be envied] — is the man who makes the Lord his refuge *and* trust, and turns not to the proud or to followers of false gods.

5 Many, O Lord my God, are the wonderful works which You have done, and Your thoughts toward us; no one can compare with You! If I should declare and speak of them, they are too many to be numbered.

6 Sacrifice and offering You do not desire, *nor* have You delight in them; You have given me capacity to hear *and* obey [Your law, a more valuable service than] burnt and sin offerings *which* You do not require.

7 Then said I, Lo, I come; in the volume of the book it is written of me,

8 I delight to do Your will, O my God; yes, Your law *is* within my heart. [Heb. 10:5-9.]

9 I have proclaimed glad tidings of

righteousness in the great assembly — tidings of uprightness and right standing with God. Lo, I have not restrained my lips, as You know, O Lord.

10 I have not concealed Your righteousness within my heart; I have proclaimed Your faithfulness and Your salvation; I have not hid away Your steadfast love and Your truth from the great assembly. [Acts 20:20, 27.]

11 Withhold not Your tender mercies from me, O Lord; let Your loving-kindness and Your truth continually preserve me!

12 For innumerable evils have compassed me about; my iniquities have taken such hold on me that I am not able to look up; they are more than the hairs of my head, and my heart has failed me *and* forsaken me.

13 Be pleased, O Lord, to deliver me; O Lord, make haste to help me!

14 Let them be put to shame and confounded together who seek after *and* require my life to destroy it; let them be driven backward and brought to dishonor who wish me evil *and* delight in my hurt!

15 Let them be desolate by reason of their shame who say to me, Aha, aha!

16 Let all those that seek *and* require You rejoice and be glad in You; let such as love Your salvation say continually, The Lord be magnified!

17 [As for me] I am poor and needy, yet the Lord takes thought *and* plans for me. You are my help and my deliverer. O my God, do not tarry! [Ps. 70:1-5; 1 Pet. 5:7.]

PSALM 41

To the Chief Musician. A Psalm of David.

BLESSED — happy, fortunate [to be envied] — is he who considers the weak *and* the poor; the Lord will deliver him in the time of evil *and* trouble.

2 The Lord will protect him, and keep him alive; he shall be called blessed in the land; and You will not deliver him to the will of his enemies.

3 The Lord will sustain, refresh *and*

strengthen him on his bed of languishing; all his bed You, *O Lord*, will turn, change *and* transform in his illness.

4 I said, Lord, be merciful *and* gracious to me; heal my inner self, for I have sinned against You.

5 My enemies speak evil of me, *saying*, When will he die, and his name perish?

6 And if one comes to see me, he speaks falsehood *and* empty words, while his heart gathers mischievous *gossip* [against me]; when he goes away, he tells it abroad.

7 All who hate me whisper together about me; against me do they devise my hurt — imagining the worst for me.

8 An evil disease, say they, is poured out upon him *and* cleaves fast to him; and now that he is bedfast, he will not rise up again.

9 Even my own familiar friend in whom I trusted (relied on and was confident), who ate of my bread, has lifted up his heel against me. [John 13:18.]

10 But do You, *O Lord*, be merciful *and* gracious to me and raise me up, that I may requite them.

11 By this I know that You favor *and* delight in me, because my enemy does not triumph over me.

12 And as for me, You have upheld me in my integrity, and set me in Your presence for ever.

13 Blessed be the Lord God of Israel from everlasting and to everlasting — from this age to the next and forever! Amen and Amen (so be it).

BOOK II PSALM 42

To the Chief Musician. A skillful song, or a didactic or reflective poem of the sons of Korah.

AS the hart pants *and* longs for the water brooks, so I pant *and* long for You, *O God*.

2 My inner self thirsts for God, for the living God. When shall I come and behold the face of God? [John 7:37; I Thess. 1:9, 10.]

3 My tears have been my food day and night, while men say to me all day long, Where *is* your God?

4 These things I [earnestly] remember, and pour myself out within me: how I went slowly before the throng and led them in procession to the house of God [like a bandmaster before his band, timing the steps to sound of music and chant of song], with the voice of shouting and praise, a throng keeping festival.

5 Why are you cast down, *O my inner self*? And why should you moan over me *and* be disquieted within me? Hope you in God *and* wait expectantly for Him, for I shall yet praise Him, my help and my God.

6 *O my God*, my life is cast down upon me [and I find the burden more than I can bear]; therefore will I [earnestly] remember You from the land of the Jordan River and the *summits of Mount Hermon*, from the little mountain Mizar.

7 [Roaring] deep calls to [roaring] deep at the thunder of Your water-spouts; all Your breakers and Your rolling waves have gone over me.

8 *Yet* the Lord will command His loving-kindness in the daytime, and in the night His song shall be with me, a prayer to the God of my life.

9 I will say to God my rock, Why have You forgotten me? Why go I mourning because of the oppression of the enemy?

10 As with a sword [crushing] in my bones, my enemies taunt *and* reproach me; while they say continually to me, Where *is* your God?

11 Why are you cast down, *O my inner self*? And why should you moan over me *and* be disquieted within me? Hope in God *and* wait expectantly for Him; for I shall yet praise Him Who is the help of my countenance, and my God.

PSALM 43

JUDGE *and* vindicate me, *O God*; plead and defend my cause against an ungodly nation. *O* deliver me from the deceitful and unjust man!

2 For You are the God of my strength [my stronghold — in Whom I take refuge]; why have You cast me off? Why go I mourning because of the oppression of the enemy?

3 O send out Your light and Your truth; let them lead me, let them bring me to Your holy hill and to Your dwelling.

4 Then will I go to the altar of God, to God my exceeding joy; yes, with the lyre will I praise You, O God, my God!

5 Why are you cast down, O my inner self? And why should you moan over me *and* be disquieted within me? Hope in God *and* wait expectantly for Him; for I shall yet praise Him, Who is the help of my [sad] countenance, and my God.

PSALM 44

To the Chief Musician. [A Psalm] of the sons of Korah. A skillful song, or a didactic or reflective poem.

WE have heard with our ears, O God, our fathers have told us, *what* work You did in their days, in the days of old.

2 You drove out the nations with Your hand *and* it was Your power that gave [Israel] a home by rooting out [the heathen] peoples, but [Israel] You spread out.

3 For they got not the land [of Canaan] in possession by their own sword, neither did their own arm save them; but Your right hand and Your arm and the light of Your countenance [did it], because You were favorable *and* did delight in them.

4 You are my King, O God; command victories *and* deliverance for Jacob [Israel].

5 Through You shall we push down our enemies; through Your name shall we tread them under who rise up against us.

6 For I will not trust in *and* lean on my bow, neither shall my sword save me.

7 But You have saved us from our

foes, and have put them to shame who hate us.

8 In God we have made our boast all the day long, and we will give thanks to Your name forever. Selah [pause, and think calmly of that]!

9 But now You have cast us off and brought us to dishonor, and You go not out with our armies.

10 You make us to turn back from the enemy, and they who hate us take spoil for themselves.

11 You have made us like sheep intended for mutton, and have scattered us in exile among the nations.

12 You sell Your people for nothing, and have not increased Your wealth by their price.

13 You have made us the taunt of our neighbors, a scoffing and a derision to those who are round about us.

14 You make us a byword among the nations, a shaking of the head among the people.

15 My dishonor is before me all day long, and shame has covered my face

16 At the words of the taunter and reviler, by reason of the enemy and the revengeful.

17 All this is come upon us, yet have we not forgotten You, neither have we been false to Your covenant [which You made with our fathers].

18 Our heart is not turned back, neither have our steps declined from Your path,

19 Though You have distressingly broken us in the place of jackals and covered us with deep darkness, even with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a strange god,

21 Would not God discover this? For He knows the secrets of the heart.

22 No, *but* for Your sake we are killed all the day long; we are accounted as sheep for the slaughter. [Rom. 8:35-39.]

23 Awake! Why do You sleep, O

Lord? Arouse Yourself, cast us not off for ever!

24 Why do You hide Your face, *and* forget our affliction and our oppression?

25 For our lives are bowed down to the dust; our body cleaves to the ground.

26 Rise up! Come to our help, and deliver us for Your mercy's sake *and* because of Your steadfast love!

PSALM 45

To the Chief Musician; set to Lilies [*probably a popular air. A Psalm*] of the sons of Korah. A skillful song, or a didactic or reflective poem. A song of loves.

MY heart overflows with a goodly theme; I address my psalm to a king. My tongue is as the pen of a ready writer.

2 You are fairer than the children of men; graciousness is poured upon Your lips; therefore God has blessed You forever.

3 Gird Your sword upon Your thigh, O mighty One, in Your glory and Your majesty!

4 And in Your majesty ride on triumphantly for the cause of truth, humility *and* righteousness [uprightness and right standing with God]; and let Your right hand guide You to tremendous things.

5 Your arrows are sharp; the peoples fall under You; Your darts pierce the heart of the king's enemies.

6 Your throne, O God, is for ever and ever; the scepter of righteousness is the scepter of Your kingdom.

7 You love righteousness, uprightness *and* right standing with God, and hate wickedness; therefore God, Your God, has anointed You with the oil of gladness above Your fellows. [Heb. 1:8, 9.]

8 Your garments are all fragrant with myrrh, aloes *and* cassia; stringed instruments make you glad.

9 Kings' daughters are among your honorable women; at your right hand

stands the queen in gold of Ophir.

10 Hear, O daughter, consider, submit *and* consent to my instruction; forget also your own people and your father's house;

11 So will the king desire your beauty; for he is your lord; be submissive *and* reverence *and* honor him.

12 And, O daughter of Tyre, the richest of the people shall entreat your favor with a gift.

13 The king's daughter in the inner part of the palace is all glorious; her clothing is inwrought with gold. [Rev. 19:7, 8.]

14 She shall be brought to the king in raiment of needlework; with the virgins, her companions that follow her, she shall be brought to you.

15 With gladness and rejoicing will they be brought; they will enter into the king's palace.

16 Instead of your fathers shall be your sons, whom you will make princes in all the land.

17 I will make your name to be remembered in all generations; therefore shall the people praise and give you thanks for ever and ever.

PSALM 46

To the Chief Musician. [*A Psalm*] of the sons of Korah, set to treble voices. A song.

GOD is our refuge and strength [mighty *and* impenetrable to temptation] a very present *and* well-proved help in trouble.

2 Therefore we will not fear, though the earth should change, and though the mountains be shaken into the midst of the seas;

3 Though its waters roar and foam, though the mountains tremble at its swelling *and* tumult. Selah [pause, and think calmly of that]!

4 There is a river, whose streams shall make glad the city of God, the

j) Jesus spoke of what was written of Him "in the Psalms." This is one such Messianic Psalm. However, the capitalization indicating Deity is offered provisionally. The chapter is written against the background of a secular royal wedding. But the New Testament reference to this psalm in Hebrews 1:8, 9, where verses 6 and 7 are quoted and applied to Christ, makes any other interpretation seem incidental in importance.

holy place of the tabernacles of the Most High.

5 God is in the midst of her; she shall not be moved. God will help her right early [at the dawn of the morning].

6 The nations raged, the kingdoms tottered *and* were moved; He uttered His voice, the earth melted.

7 The Lord of hosts is with us; the God of Jacob is our refuge [our fortress and high tower]. Selah [pause, and think calmly of that]!

8 Come, behold the works of the Lord, Who has wrought desolations *and* wonders in the earth.

9 He makes wars to cease to the end of the earth; He breaks the bow into pieces and snaps the spear in two; He burns the chariots in the fire.

10 Let be *and* be still, and know — recognize and understand — that I am God. I will be exalted among the nations! I will be exalted in the earth!

11 The Lord of hosts is with us; the God of Jacob is our refuge [our high tower and stronghold]. Selah [pause, and calmly think of that]!

PSALM 47

To the Chief Musician. A Psalm of the sons of Korah.

O CLAP your hands, all you peoples! Shout to God with the voice of triumph *and* songs of joy!

2 For the Lord Most High excites terror, awe *and* dread; He is a great King over all the earth.

3 He subdued peoples under us and nations under our feet.

4 He chose our inheritance for us, the glory *and* pride of Jacob whom He loves. Selah [pause, and calmly think of that]! [I Pet. 1:4, 5.]

5 God has ascended amid shouting, the Lord with the sound of a trumpet.

6 Sing praises to God, sing praises! Sing praises to our King, sing praises!

7 For God is the King of all the earth; sing praises in a skillful psalm *and* with understanding.

8 God reigns over the nations; God sits upon His holy throne.

9 The princes *and* nobles of the peoples are gathered together, a [united] people for the God of Abraham; for the shields of the earth belong to God. He is highly exalted.

PSALM 48

A song; a Psalm of the sons of Korah.

GREAT is the Lord, and highly to be praised in the city of our God! His holy mountain,

2 Fair *and* beautiful for elevation, is the joy of all the earth! The ^kMount Zion [the city of David], the sides of the north [Mount Moriah and the temple], the [whole] city of the great King! [Matt. 5:35.]

3 God has made Himself known in her palaces for a refuge [a high tower and a stronghold].

4 For, lo, the kings assembled, they came onward *and* they passed away together.

5 They looked; they were amazed; they were stricken with terror, *and* took to flight — affrighted *and* dismayed.

6 Trembling took hold of them there, *and* pain as of a woman in childbirth.

7 With the east wind You shattered the ships of Tarshish.

8 As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God; God will establish it for ever. Selah [pause, and calmly think of that]!

9 We have thought of Your steadfast love, O God, in the midst of Your temple.

10 As is Your name, O God, so is Your praise to the ends of the earth; Your right hand is full of righteousness — rightness and justice.

11 Let Mount Zion be glad! Let the daughters of Judah rejoice because of Your *righteous* judgments!

12 Walk about Zion, and go round

k) *Mount Zion* was not on the north side of Jerusalem, as the usual translation of this passage implies, but was the city's most southern hill. But the *temple* did lie north-northeast of the city; and to it this passage unquestionably refers.

about her, number her towers [her lofty and noble deeds of past days];

13 Consider well her ramparts, go through her palaces *and* citadels; that you may tell the next generation [and cease recalling disappointments].

14 For this God is our God for ever and ever; He will be our guide *even* until death.

PSALM 49

To the Chief Musician. A Psalm of the sons of Korah.

HEAR this, all you peoples; give ear, all you inhabitants of the world,
2 Both low and high, rich and poor together.

3 My mouth shall speak wisdom; and the meditation of my heart shall be understanding.

4 I will submit *and* consent to a parable *or* proverb; to the music of a lyre I will unfold my riddle — my problem.

5 Why should I fear in the days of evil, when the iniquity of those who would supplant me surrounds me on every side,

6 Even of those who trust in *and* lean on their wealth, and boast of the abundance of their riches?

7 None of them can by any means redeem *either* himself *or* his brother, nor give to God a ransom for him;

8 For the ransom of their life is too costly, and [the price they can pay] can never suffice,

9 So that he should live on for ever *and* never see the pit [the grave] *and* corruption.

10 For he sees that even wise men die; the [self-confident] fool and the stupid alike perish and leave their wealth to others.

11 Their inward thought is, that their houses will continue for ever, *and* their dwelling places to all generations; they call their lands their own [apart from God] *and* after their own names.

12 But man with all his honor *and* pomp does not remain; he is like the beasts that perish.

13 This is the fate of those who are foolishly confident, yet after them men approve their sayings. Selah [pause, and calmly think of that]!

14 Like sheep they are appointed for Sheol [the place of the dead]; death shall be their shepherd; and the upright shall have dominion over them in the morning; and their form *and* beauty shall be consumed, for Sheol shall be their dwelling.

15 But God will redeem me from the power of Sheol [the place of the dead], for He will receive me. Selah [pause, and calmly think of that]!

16 Be not afraid when [an ungodly] one is made rich, when the wealth *and* glory of his house are increased;

17 For when he dies he will carry nothing away; his glory will not descend after him.

18 Though while he lives he counts himself happy *and* prosperous, and though a man gets praise when he does well for *himself*,

19 He will go to the generation of his fathers, who nevermore see the light.

20 Man who is held in honor and understands not, is like the beasts that perish.

PSALM 50

A Psalm of 'Asaph

THE mighty One, God the Lord, speaks and calls the earth from the rising of the sun to its setting.

2 Out of Zion, the perfection of beauty, God shines forth.

3 Our God comes, and does not keep silence; a fire devours before Him, and round about Him a mighty tempest rages.

4 He calls to the heavens above and to the earth, that He may judge His people:

1) Asaph was a Levite and one of the leaders of David's choir. He was the head of one of the three families permanently charged with the temple music. His family formed a guild which bore his name and is frequently mentioned. One hundred and twenty-eight of them, all singers, came back from Babylon and took part when the foundations of Zerubbabel's temple were laid (Ezra 2:41; 3:10).

5 Gather together to Me My saints [those who have found grace in My sight], those who have made a covenant with Me by sacrifice.

6 And the heavens declare His righteousness — rightness and justice; for God, He is judge. Selah [pause, and calmly think of that]!

7 Hear, O My people, and I will speak; O Israel, I will testify to you *and* against you; I am God, your God.

8 I do not reprove you for your sacrifices; your burnt offerings are continually before Me.

9 I will accept no bull from your house, nor he-goat out of your folds.

10 For every beast of the forest is Mine *and* the cattle upon a thousand hills *or* upon the mountains where thousands are.

11 I know *and* am acquainted with all the birds of the mountains, and the wild animals of the field are Mine *and* are with Me, in My mind.

12 If I were hungry, I would not tell you, for the world and its fullness are Mine. [I Cor. 10:26.]

13 Shall I eat of the flesh of bulls, or drink the blood of goats?

14 Offer to God the sacrifice of thanksgiving; and pay your vows to the Most High,

15 And call on Me in the day of trouble; I will deliver you, and you shall honor *and* glorify Me.

16 But to the wicked, God says, What right have you to recite My statutes, or to take My covenant *or* pledge on your lips,

17 Seeing you hate instruction *and* correction and cast My words behind you — discarding them?

18 When you see a thief you associate with him, and you have taken part with adulterers.

19 You give your mouth to evil, and your tongue frames deceit.

20 You sit and speak against your brother; you slander your own mother's son.

21 These things you have done and I

kept silent; you thought I was one entirely like yourself; but [now] I will reprove you, and put [the charge] in order before your eyes.

22 Now consider this, you who forget God, lest I tear you in pieces, and there be none to deliver.

23 He who brings an offering of praise *and* thanksgiving honors *and* glorifies Me; and he who orders his way aright — who prepares the way that I may show him — to him I will demonstrate the salvation of God.

PSALM 51

To the Chief Musician. A Psalm of David, when Nathan the prophet came to him, after he had sinned with Bathsheba.

HAVE mercy upon me, O God, according to Your steadfast love; according to the multitude of Your tender mercies *and* loving-kindnesses blot out my transgressions.

2 Wash me thoroughly [and repeatedly] from my iniquity *and* guilt, and cleanse me *and* make me wholly pure from my sin!

3 For I am conscious of my transgressions *and* I acknowledge them; my sin is ever before me.

4 Against You, You only, have I sinned, and done that which is evil in Your sight; so that You are justified in Your sentence and faultless in Your judgment. [Rom. 3:4.]

5 Behold, I was brought forth in [a state of] iniquity; my mother was sinful who conceived me [and I, too, am sinful]. [John 3:6; Rom. 5:12; Eph. 2:3.]

6 Behold, You desire truth in the inner being; make me therefore to know wisdom in my inmost heart.

7 Purify me with hyssop, and I shall be clean [ceremonially]; wash me, and I shall [in reality] be whiter than snow.

8 Make me to hear joy and gladness *and* be satisfied; let the bones which You have broken rejoice.

9 Hide Your face from my sins, and blot out all my guilt *and* iniquities.

10 Create in me a clean heart, O God;

and renew a right, persevering *and* steadfast spirit within me.

11 Cast me not away from Your presence, and take not Your Holy Spirit from me.

12 Restore to me the joy of Your salvation, and uphold me with a willing spirit.

13 Then will I teach transgressors Your ways, and sinners shall be converted *and* return to You.

14 Deliver me from bloodguiltiness *and* death, O God, *the* God of my salvation; *and* my tongue shall sing aloud of Your righteousness — Your rightness *and* Your justice.

15 O Lord, open my lips, and my mouth shall show forth Your praise.

16 For You delight not in sacrifice, else would I give it; You find no pleasure in burnt offering. [I Sam. 15:22.]

17 My sacrifice [the sacrifice acceptable] to God is a broken spirit; a broken and a contrite heart [broken down with sorrow for sin and humbly and thoroughly penitent] such, O God, You will not despise.

18 Do good in Your good pleasure to Zion; rebuild the walls of Jerusalem.

19 Then will You delight in the sacrifices of righteousness, justice *and* right, with burnt offering and whole burnt offering; then bullocks will be offered upon Your altar.

PSALM 52

To the Chief Musician. A skillful song, or a didactic or reflective poem. [A *Psalm* of David, when Doeg the Edomite came and told Saul, David has come to the house of Ahimelech.]

WHY boast you of mischief done against the loving-kindness of God [and the godly], O mighty [sinful] man, day after day?

2 Your tongue devises wickedness, like a sharp razor, working deceitfully.

3 You love evil more than good, and lying rather than to speak righteousness, justice *and* right. Selah [pause, and calmly think of that]!

4 You love all destroying *and* devouring words, O deceitful tongue.

5 God will likewise break you down *and* destroy you for ever; He will lay hold of you and pluck you out of your tent, and uproot you from the land of the living. Selah [pause, and calmly think of that]!

6 The [uncompromisingly] righteous also shall see *it*, and be in reverent fear *and* awe, but about *you* will [scoffingly] laugh, saying,

7 See, this is the man who made not God his strength — his stronghold and high tower; but trusted *and* confidently relied on the abundance of his riches, seeking refuge *and* security for himself through his wickedness.

8 But I am like a green olive tree in the house of God; I trust *and* confidently rely on the loving-kindness *and* the mercy of God for ever and ever.

9 I will thank You *and* confide in You for ever, because You have done it [delivered me and kept me safe]. I will wait, hope *and* expect in Your name, for it is good, in the presence of Your saints [Your kind and pious ones].

PSALM 53

To the Chief Musician; in a mournful strain. A skillful song, or didactic or reflective poem of David.

THE [empty-headed] fool has said in his heart, There is no God. Corrupt *and* evil are they, and doing abominable iniquity; there is none who does good.

2 God looked down from Heaven upon the children of men, to see if there were any who understood, who sought, inquired after [and desperately required] God.

3 Every one of them is gone back — backslidden and fallen away; they are altogether become filthy *and* corrupt; there is none who does good, no, not one. [Rom. 3:10-12.]

4 Have those who work evil no knowledge — no understanding? They eat up My people as they eat bread; they do not call upon God.

5 There they are, in terror *and* dread, where there was [and had been] no terror

and dread! For God has scattered the bones of him who encamps against you; you have put them to shame, because God has rejected them.

6 O that the salvation *and* deliverance of Israel were come out of Zion! When God restores the fortunes of His people, then will Jacob rejoice and Israel be glad.

PSALM 54

To the Chief Musician with stringed instruments. A skillful song, or a didactic or reflective poem of David, when the Ziphites went and told Saul, David is hiding among us.

SAVE me, O God, by Your name; judge *and* vindicate me by Your mighty strength *and* power.

2 Hear my pleading *and* my prayer, O God; give ear to the words of my mouth.

3 For strangers *and* insolent men are risen up against me, and violent men *and* ruthless ones seek *and* demand my life; they do not set God before them. Selah [pause, and calmly think of that]!

4 Behold, God is my helper *and* ally; the Lord is my upholder *and* is with them who uphold my life.

5 He will pay back evil to my enemies; in Your faithfulness, Lord, put an end to them.

6 With a freewill offering I will sacrifice to You; I will give thanks *and* praise Your name, O Lord, for it is good.

7 For He has delivered me out of every trouble, and my eye has looked [in triumph] on my enemies.

PSALM 55

To the Chief Musician, with stringed instruments. A skillful song, or a didactic or reflective poem of David.

LISTEN to my prayer, O God, and hide not Yourself from my supplication!

2 Attend to me, and answer me; I am restless *and* distraught in my complaint, and must moan;

3 [I am distracted] by the noise of the enemy, because of the oppression *and* threatenings of the wicked; for they

would cast trouble upon me, and in wrath they persecute me.

4 My heart is grievously pained within me, and the terrors of death have fallen upon me.

5 Fear and trembling are come upon me; horror *and* fright have overwhelmed me.

6 And I say, O that I had wings like a dove! I would fly away and be at rest.

7 Yes, I would wander far away, I would lodge in the wilderness. Selah [pause, and calmly think of that]!

8 I would hasten to escape *and* to find me a shelter from the stormy wind and tempest.

9 Destroy [their schemes], O Lord; confuse their tongues; for I have seen violence and strife in the city.

10 Day and night they go about on its walls; iniquity and mischief are in its midst.

11 Violence *and* ruin are within it; fraud and guile do not depart from its streets *and* market place.

12 For it is not an enemy who reproaches *and* taunts me; then I might bear it; nor one who has hated me who insolently vaunts himself against me; then I might hide from him.

13 But it was you, a man my equal, my companion and my familiar friend;

14 We had sweet fellowship together, and used to walk to the house of God in company.

15 Let desolations *and* death come suddenly upon them; let them go down alive to Sheol [the place of the dead]; for evils are in their habitations, in their hearts *and* their inmost part.

16 As for me, I will call upon God; and the Lord will save me.

17 Evening and morning and at noon will I utter my complaint and moan *and* sigh, and He will hear my voice.

18 He has redeemed my life in peace from the battle that was against me [so that none came near me], for they were many who strove with me.

19 God will hear and humble them, even He Who abides of old. Selah

[pause, and calmly think of that]! Because in them there has been no change [of heart], and they do not fear, revere *and* worship God.

20 [My companion] has put forth his hands against those who were at peace with him; he has broken *and* profaned his agreement [of friendship and loyalty].

21 The words of his mouth were smoother than cream *or* butter, but war was in his heart; his words were softer than oil, yet they were drawn swords.

22 Cast your burden on the Lord [releasing the weight of it] and He will sustain you; He will never allow the [consistently] righteous to be moved — made to slip, fall or fail. [I Pet. 5:7.]

23 But You, O God, will bring down the wicked to the pit of destruction; men of blood and treachery shall not live out half their days; but I will trust, lean on *and* confidently rely on You.

PSALM 56

To the Chief Musician: *to the tune*, Silent Dove Among Those Far Away. Of David. A record of memorable thoughts, when the Philistines seized him in Gath.

BE merciful *and* gracious to me, O God, for man would trample me *or* devour me; all the day long the adversary oppresses me.

2 They that lie in wait for me would swallow me up *or* trample me all day long, for they are many who fight against me, O Most High!

3 What time I am afraid, I will have confidence *and* put my trust *and* reliance on You.

4 By [the help of] God I will praise His Word; on God I lean, rely *and* confidently put my trust; I will not fear; what can man *who is* flesh do to me?

5 All day long they twist my words *and* trouble my affairs; all their thoughts are against me for evil *and* my hurt.

6 They gather themselves together, they hide themselves, they watch my steps, even as they have (expectantly) waited for my life.

7 They think to escape with iniquity,

and shall they? In Your indignation bring down the peoples, O God.

8 You number *and* record my wanderings; put my tears into Your bottle; are they not in Your book?

9 Then shall my enemies turn back in the day that I cry out; this I know, for God is for me. [Rom. 8:31.]

10 In God Whose Word I praise, in the Lord, Whose Word I praise,

11 In God have I put my trust, *and* confident reliance; I will not be afraid; what can man do to me?

12 Your vows are upon me, O God; I will render praise to You *and* give You thank offerings.

13 For You have delivered my life from death, yes, and my feet from falling, that I may walk before God in the light of life *and* of the living.

PSALM 57

To the Chief Musician: *set to the tune*, Do Not Destroy. A record of memorable thoughts of David, when he fled from Saul in the cave.

BE merciful *and* gracious to me, O God, be merciful *and* gracious to me; for my soul takes refuge *and* finds shelter *and* confidence in You; yes, in the shadow of Your wings will I take refuge *and* be confident until calamities *and* destructive storms are passed.

2 I will cry to God Most High, Who performs on my behalf *and* rewards me — Who brings to pass [His purposes] for me *and* surely completes them!

3 He will send from Heaven and save me from the slanders *and* reproaches of him who would trample me down *or* swallow me up, *and* put him to shame. Selah [pause, and calmly think of that]! God will send forth His mercy *and* loving-kindness *and* His truth *and* faithfulness.

4 My life is among lions; I must lie among those who are aflame, the sons of men whose teeth are spears and arrows, their tongue a sharp sword.

5 Be exalted, O God, above the heavens! Let Your glory be over all the earth!

6 They set a net for my steps; my

very life was bowed down; they dug a pit in my way; into the midst of it they have fallen themselves. Selah [pause, and calmly think of that]!

7 My heart is fixed, O God; my heart is steadfast *and* confident! I will sing and make melody.

8 Awake, my glory [my inner self]; awake, harp and lyre! I will awake right early [I will awake the dawn]!

9 I will praise *and* give thanks to You, O Lord, among the peoples; I will sing praises to You among the nations.

10 For Your mercy *and* loving-kindness are great, reaching to the heavens, and Your truth *and* faithfulness to the clouds.

11 Be exalted, O God, above the heavens; let Your glory be over all the earth.

PSALM 58

To the Chief Musician; *set to the tune*, Do Not Destroy. A record of memorable thoughts of David.

DO you indeed in silence speak righteousness? (Or is the righteousness, rightness and justice you should speak quite dumb) [O you mighty ones]? Do you judge fairly *and* uprightly, O you sons of men?

2 No, in your heart you devise wickedness; you deal out in the land the violence of your hands.

3 The ungodly are perverse *and* estranged from the womb; they go astray as soon as they are born, speaking lies.

4 Their poison is like the venom of a serpent; they are like the deaf adder *or* asp that stops its ear,

5 Which listens not to the voice of charmers, *or* of the enchanter casting spells never so cunningly.

6 Break their teeth, O God, in their mouths; break out the fangs of the young lions, O Lord.

7 Let them melt away as water which runs on apace; when he aims his arrows let them be as if they were headless *or* split apart.

8 Let them be as a snail dissolving

slime as it passes on, *or* as a festering sore which wastes away; like [the child to which] a woman gives untimely birth, that has not seen the sun.

9 Before your pots can feel the thorns [that are placed under them for fuel], He will take them away as with a whirlwind, the green and the burning ones alike.

10 The [unyieldingly] righteous shall rejoice when he sees the vengeance: he will bathe his feet in the blood of the wicked.

11 Men will say, Surely there is a reward for the [uncompromisingly] righteous; surely there is a God Who judges on the earth.

PSALM 59

To the Chief Musician; *set to the tune*, Do Not Destroy. Of David, a record of memorable thoughts, when Saul sent men to watch his house in order to kill him.

DELIVER me from my enemies, O my God; defend *and* protect me from those who rise up against me.

2 Deliver me from *and* lift me above those who work evil, and save me from the bloodthirsty men.

3 For, lo, they lie in wait for my life; fierce *and* mighty men are banded together against me, not for my transgression, nor for any sin of mine, O Lord.

4 They run and prepare themselves for no fault of mine; rouse Yourself, O Lord, to meet *and* help me, and see!

5 You, O Lord God of hosts, the God of Israel, arise to visit all the nations; spare none *and* be not merciful to any who treacherously plot evil. Selah [pause, and calmly think of that]!

6 They return at evening; they howl *and* snarl like dogs, and go [prowling] about the city.

7 Behold, they belch out [insults] with their mouth; swords [of sarcasm, ridicule, slander and lies] are in their lips; for who, they think, hears us?

8 But You, O Lord, will laugh at them [in scorn]; You will hold all the nations in derision.

9 O my Strength, I will watch *and* give heed to You *and* sing praises; for

God is my defense — my protector and high tower.

10 My God in His mercy *and* steadfast love will meet me; God will let me look [triumphantly] on my enemies — those who lie in wait for me.

11 Slay them not, lest my people forget; scatter them by Your power *and* make them wander to and fro; and bring them down, O Lord our shield!

12 For the sin of their mouth and the words of their lips let them even be trapped *and* taken in their pride, and for the cursing and lying which they utter.

13 Consume them in wrath, consume them so that they shall be no more; and let them know that God rules over Jacob [Israel], unto the ends of the earth. Selah [pause, and calmly think of that]!

14 And at evening let them return; let them howl *and* snarl like dogs, and go prowling about the city.

15 Let them wander up and down for food, and tarry all night if they be not satisfied — not getting their fill.

16 But I will sing of Your mighty strength *and* power; yes, I will sing aloud of Your mercy *and* loving-kindness in the morning; for You have been to me a defense — a fortress and a high tower — and a refuge in the day of my distress.

17 Unto You, O my Strength, I will sing praises; for God is my defense, my fortress *and* high tower, the God Who shows me mercy *and* steadfast love.

PSALM 60

To the Chief Musician; *set to the tune of The Lily of Testimony*. A poem intended by David to record memorable thoughts; to teach; when he had striven with the Arameans of Mesopotamia and the Arameans of Zobah, and Joab returned and smote twelve thousand Edomites in the Valley of Salt.

O GOD, You have rejected us *and* cast us off, broken down [our defenses] *and* scattered us; You have been angry; O restore us *and* turn Yourself to us again!

2 You have made the land to quake *and* tremble; You have rent it (open);

repair its breaches, for it shakes *and* totters.

3 You have made Your people suffer hard things; You have given us to drink wine that made us reel *and* be dazed.

4 [But now] You have set up a banner for those who fear *and* worshipfully revere You — to which they may flee from the bow — a standard displayed because of the truth. Selah [pause, and calmly think of that]!

5 That Your beloved ones may be delivered, save with Your right hand and answer us [or me].

6 God has spoken by His holiness [in His promises]. I will rejoice; I will divide and portion out [the land] Shechem and the valley of Succoth [west to east].

7 Gilead is Mine, and Manasseh is Mine; Ephraim also is My helmet [the defense of My head]; Judah is My scepter *and* My lawgiver.

8 Moab is My washpot [reduced to vilest servitude]; upon Edom I cast My shoe in triumph; over Philistia I raise the shout of victory.

9 Who will bring me [David] into the strong city [of Petra]? Who will lead me into Edom?

10 Have You not rejected us, O God? And You go not forth, O God, with our armies.

11 O give us help against the adversary, for vain — ineffectual and to no purpose — is the help or salvation of man.

12 Through God we shall do valiantly; for He it is Who will tread down our adversaries.

PSALM 61

To the Chief Musician; on stringed instruments. [A Psalm] of David.

HEAR my cry, O God; listen to my prayer.

2 From the end of the earth will I cry to You, when my heart is overwhelmed *and* fainting; lead me to the rock that is higher than I — yes, a rock that is too high for me.

3 For You have been a shelter *and* a refuge for me, a strong tower against the adversary.

4 I will dwell in Your tabernacle for ever; let me find refuge *and* trust in the shelter of Your wings. Selah [pause, and calmly think of that]!

5 For You, O God, have heard my vows; You have given me the heritage of those who fear, revere *and* honor Your name.

6 You may prolong the [true] King's life [adding days upon days], and may His years be to the last generation [of this world and the generations of the world to come].

7 May He sit enthroned for ever before (the face of) God. O ordain that loving-kindness and faithfulness may watch over Him!

8 So will I sing praise to Your name for ever, paying my vows day by day.

PSALM 62

To the Chief Musician; according to Jeduthun [*Ethan, the noted musician*]. A Psalm of David.

FOR God alone my soul waits in silence; from Him comes my salvation.

2 He only is my rock and my salvation, my defense *and* my fortress; I shall not be greatly moved.

3 How long will you set upon a man that you may slay him, all of you, like a leaning wall, like a tottering fence?

4 They only consult to cast him down from his height [to dishonor him]; they delight in lies; they bless with their mouth, but they curse inwardly. Selah [pause, and calmly think of that]!

5 My soul, wait only upon God *and* silently submit to Him; for my hope *and* expectation are from Him.

6 He only is my rock and my salvation; He is my defense *and* my fortress; I shall not be moved.

7 With God rests my salvation and my glory; my rock of unyielding strength *and* impenetrable hardness, and my refuge is in God!

8 Trust, lean on, rely on *and* have

confidence in Him at all times, you people; pour out your heart before Him. God is a refuge for us — a fortress and a high tower. Selah [pause, and calmly think of that]!

9 Men of low degree [in the social scale] are emptiness — futility, a breath; *and* men of high degree [in the same scale] are a lie *and* a delusion. In the balances they go up; they are together lighter than a breath.

10 Trust *and* rely confidently not on extortion *and* oppression, and do not vainly hope in robbery; if riches increase, set not your heart on them.

11 God has spoken once, twice have I heard this, that power belongs to God.

12 Also to You, O Lord, belong mercy *and* loving-kindness, for You render to every man according to his work. [Jer. 17:10; Rev. 22:12.]

PSALM 63

A Psalm of David, when he was in the Wilderness of Judah.

O GOD, You are my God; earnestly will I seek You; my inner self thirsts for You, my flesh longs *and* is faint for You, in a dry and weary land, where no water is;

2 So I have looked upon You in the sanctuary, to see Your power and Your glory.

3 Because Your loving-kindness is better than life, my lips shall praise You.

4 So will I bless You while I live; I will lift up my hands in Your name.

5 My whole being shall be satisfied as with marrow and fatness; and my mouth shall praise You with joyful lips,

6 When I remember You upon my bed, and meditate on You in the night watches.

7 For You have been my help, and in the shadow of Your wings will I rejoice.

8 My whole being follows hard after You *and* clings closely to You; Your right hand upholds me.

9 But those who seek *and* demand my life, to ruin *and* destroy it, shall [themselves be destroyed and] go into

the lower parts of the earth [into the underworld of the dead].

10 They shall be given over to the power of the sword; they shall be a prey for foxes *and* jackals.

11 But the king shall rejoice in God; every one who swears by Him [that is, who binds himself by God's authority, acknowledging His supremacy, and devoting himself to His glory and service alone] *every such one* shall glory, for the mouth of those who speak lies shall be stopped.

PSALM 64

To the Chief Musician. A Psalm of David.

HEAR my voice, O God, in my complaint; guard *and* preserve my life from the terror of the enemy.

2 Hide me from the secret counsel *and* conspiracy of the ungodly, from the scheming of evildoers,

3 Who whet their tongue like a sword, who aim venomous words like arrows,

4 Who shoot from ambush at the blameless; suddenly do they shoot at him, without self-reproach *or* fear.

5 They encourage themselves in an evil purpose; they talk of laying snares secretly; they say, Who will discover *us*?

6 They think out acts of injustice, and say, We have accomplished a well-devised thing; for the inward thought of each one [is unsearchable], and his heart is deep.

7 But God will shoot an unexpected arrow at them, *and* suddenly shall they be wounded.

8 And they will be made to stumble, their own tongue being against them; all who gaze upon them will shake the head *and* flee away.

9 And all men shall (reverently) fear *and* be in awe, and will declare the work of God; for they will wisely consider *and* acknowledge that it is His doing.

10 The [uncompromisingly] righteous shall be glad in the Lord, and shall trust *and* take refuge in Him; and all the

upright in heart shall glory *and* offer praise.

PSALM 65

To the Chief Musician. A Psalm of David. A Song.

TO You belongs silence [the submissive wonder of reverence which bursts forth into praise], *and* praise is due *and* fitting to You, O God, in Zion; and to You shall the vow be performed.

2 O You Who hear prayer, to You shall all flesh come.

3 Iniquities *and* much varied guilt prevail against me; *yet* as for our transgressions, You forgive *and* purge them away [make atonement for them and cover them out of Your sight]!

4 Blessed — happy, fortunate [to be envied] — is the man whom You choose and cause to come near, that he may dwell in Your courts! We shall be satisfied with the goodness of Your house, Your holy temple.

5 By fearful *and* glorious things [that terrify the wicked, but make the godly sing praises] do You answer us in righteousness — rightness and justice — O God of our salvation, You Who are the confidence and hope of all the ends of the earth, and of those far off on the seas;

6 Who by *Your* might have founded the mountains, being girded with power;

7 Who still the roaring of the seas, the roaring of their waves, and the tumult of the peoples;

8 So that those who dwell in earth's farthest parts are afraid at *nature's* signs of Your presence; You make the places where morning and evening have birth to shout for joy.

9 You visit the earth and saturate it with water, You greatly enrich it; the river of God is full of water; You provide them grain when You have so prepared the earth.

10 You water the field's furrows abundantly, You settle the ridges of it, You make the soil soft with showers, blessing the sprouting of its vegetation.

11 You crown the year with Your

bounty *and* goodness, the tracks of Your chariot wheels drip with fatness.

12 The *luxuriant* pastures in the uncultivated country drip [with moisture], and the hills gird themselves with joy.

13 The meadows are clothed with flocks, the valleys also are covered with grain, they shout for joy and sing together.

PSALM 66

To the Chief Musician. A song, a Psalm.

MAKE a joyful noise unto God, all the earth;

2 Sing forth the honor *and* glory of His name; make His praise glorious!

3 Say to God, How awesome *and* fearfully glorious are Your works! Through the greatness of Your power shall Your enemies submit themselves to You — with feigned and reluctant obedience.

4 All the earth shall bow down to You and sing *praises* to You; they shall praise Your name in song. Selah [pause, and calmly think of that]!

5 Come and see the works of God; see how [to save His people He smites their foes] *He is* terrible in His doing toward the children of men.

6 He turned the sea into dry land; they crossed through the river on foot; there did we rejoice in Him.

7 He rules by His might for ever, His eyes observe *and* keep watch *over* the nations; let not the rebellious exalt themselves. Selah [pause, and calmly think of that]!

8 Bless our God, O peoples, give Him grateful thanks *and* make the voice of His praise to be heard,

9 Who put *and* kept us among the living, and has not allowed our feet to slip.

10 For You, O God, have proved us; You have tried us as silver is tried, refined *and* purified.

11 You brought us into the net [the prison fortress, the dungeon]; You laid a heavy burden upon our loins.

12 You caused men to ride over our

heads [when we were prostrate]; we went through fire and through water; but You brought us out into a broad, moist place — to abundance and refreshment and the open air.

13 I will come into Your house with burnt offerings [of entire consecration]; I will pay You my vows,

14 Which my lips uttered, and my mouth promised, when I was in distress.

15 I will offer to You burnt offerings of fat lambs, with rams consumed in sweet-smelling smoke; I will offer bullocks and he-goats. Selah [pause, and calmly think of that]!

16 Come and hear, all you who reverently *and* worshipfully fear God, and I will declare what He has done for me!

17 I cried aloud to Him; He was extolled *and* high praise was under my tongue.

18 If I regard iniquity in my heart, the Lord will not hear me; [Prov. 15:29; 28:9; Isa. 1:15; John 9:31; James 4:3.]

19 But certainly God has heard me; He has given heed to the voice of my prayer.

20 Blessed be God, Who has not rejected my prayer, nor removed His mercy *and* loving-kindness from being [as it always is] with me.

PSALM 67

To the Chief Musician; on stringed instruments. A Psalm, a song.

GOD be merciful *and* gracious to us and bless us, and cause His face to shine upon us *and* among us, Selah [pause, and calmly think of that]!

2 That Your way may be known upon earth, Your saving power [Your deliverances and Your salvation], among all nations.

3 Let the peoples praise You, [turn away from their idols] *and* give thanks to You, O God; let all the peoples praise *and* give thanks to You.

4 O let the nations be glad and sing for joy; for You will judge the peoples fairly, and guide, lead *or* drive the

nations upon earth. Selah [pause, and calmly think of that]!

5 Let the peoples praise You, [turn away from their idols] *and* give thanks to You, O God; let all the peoples praise *and* give thanks to You!

6 The earth has yielded its harvest [in evidence of God's approval]; God, even our own God will bless us.

7 God will bless us, and all the ends of the earth shall reverently fear Him.

PSALM 68

To the Chief Musician. A Psalm of David, a song.

GOD is [already] beginning to arise, *and* His enemies to scatter; let them also who hate Him flee before Him!

2 As smoke is driven away, *so* drive them away; as wax melts before the fire, *so* let the wicked perish before the presence of God.

3 But let the [uncompromisingly] righteous be glad; let them be in high spirits *and* glory before God, yes, let them [jubilantly] rejoice!

4 Sing to God, sing praises to His name; cast up a highway for Him who rides through the deserts; His name is the Lord, be in high spirits *and* glory before Him!

5 A father of the fatherless, and a judge *and* protector of the widows, *is* God in His holy habitation.

6 God places the solitary in families *and* gives the desolate a home in which to dwell; He leads the prisoners out to prosperity; but the rebellious dwell in a parched land.

7 O God, when You went forth before Your people, when You marched through the wilderness, Selah [pause, and calmly think of that]!

8 The earth trembled, the heavens also poured down [rain] at the presence of God; yonder Sinai quaked at the presence of God, the God of Israel.

9 You, O God, did send a plentiful rain, You did restore *and* confirm Your heritage when it languished *and* was weary.

10 Your flock found a dwelling place in it; You, O God, in Your goodness did provide for the poor *and* needy.

11 The Lord gives the word [of power]; the women who bear *and* publish (the news) are a great host.

12 The kings of the enemies' armies, they flee, they flee! She who carries at home divides the spoil [left behind],

13 Though you [the slackers] may lie among the sheepfolds [in slothful ease], *yet for Israel* the wings of a dove covered with silver, its pinions excessively green with gold [are trophies taken from the enemy].

14 When the Almighty scattered kings in [the land], it was as when it snows on Zalmon [a wooded hill near Shechem].

15 Is Mount Bashan, the high mountain of summits, Mount Bashan [east of the Jordan], the mount of God?

16 Why look you with grudging *and* envy, you many-peaked mountains, at the mountain [of the city called Zion] which God has desired for His dwelling-place? Yes, the Lord will dwell in it for ever.

17 The chariots of God are twenty thousand, even thousands upon thousands. The Lord is among them, as He was in Sinai, [so also] in the holy place — the sanctuary [in Jerusalem].

18 ^mYou have ascended on high. You have led away captive a train of vanquished foes; You have received gifts of men, yes, of the rebellious also, that the Lord God might dwell there with them. [Eph. 4:8.]

19 Blessed be the Lord, Who bears our burdens *and* carries us day by day, even the God Who is our salvation! Selah [pause, and calmly think of that]!

m) David sang of the ark of the covenant, which after a great victory was transferred or brought back to Zion. In this fact he sees the principle of the history of the kingdom of God, appearing in ever widening circles and nobler manner. The fact is to him a type of the method and course of the Messiah's kingdom. So the Apostle Paul (in Eph. 4:8) is perfectly justified in finding the psalmist's eye directed toward Christ, and so interpreting it. The "on high" in the Psalm is first of all Mount Zion, but this is a type of Heaven, as Paul makes clear. (Lange's Commentary.)

20 God is to us a God of deliverances *and* salvation, and to God, the Lord, belongs escape from death [setting us free].

21 But God will shatter the head of His enemies, the hairy scalp of such a one as goes on still in his trespasses *and* guilty ways.

22 The Lord said, I will bring back [your enemies] from Bashan, I will bring them back from the depths of the [Red] Sea,

23 That you may crush them, dipping your foot in blood, that the tongue of your dogs may have its share from the foe.

24 They see Your goings, O God, even the [solemn processions] of my God, my King, into the sanctuary — in holiness.

25 The singers go in front, the players on instruments last; between them the maidens playing on tambourines.

26 Bless, give thanks *and* gratefully praise God in full congregations, even the Lord, O you who are from [Jacob] the fountain of Israel.

27 There is little Benjamin in the lead [in the procession], the princes of Judah and their company, the princes of Zebulun, and the princes of Naphtali.

28 Your God has commanded your strength [your might in His service and impenetrable hardness to temptation]. O God, display Your might *and* *strengthen what* You have wrought for us!

29 [Out of respect] for Your temple at Jerusalem kings shall bring gifts to You.

30 Rebuke the wild beasts dwelling among the reeds [in Egypt], the herd of bulls [the leaders], with the calves of the peoples; trample under foot those who lust for tribute money; scatter the peoples who delight in war.

31 Princes shall come out of Egypt; Ethiopia shall hasten to stretch out her hands [with the offerings of submission] to God.

32 Sing to God, O kingdoms of the

earth; sing praises to the Lord! Selah [pause, and calmly think of that]!

33 *Sing praises* to Him Who rides upon the heavens, the ancient heavens; lo, He sends forth His voice, His mighty voice.

34 Ascribe power *and* strength to God; His majesty is over Israel, and His strength *and* might are in the skies.

35 O God, awe inspiring, profoundly impressive *and* terrible are You out of Your holy places; the God of Israel, He gives strength and fullness of might to His people. Blessed be God!

PSALM 69

To the Chief Musician, *set to the tune of Lilies.*
[A Psalm] of David.

SAVE me, O God; for the waters are come up to my neck — they threaten my life.

2 I sink in deep mire, where there is no foothold; I have come into deep waters, where the floods overwhelm me.

3 I am weary with my crying; my throat is parched; my eyes fail with [hopefully] waiting for my God.

4 Those who hate me without cause are more than the hairs of my head; those who would cut me off *and* destroy me, being my enemies wrongfully, are many *and* mighty; I am [forced] to restore what I did not steal. [John 15:25.]

5 O God, You know my folly *and* blundering; my sins *and* my guilt are not hid from You.

6 Let not those who wait *and* hope *and* look for You, O Lord of hosts, be put to shame through me; let not those who seek *and* inquire for *and* require You [as their vital necessity] be brought to confusion *and* dishonor through me, O God of Israel.

7 Because for Your sake I have borne taunt *and* reproach; confusion *and* shame have covered my face.

8 I have become a stranger to my brethren, and an alien to my mother's children. [John 7:3-5.]

9 For the zeal for Your house has

eaten me up; and the reproaches *and* insults of those who reproach *and* insult You are fallen upon me. [John 2:17; Rom. 15:3.]

10 When I wept *and* humbled myself with fasting, I was jeered at *and* humiliated.

11 When I made sackcloth my clothing, I became a byword — an object of scorn — to them.

12 They who sit in *the city's* gate talk about me, and I am the singsong of the drunkards.

13 But as for me, my prayer is to You, O Lord. At an acceptable *and* opportune time, O God, in the multitude of Your mercy *and* the abundance of Your loving-kindness hear me; *and* in the truth *and* faithfulness of Your salvation answer me.

14 Rescue me out of the mire, and let me not sink; let me be delivered from those who hate me and from out of the deep waters.

15 Let not the flood waters overflow *and* overwhelm me, neither let the deep swallow me up, and let not the (dug) pit [with water perhaps in the bottom] close its mouth over me.

16 Hear *and* answer me, O Lord; for Your loving-kindness is sweet *and* comforting; according to Your plenteous tender mercies *and* steadfast love, turn to me.

17 Hide not Your face from Your servant, for I am in distress. O answer me speedily!

18 Draw close to me and redeem me, ransom *and* set me free because of my enemies [lest they glory in my prolonged distress!]

19 You know my reproach and my shame and my dishonor; my adversaries are all before You — fully known to You.

20 Insults *and* reproach have broken my heart; I am full of heaviness *and* distressingly sick. I looked for pity, but there was none; and for comforters, but I found none.

21 They gave me also gall (poisonous

and bitter) for my food, and in my thirst they gave me vinegar [a soured wine] to drink. [Matt. 27:34, 48.]

22 Let their own table [with all its abundance and luxury] become a snare to them; and when they are secure in peace [or at their sacrificial feasts,] *let it become* a trap to them.

23 Let their eyes be darkened, so that they cannot see; and make their loins tremble continually [from terror, dismay, and feebleness].

24 Pour out Your indignation upon them, and let the fierceness of Your burning anger catch up with them.

25 Let their habitation *and* their encampment be a desolation, let no one dwell in their tents. [Matt. 23:38; Acts 1:20.]

26 For they pursue *and* persecute him whom You have smitten, and they gossip about those whom You have wounded, [adding] to their grief *and* pain.

27 Let one [unforgiven] perverseness *and* iniquity accumulate upon another for them [in Your book], and let them not come into Your righteousness *or* be justified *and* acquitted by You.

28 Let them be blotted out of the book of the living *and* the book of life, and not be enrolled among the uncompromisingly righteous — those upright and in right standing with God. [Rev. 3:4, 5; 20:12, 15; 21:27.]

29 But I am poor, sorrowful, and in pain. Let Your salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify Him with thanksgiving,

31 And it will please the Lord better than an ox or a bullock that has horns and hoofs.

32 The humble shall see it and be glad; you who seek after God, inquiring for *and* requiring Him [as your first need], let your heart revive *and* live! [Pss. 22:26; 42:1.]

33 For the Lord hears the poor *and*

needy, and despises not His prisoners [His miserable and wounded ones].

34 Let Heaven and earth praise Him, the seas and everything that moves in them.

35 For God will save Zion and rebuild the cities of Judah; and [His servants] shall remain *and* dwell there and have it in possession.

36 The children of His servants shall inherit it, and those who love His name shall dwell in it.

PSALM 70

To the Chief Musician. [A Psalm] of David, to bring to remembrance *or* make memorial.

MAKE haste, O God, to deliver me; make haste to help me, O Lord!

2 Let them be put to shame *and* confounded that seek after *and* demand my life; let them be turned backward and brought to confusion *and* dishonor who desire *and* delight in my hurt.

3 Let them be turned back *and* appalled because of their shame *and* disgrace who say, Aha, aha!

4 May all those who seek, inquire of *and* for You, *and* require You [as their vital need] rejoice and be glad in You, and may those who love Your salvation say continually, Let God be magnified!

5 But I am poor and needy; hasten to me, O God! You are my help and my deliverer; O Lord, do not tarry!

PSALM 71

IN You, O Lord, do I put my trust *and* confidently take refuge; let me never be put to shame *or* confusion!

2 Deliver me in Your righteousness and cause me to escape; bow down Your ear to me and save me!

3 Be to me a rock of refuge in which to dwell, *and* a sheltering stronghold to which I may continually resort, which You have appointed to save me; for You are my rock and my fortress.

4 Rescue me, O my God, out of the hand of the wicked, out of the grasp of the unrighteous and ruthless man.

5 For You are my hope; O Lord God,

You are my trust from my youth *and* the source of my confidence.

6 Upon You have I leaned *and* relied from birth; You are He Who took me from my mother's womb *and* have been my benefactor from that day. My praise is continually of You.

7 I am as a wonder *and* surprise to many, but You are my strong refuge.

8 My mouth shall be filled with Your praise and with Your honor all the day.

9 Cast me not off *nor* send me away in the time of old age; forsake me not when my strength is spent *and* my powers fail.

10 For my enemies talk against me; those who watch for my life consult together,

11 Saying, God has forsaken him; pursue *and* persecute and take him, for there is none to deliver him.

12 O God, be not far from me! O my God, make haste to help me!

13 Let them be put to shame and consumed who are adversaries to my life; let them be covered with reproach, scorn *and* dishonor who seek *and* require my hurt.

14 But I will hope continually, and will praise You yet more and more.

15 My mouth shall tell of Your righteous acts *and* of Your deeds of salvation all the day, for their number is more than I know.

16 I will come in the strength *and* with the mighty acts of the Lord God; I will mention *and* praise Your righteousness, even Yours alone.

17 O God, You have taught me from my youth, and hitherto have I declared Your wondrous works.

18 Yes, even when I am old and gray-headed, O God, forsake me not, *but* keep me alive until I have declared Your mighty strength to *this* generation, and Your might *and* power to all that are to come.

19 Your righteousness also, O God, is very high [reaching to the heavens]; You Who have done great things, O

God, who is like unto You, *or* who is Your equal?

20 You Who have shown us [all], troubles great and sore, will quicken us again and will bring us up again from the depths of the earth.

21 Increase my greatness (my honor), and turn and comfort me.

22 I will also praise You with the harp, even Your truth and faithfulness, O my God; unto You will I sing praises with the lyre, O Holy One of Israel.

23 My lips shall shout for joy when I sing praises to You, and my inner being, which You have redeemed.

24 My tongue also shall talk of Your righteousness all the day long; for they are put to shame, for they are confounded, who seek *and* demand my hurt.

PSALM 72

[A Psalm] for Solomon.

ⁿ **G**IVE the king [knowledge of] Your way of judging, O God, and [the spirit of] Your righteousness to the king's son [to control all his actions].

2 Let him judge *and* govern Your people with righteousness, and Your poor *and* afflicted with judgment *and* justice.

3 The mountains shall bring peace to the people, and the hills, through [the general establishment of] righteousness.

4 May he judge *and* defend the poor of the people, deliver the children of the needy, and crush the oppressor;

5 So that they may revere *and* fear You while the sun and moon endure, throughout all generations.

6 May he [Solomon as a type of King David's greater Son] be like rain that comes down upon the mown grass, as showers that water the earth.

7 In His [Christ's] days shall the [uncompromisingly] righteous flourish,

and peace abound till there be a moon no longer. [Cf. Isa. 11:3-9.]

8 He [Christ] shall have dominion also from sea to sea, and from the River [Euphrates] to the ends of the earth. [Zech. 14:9.]

9 Those who dwell in the wilderness shall bow before Him, and His enemies shall lick the dust.

10 The kings of Tarshish and of the coasts shall bring offerings; the kings of Sheba and Seba shall offer gifts.

11 Yes, all kings shall fall down before Him; all nations shall serve Him. [Ps. 138:4.]

12 For He delivers the needy when he calls, the poor also and him who has no helper.

13 He will have pity on the poor *and* weak and needy, and will save the lives of the needy.

14 He will redeem their life from oppression *and* fraud and violence, and precious *and* costly shall their blood be in His sight.

15 And He shall live, and to Him shall be given of the gold of Sheba; prayer also shall be made for Him *and* through Him continually, *and* they shall bless *and* praise Him all the day long.

16 There shall be abundance of grain in the soil upon the top of the mountains [the least fruitful places in the land]; the fruit of it shall wave as *do* the forests of Lebanon, and the inhabitants of the city shall flourish like grass of the earth.

17 His name shall endure for ever; His name shall be continued as long as the sun [indeed, His name continues before the sun]. And men shall be blessed *and* bless themselves by Him; all nations shall call Him blessed!

18 Blessed be the Lord God, the God of Israel, Who alone does wondrous things!

n) "This Psalm, in highly wrought figurative style, describes the reign of a king, as 'righteous, universal, beneficent, and perpetual.' By the older Jewish and most of the modern Christian interpreters it has been referred to Christ, whose reign present and prospective alone corresponds with its statements. As the imagery of the Second Psalm was drawn from the martial character of David's reign, that of this is from the peaceful and prosperous state of Solomon's." — Jamieson, Fausset and Brown Commentary.

"Jesus is here, beyond all doubt, in the glory of His reign, both as He now is and as He shall be revealed in the latter-day glory." — Charles Haddon Spurgeon.

19 Blessed be His glorious name for ever; let the whole earth be filled with His glory! Amen and Amen!

20 The prayers of David, the son of Jesse, are ended.

BOOK III

PSALM 73

A Psalm of Asaph.

TRULY (only) good is God to Israel, even to those who are upright *and* pure in heart.

2 But as for me, my feet were almost gone, my steps had well-nigh slipped.

3 For I was envious at the foolish *and* arrogant, when I saw the prosperity of the wicked.

4 For they suffer no violent pangs in their death, but their strength is firm.

5 They are not in trouble as other men; neither are they smitten *and* plagued like other men.

6 Therefore pride is about their neck as a chain; violence covers them as a garment [as a long, luxurious robe].

7 Their eyes stand out with fatness, they have more than heart could wish, *and* the imaginations of their minds overflow [with follies].

8 They scoff *and* wickedly utter oppression; they speak loftily [from on high, maliciously *and* blasphemously].

9 They set their mouth against *and* speak down from heaven, *and* their tongue swaggers through the earth [invading even heaven with blasphemy *and* smearing earth with slanders]. [Rev. 13:6.]

10 Therefore His people return here, *and* waters of a full cup [offered by the wicked] are *blindly* drained by them.

11 *And* they say, How does God know? Is there knowledge in the Most High?

12 Behold, these are the ungodly, who always prosper *and* are at ease in the world; they increase in riches.

13 Surely then in vain have I cleansed my heart *and* washed my hands in innocence.

14 For all the day long have I been smitten *and* plagued, *and* chastened every morning.

15 Had I spoken thus [and given expression to my feelings], I would have been untrue *and* have dealt treacherously against the generation of your children.

16 But when I considered how to understand this, it was too great an effort for me *and* too painful,

17 Until I went into the sanctuary of God; then I understood [for I considered] their end.

18 [After all] You do set the [wicked] in slippery places; You cast them down to ruin *and* destruction.

19 How are they become a desolation in a moment! They are utterly consumed with terrors.

20 As a dream [which seems real] until one awakens, so, O Lord, when You arouse Yourself [to take note of the wicked] You will despise their outward show.

21 For my heart was grieved, embittered *and* in a state of ferment, *and* I was pricked in my heart [as with the sharp fang of an adder].

22 So foolish, stupid *and* brutish was I, *and* ignorant; I was as a beast before You.

23 Nevertheless I am continually with You; You do hold my right hand.

24 You will guide me with Your counsel, *and* afterward receive me to honor *and* glory.

25 Whom have I in Heaven but You? *And* I have no delight *or* desire on earth beside You.

26 My flesh *and* my heart may fail, but God is the rock *and* firm strength of my heart, *and* my portion for ever.

27 For lo, those who are far from You shall perish; You will destroy all who are false to You *and* like [spiritual] harlots depart from You.

28 But it is good for me to draw near to God; I have put my trust in the Lord God *and* made Him my refuge, that I may tell of all Your works.

PSALM 74

A skillful song, or a didactic or reflective poem of Asaph.

O GOD, why do You cast us off for ever? Why does Your anger burn *and* smoke against the sheep of Your pasture?

2 [Earnestly] remember Your congregation, which You have acquired of old, which You have redeemed to be the tribe of Your heritage; remember Mount Zion where You have dwelt.

3 Direct Your feet [quickly] to the perpetual ruins *and* desolations; the foe has devastated *and* desecrated everything in the sanctuary.

4 In the midst of Your holy place Your enemies have roared [with their battle cry]; they set up their own [idol] emblems for signs [of victory].

5 They seemed as men who lifted up axes upon a thicket of trees to make themselves a record.

6 *And* then all the carved wood of the holy place they broke down with hatchets and hammers.

7 They have set Your sanctuary on fire; they have profaned the dwelling place of Your name by casting it to the ground.

8 They said in their heart, Let us make havoc of *such places* altogether. They have burned up all God's meeting houses in the land.

9 We do not see our symbols; there is no longer any prophet, neither does any among us know for how long.

10 O God, how long is the adversary to scoff *and* reproach? Is the enemy to blaspheme *and* revile Your name for ever?

11 Why do You hold back Your hand, even Your right hand? Draw it out of Your bosom *and* consume them — make an end!

12 Yet God is my King of old, working salvation in the midst of the earth.

13 You did divide the [Red] Sea by Your might; You broke the heads of the [Egyptian] dragons on the waters. [Exod. 14:21.]

14 You crushed the heads of Leviathan [Egypt]; You did give him as food for the creatures inhabiting the wilderness.

15 You did cleave open [the rock bringing forth] fountains and streams; You dried up mighty, ever-flowing rivers [Jordan]. [Exod. 17:6; Num. 20:11; Josh. 3:13.]

16 The day is Yours, the night also is Yours; You have established the [starry] light and the sun.

17 You have fixed all the borders of the earth [the divisions of land and sea, and of the nations]. You have made summer and winter. [Acts 17:26.]

18 [Earnestly] remember how the enemy has scoffed, O Lord, *and* reproached Thee, and that a foolish *and* impious people has blasphemed Your name.

19 O do not deliver the life of your turtledove to the wild beast — to the greedy multitude. Forget not the life [of the multitude] of Your poor for ever.

20 Have regard for the covenant [You made with Abraham], for the dark places of the land are full of the habitations of violence.

21 O let not the downtrodden return in shame; let the oppressed and needy praise Your name.

22 Arise, O God, plead Your own cause; remember [earnestly] how the foolish *and* impious man scoffs *and* reproaches You day after day *and* all day long.

23 Do not forget the [clamoring] voice of Your adversaries, the tumult of those who rise up against You which ascends continually.

PSALM 75

To the Chief Musician; set to the tune of Do Not Destroy. A Psalm of Asaph, a song.

WE give praise *and* thanks to You, O God, we praise *and* give thanks; that Your name is near Your wondrous works declare, *and* they who invoke Your name rehearse Your wonders.

2 When the proper time is come [for

executing My judgments] I will judge uprightly [says the Lord].

3 When the earth totters, and all the inhabitants of it, it is I who will poise *and* keep steady its pillars. Selah [pause, and calmly think of that]!

4 I said to the arrogant *and* boastful, Deal not arrogantly — do not boast; and to the wicked, Lift not up the horn [of personal aggrandizement];

5 Lift not up your [aggressive] horn on high, speak not with a stiff neck *and* insolent arrogance.

6 For not from the east nor from the west nor from the south come promotion *and* lifting up, [Isa. 14:13.]

7 But God is the judge! He puts down one and lifts up another.

8 For in the hand of the Lord there is a cup [of His wrath], and the wine foams *and* is red, well mixed; and He pours out from it, and all the wicked of the earth must drain it and drink its dregs. [Ps. 60:3; Jer. 25:15; Rev. 14:9, 10; 16:19.]

9 But I will declare *and* rejoice for ever; I will sing praises to the God of Jacob.

10 All the horns of the ungodly also will I cut off [says the Lord]; but the horns of the [uncompromisingly] righteous shall be exalted.

PSALM 76

To the Chief Musician; on stringed instruments.
A Psalm of Asaph, a song.

IN Judah God is known *and* renowned; His name is highly praised *and* is great in Israel.

2 In [Jeru-]Salem also is His tabernacle, and His dwelling place is in Zion.

3 There He broke the bow's flashing arrows, the shield, the sword, and the weapons of war. Selah [pause, and calmly think of that]!

4 Glorious *and* excellent are You from the mountains of prey — splendid and majestic, more than the everlasting mountains.

5 The stouthearted are stripped of their spoil; they have slept the sleep

[of death], and none of the men of might could raise their hands.

6 At Your rebuke, O God of Jacob, both chariot [rider] and horse are cast into a dead sleep [of death]. [Exod. 15:1, 21; Nah. 2:13; Zech. 12:4.]

7 You, even You, are to be feared [with awe and reverence]! Who may stand in Your presence when once Your anger is roused?

8 You caused sentence to be heard from heaven; the earth feared and was still,

9 When God arose to (establish) judgment, to save all the meek *and* oppressed of the earth. Selah [pause, and calmly think of that]!

10 Surely the wrath of man shall praise You; the remainder of wrath shall You restrain *and* gird *and* arm Yourself with it.

11 Vow, and pay to the Lord your God; let all who are round about Him bring presents to Him Who ought to be (reverently) feared.

12 He will cut off the spirit [of pride and fury] of princes; He is terrible to the [ungodly] kings of the earth.

PSALM 77

To the Chief Musician, after the manner of Jeduthun [one of David's three chief musicians]. A Psalm of Asaph.

I WILL cry to God with my voice, even to God with my voice, and He will give ear *and* hearken to me.

2 In the day of my trouble I seek, [inquire of and desperately require] the Lord; in the night my hand is stretched out (in prayer) without slacking; I refuse to be comforted.

3 I [earnestly] remember God; I am disquieted *and* I groan; I muse in prayer, and my spirit faints — overwhelmed. Selah [pause, and calmly think of that]!

4 You hold my eyes from closing; I am so troubled that I cannot speak.

5 I consider the days of old, the years of bygone times [of prosperity].

6 I call to remembrance my song in the night; with my heart I meditate and my spirit searches diligently;

7 Will the Lord cast off for ever?
And will He be favorable no more?

8 *Have His mercy and loving-kindness ceased for ever? Are His promises ended for all time?*

9 Has God [deliberately] abandoned or forgotten His graciousness? Has He in anger shut up His compassion? Selah [pause, and calmly think of that]!

10 And I say, This [apparent desertion of Israel by God] is my appointed lot *and* trial, but I will recall the years of the right hand of the Most High [in loving-kindness extended toward us] for this is my grief, that the right hand of the Most High changes.

11 I will [earnestly] recall the deeds of the Lord; yes, I will [earnestly] remember the wonders [You performed for our fathers] of old.

12 I will meditate also upon all Your work and consider all Your [mighty] deeds.

13 Your way, O God, is in the sanctuary [in holiness, away from sin and guilt]; who is a great God like our God?

14 You are the God Who does wonders; You have demonstrated Your power among the peoples.

15 You have with Your [mighty] arm redeemed Your people, the sons of Jacob and Joseph. Selah [stop, and calmly think of that]!

16 When the waters [at the Red Sea and the Jordan] saw You, O God, they were afraid; the deep shuddered also, for [all] the waters saw You.

17 The clouds poured down water; the skies sent out a sound [of rumbling thunder]; Your arrows went forth [in forked lightning].

18 The voice of Your thunder was in the whirlwind; the lightnings illumined the world; the earth trembled and shook.

19 Your way [in delivering Your people] was through the sea, and Your paths through the great waters; yet Your footsteps were not traceable, *but* were obliterated.

20 You led Your people like a flock by the hand of Moses and Aaron.

PSALM 78

A skillful song, or a didactic or reflective poem of Asaph.

GIVE ear, O my people, to my teaching; incline your ears to the words of my mouth.

2 I will open my mouth in a parable — in instruction by [numerous] examples; I will utter dark sayings of old [that hide important truth], [Matt. 13:34, 35.]

3 Which we have heard and known, and our fathers have told us.

4 We will not hide them from their children, but tell to the generation to come the praiseworthy deeds of the Lord, and His might, and the wonderful works that He has performed.

5 For He established a testimony [an express precept] in Jacob, and appointed a law in Israel commanding our fathers that they should make [the great facts of God's dealing with Israel] known to their children;

6 That the generation to come might know them, that the children still to be born might arise and recount them to their children,

7 That they might set their hope in God, and not forget the works of God, but keep His commandments;

8 And might not be as their fathers, a stubborn and rebellious generation, a generation that set not their heart aright *nor* prepared their heart [to know God], and whose spirit was not steadfast *and* faithful to God.

9 The children of Ephraim were armed and carrying bows, *yet* they turned back in the day of battle.

10 They kept not the covenant of God and refused to walk according to His law,

11 And forgot His works and His wonders that He had shown them.

12 Marvellous things did He in the sight of their fathers in the land of

Egypt, in the field of Zoan [where Pharaoh resided].

13 He divided the [Red] Sea and caused them to pass through it, and He made the waters to stand like a heap. [Exod. 14:22.]

14 In the daytime also He led them with a [pillar of] cloud, and all the night with a light of fire. [Exod. 13:21; 14:24.]

15 He split rocks in the wilderness, and gave them drink abundantly as out of the deep.

16 He brought streams also out of the rock [at Rephidim and Kadesh] and caused waters to run down like rivers. [Exod. 17:6; Num. 20:11.]

17 Yet they went on still to sin against Him by provoking *and* rebelling against the Most High in the wilderness — in the land of drought.

18 And they tempted God in their heart by asking food according to their *selfish* desire *and* appetite.

19 Yes, they spoke against God; they said, Can God furnish [the food for] a table in the wilderness?

20 Behold, He did smite the rock so that waters gushed out and the streams overflowed, *but* can He give bread also? Can He provide flesh for His people?

21 Therefore, when the Lord heard, He was [full of] wrath; a fire was kindled against Jacob, His anger mounted up against Israel;

22 Because in God they believed not (they relied not on Him, they adhered not to Him) and they trusted not in His salvation (His power to save).

23 Yet He commanded the clouds above and opened the doors of Heaven,

24 And He rained down upon them manna to eat and gave them Heaven's grain. [Exod. 16:14; John 6:31.]

25 Everyone ate the bread of the mighty — man ate angel's food; *God* sent them meat in abundance.

26 He let forth the east wind to blow in the heavens, and by His power He guided the south wind.

27 He rained flesh also upon them

as the dust, and winged birds [quails] like sand of the seas. [Num. 11:31.]

28 And He let *the birds* fall in the midst of their camp, round about their tents.

29 So they ate and were well filled; He gave them what they craved *and* lusted after.

30 But scarce had they stilled their craving, and while their meat was yet in their mouths, [Num. 11:33.]

31 The wrath of God came upon them and slew the strongest *and* sturdiest of them, and smote down Israel's chosen youth.

32 In spite of all this they sinned still more, for they believed not in (relied not on and adhered not to Him for) His wondrous works.

33 Therefore their days He consumed like a breath — in emptiness, falsity and futility — and their years in terror *and* sudden haste.

34 When he slew *some* [of them, the remainder] inquired after Him diligently, and they repented *and* sincerely sought God [for a time].

35 And they [earnestly] remembered that God was their rock, and the Most High God their redeemer.

36 Nevertheless they flattered Him with their mouth, and lied to Him with their tongue.

37 For their heart was not right *or* sincere with Him, neither were they faithful *and* steadfast to His covenant. [Acts 8:21.]

38 But He, full of (merciful) compassion, forgave their iniquity, and destroyed them not; yes, many a time He turned His anger away, and did not stir up all His wrath *and* indignation.

39 For He [earnestly] remembered that they were but flesh, a wind that goes and does not return.

40 How often they defied *and* rebelled against Him in the wilderness *and* grieved Him in the desert!

41 And time and again they turned back *and* tempted God, provoking *and* incensing the Holy One of Israel.

42 They remembered not [seriously the miracles of the working of] His hand, nor the day when He delivered them from the enemy;

43 How He wrought His miracles in Egypt, and His wonders in the field of Zoan [where Pharaoh resided],

44 And turned their rivers into blood, and their streams, so that they could not drink from them.

45 He sent swarms of [venomous] flies among them which devoured them, and frogs which destroyed them.

46 He gave also their crops to the caterpillar and [the fruit of] their labor to the locust.

47 He destroyed their vines with hail and their sycamore trees with frost *and* [great chunks of] ice.

48 He (caused them to shut up their cattle or) gave them up also to the hail, and their flocks to hot thunderbolts. [Exod. 9:18-21.]

49 He let loose upon them the fierceness of His anger, wrath and indignation, and distress, by sending [a mission of] angels of calamity *and* woe among them.

50 He leveled *and* made a straight path for His anger [to give it free course]; He did not spare [the Egyptian families] from death, but gave their beasts over to the pestilence *and* the life [of their eldest] over to the plague.

51 He smote all the first-born in Egypt, the chief of their strength in the tents [of the land of the sons] of Ham.

52 But [God] led His own people forth like sheep, and guided them [with a shepherd's care] like a flock in the wilderness.

53 And He led them on safely *and* in confident trust, so that they feared not; but the sea overwhelmed their enemies. [Exod. 14:27, 28.]

54 And He brought them to His holy border, the border of [Canaan] His sanctuary, even to this mountain [Zion], which His right hand had acquired.

55 He drove out the nations also before [Israel], and allotted their land as

a heritage, measured out *and* partitioned; and made the tribes of Israel to dwell in the tents of those dispossessed.

56 Yet they tempted and provoked *and* rebelled against the Most High God, and kept not His testimonies.

57 But turned back and dealt unfaithfully *and* treacherously like their fathers; they were twisted like a warped *and* deceitful bow [that will not respond to the archer's aim].

58 For they provoked Him to [righteous] anger with their high places [for idol worship], and moved Him to jealousy with their graven images.

59 When God heard this, He was full of [holy] wrath, and utterly rejected Israel, greatly abhorring *and* loathing [her ways],

60 So that He forsook the tabernacle at Shiloh, the tent in which He had dwelt among men [and never returned to it again],

61 And delivered His strength *and* power [the ark of the covenant] into captivity, and His glory into the hand of [the Philistines] the foe. [I Sam. 4:21.]

62 He gave His people over also to the sword, and was wroth with His heritage, *Israel*. [I Sam. 4:10.]

63 The fire [of war] devoured their young men, and their bereaved virgins were not praised in a wedding song.

64 Their priests [Hophni and Phinehas] fell by the sword, and their widows made no lamentation [for the bodies came not back from the scene of battle, and the widow of Phinehas also died that day]. [I Sam. 4:11, 19, 20.]

65 Then the Lord awakened as from sleep, as a strong man whose consciousness of power is heightened by wine.

66 And He smote His adversaries in the back [as they fled]; He put them to lasting shame *and* reproach.

67 Moreover He rejected the tent of Joseph and chose not the tribe of Ephraim [in which the tabernacle had been accustomed to stand].

68 But He chose the tribe of Judah [as Israel's leader], Mount Zion which

He loves [to replace Shiloh as His capitol].

69 And He built His sanctuary [exalted] like the heights [of the heavens], and like the earth which He established forever.

70 He chose David His servant and took him from the sheepfolds; [I Sam. 16:11, 12.]

71 From tending the ewes that had their young He brought him to be the shepherd of Jacob His people, of Israel His inheritance. [II Sam. 7:7, 8].

72 So [David] was their shepherd with an upright heart; he guided them by the discernment *and* skillfulness which controlled his hands.

PSALM 79

A Psalm of Asaph.

O GOD, the nations have come into [the land of Your people] Your inheritance; Your sacred temple have they defiled; they have made Jerusalem heaps of ruins.

2 The dead bodies of Your servants they have given to be food to the birds of the heavens, the flesh of Your saints to the beasts of the earth.

3 Their blood they have poured out like water round about Jerusalem, and there was none to bury them.

4 [Because of such humiliation] we have become a taunt *and* reproach to our neighbors, a mocking and derision to those who are round about us.

5 How long, O Lord? Will You be angry forever? Shall Your jealousy [which cannot endure a divided allegiance] burn like fire?

6 Pour out Your wrath on the Gentile nations who do not acknowledge You, and upon the kingdoms that do not call on Your name. [II Thess. 1:8.]

7 For they have devoured Jacob, and laid waste his dwelling *and* his pasture.

8 O do not [earnestly] remember

against us the iniquities *and* guilt of our forefathers! Let Your compassion *and* tender mercies speedily come to meet us, for we are brought very low.

9 Help us, O God of our salvation, for the glory of Your name! Deliver us, forgive us *and* purge away our sins, for Your name's sake.

10 Why should the Gentile nations say, Where is their God? Let vengeance for the blood of Your servants which is poured out be known among the nations in our sight [not delaying until some future generation].

11 Let the groaning *and* sighing of the prisoner come before You; according to the greatness of Your power *and* Your arm spare those who are appointed to die!

12 And return into the bosom of our neighbors sevenfold the taunts with which they have taunted *and* scoffed at You, O Lord!

13 Then we Your people, the sheep of Your pasture, will give You thanks for ever; we will show forth *and* publish Your praise from generation to generation.

PSALM 80

To the Chief Musician; set to Lilies, a Testimony.
A Psalm of Asaph.

GIVE ear, O shepherd of Israel, You Who lead Joseph like a flock; You Who sit enthroned upon the cherubim [of the ark of the covenant], shine forth,

2 Before °Ephraim and Benjamin and Manasseh! Stir up Your might, and come to save us!

3 Restore us again, O God, and cause Your face to shine [in pleasure and approval on us], and we shall be saved!

4 O Lord God of hosts, how long will You be angry with Your people's prayers?

5 You have fed them with the bread

o) "It is supposed that these three tribes represented the whole [twelve tribes of Israel], Benjamin being incorporated with Judah, Manasseh comprehending the country beyond Jordan, and Ephraim the rest." It was natural for the Israelites to think of the three in one group, for they had camped together on the west side of the tabernacle during the years in the wilderness, and also they were the only descendants of Jacob's wife Rachel.

of tears, and given them tears to drink in large measure.

6 You make us a strife *and* scorn to our neighbors, and our enemies laugh among themselves.

7 Restore us again, O God of hosts, and cause Your face to shine [upon us with favor as of old], and we shall be saved!

8 You brought a vine [Israel] out of Egypt; You drove out the (heathen) nations and planted it [in Canaan].

9 You prepared room before it, and it took deep root, and it filled the land.

10 The mountains were covered with the shadow of it, and the boughs of it were like the great cedars — cedars of God.

11 [Israel] sent out its boughs to the [Mediterranean] Sea, and its branches to the [Euphrates] River. [I Kings 4:21.]

12 Why have You broken down its hedges *and* walls, so that all they who pass by pluck from its *fruit*?

13 The boar out of the wood wastes it, and the wild beast of the field feeds on it.

14 Turn again, we beseech You, O God of hosts! Look down from Heaven and see, visit *and* have regard for this vine!

15 [Protect and maintain] the stock which Your right hand planted, and the branch (the son) that You have reared *and* made strong for Yourself.

16 They have burned it with fire, it is cut down; may they perish at the rebuke of Your countenance.

17 Let Your hand be upon the man of Your right hand, upon the son of man whom You have made strong for Yourself.

18 Then will we not depart from You; revive us — give us life — and we will call upon Your name.

19 Restore us, O Lord God of hosts,

cause Your face to shine [in pleasure, approval and favor on us], and we shall be saved!

PSALM 81

To the Chief Musician; set to Philistine lute, or [possibly] a particular Gittite tune. [A Psalm] of Asaph.

SING aloud to God our strength! Shout for joy to the God of Jacob!

2 Raise a song, sound the timbrel, the sweet lyre with the harp.

3 Blow the trumpet at the new moon, at the full moon, on our feast day.

4 For this is a statute for Israel, an ordinance of the God of Jacob.

5 This He ordained in Joseph [the savior] for a testimony, when He went out over the land of Egypt. The speech of one whom I knew not did I hear [saying],

6 I removed his shoulder from the burden; his hands were freed from the basket.

7 You called in distress, and I delivered you; I answered you in the secret place of thunder; I tested you at the waters of Meribah. Selah [pause, and calmly think of that]. [Num. 20:3, 13, 24.]

8 Hear, O My people, and I will admonish you; O Israel, if you would listen to Me!

9 There shall no strange god be among you, neither shall you worship any alien god.

10 I am the Lord your God, Who brought you up out of the land of Egypt. Open your mouth wide, and I will fill it.

11 But My people would not hearken to My voice, and Israel would have none of Me.

12 So I gave them up to their own hearts' lust *and* let them go after their own stubborn *will*, that they might follow their own counsels. [Acts 7:42, 43; 14:16; Rom. 1:24, 26.]

p) Once, Joseph had gone out over Egypt with the title "Zaphenath-paneah," meaning according to some, "Savior of the Age," to bring deliverance from famine to the Egyptians (Gen. 41:45). Later they forgot their benefactor and severely oppressed his family and their descendants. "Then Joseph's God arose and went forth over the land [of Egypt] in righteous judgment, yet still as savior of that people [Israel], in whom dwelt the germ of blessing for all nations." (Kay, quoted in *Gray and Adams' Bible Commentary*.)

13 O that My people would listen to Me, that Israel would walk in My ways!

14 Speedily then I would subdue their enemies, and turn My hand against their adversaries.

15 [Had Israel listened to Me in Egypt, then] those who hated the Lord would have come cringing before Him, and their *defeat* would have lasted forever.

16 *God* would feed *Israel* [now] also with the finest of the wheat, and with honey out of the rock would I satisfy you.

PSALM 82

A Psalm of Asaph.

GOD stands in the assembly [of the representatives] of God; in the midst of the magistrates *or* judges He gives judgment [as] among the gods.

2 How long will you *magistrates or judges* judge unjustly, and show partiality to the wicked? Selah [pause, and calmly think of that].

3 Do justice to the weak (poor) and fatherless; maintain the right of the afflicted and needy.

4 Deliver the poor and needy; rescue them out of the hand of the wicked.

5 *The magistrates and judges* know not, neither will they understand; they walk on in the darkness [of complacent satisfaction]; all the foundations of the earth [the fundamental principles upon which rests the administration of justice] are shaking.

6 I said, You are gods [since you judge on My behalf, as My representatives]; indeed, all of you are children of the Most High. [John 10:34-36; Rom. 13:1, 2.]

7 But you shall die as men, and fall as one of the princes.

8 Arise, O God, judge the earth! For to You belong all the nations. [Rev. 11:15.]

PSALM 83

A song, a Psalm of Asaph.

KEEP not silence, O God; hold not Your peace or be still, O God.

2 For, lo, Your enemies are in tumult and those who hate You have raised their heads. [Acts 4:25, 26.]

3 They lay crafty schemes against Your people and consult together against Your hidden *and* precious ones.

4 They have said, Come, and let us wipe them out as a nation; let the name of Israel be in remembrance no more.

5 For they have consulted together with one consent *and* one heart; against You they make a covenant,

6 The tents of Edom and the Ishmaelites, of Moab and the Hagrites,

7 Gebal and Ammon and Amalek, the Philistines with the inhabitants of Tyre;

8 Assyria also has joined with them; they have helped the children of Lot [the Ammonites and the Moabites] *and* have been an arm to them. Selah [pause, and calmly think of that].

9 Do to them as [You did to] the Midianites, as to Siserah and Jabin at the brook of Kishon, [Judg. 4:12-24.]

10 Who perished at Endor, who became as manure for the earth.

11 Make their nobles like Oreb and Zeeb; yes, all their princes as Zebah and Zalmunna, [Judg. 7:23-25; 8:10-21.]

12 Who say, Let us take possession for ourselves of the pastures of God.

13 O my God, make them like whirling dust, as stubble *or* chaff before the wind!

14 As fire consumes the forest, and as the flame sets the mountains ablaze,

15 So pursue *and* afflict them with Your tempest and terrify them with Your tornado *or* hurricane.

16 Fill their faces with shame, that they may seek, inquire for *and* insistently require Your name, O Lord.

17 Let them be put to shame and dismayed for ever; yes, let them be put to shame and perish,

18 That they may know that You Whose name alone is the Lord, are the Most High over all the earth.

PSALM 84

To the Chief Musician; set to a Philistine lute, or [possibly] a particular Gittite tune. A Psalm of the sons of Korah.

HOW lovely are Your tabernacles, O Lord of hosts!

2 My soul yearns, yes, even pines *and* is homesick for the courts of the Lord; my heart and my flesh cry out *and* sing for joy to the living God.

3 Yes, the sparrow has found a house, and the swallow a nest for herself, where she may lay her young, even Your altars, O Lord of hosts, my King and my God.

4 Blessed — happy, fortunate [to be envied] — are those who dwell in Your house *and* Your presence; they will be singing Your praises all the day long. Selah [pause, and calmly think of that].

5 Blessed — happy, fortunate [to be envied] — is the man whose strength is in You; in whose heart are the highways to Zion.

6 Passing through the valley of weeping they make it a place of springs; the early rain also fills [the pools] with blessings.

7 They go from strength to strength — increasing in victorious power; each of them appears before God in Zion.

8 O Lord God of hosts, hear my prayer; give ear, O God of Jacob! Selah [pause, and calmly think of that]!

9 Behold our shield [the king as Your agent], O God, and look upon the face of Your anointed!

10 For a day in Your courts *is* better than a thousand [anywhere else]; I had rather be a doorkeeper *and* stand at the threshold in the house of my God than to dwell [at ease] in the tents of wickedness.

11 For the Lord God is a sun and shield; the Lord bestows [present] grace *and* favor and [future] glory — honor, splendor and heavenly bliss! No good thing will He withhold from those who walk uprightly.

12 O Lord of hosts, blessed — happy, fortunate [to be envied] — is the man

who trusts in You, (leaning and believing on You, committing all and confidently looking to You, and that without fear or misgiving)!

PSALM 85

To the Chief Musician; a Psalm of the sons of Korah.

LORD, You have [at last] been favorable *and* have dealt graciously with Your land [of Canaan]. You have brought back [from Babylon] the captives of Jacob.

2 You have forgiven *and* taken away the iniquity of Your people, You have covered all their sin. Selah [pause, and calmly realize what that means]!

3 You have withdrawn all Your wrath *and* indignation; You have turned away from the blazing anger [which You had let loose].

4 Restore us, O God of our salvation, and cause Your anger toward us to cease [for ever].

5 Will You be angry with us for ever? Will You prolong Your anger [and disfavor] *and* spread it out to all generations?

6 Will You not revive us again that Your people may rejoice in You?

7 Show Your mercy *and* loving-kindness, O Lord, and grant us Your salvation.

8 I will listen [with expectancy] to what God the Lord will say, for He will speak peace to His people, to His saints [those who are in right standing with Him]; but let them not turn again to [self-confident] folly.

9 Surely His salvation is near to those who reverently *and* worshipfully fear Him, *and* [is ready to be appropriated] that [the manifest presence of God, His] glory may tabernacle *and* abide in our land.

10 Mercy *and* loving-kindness and truth are met together; righteousness and peace have kissed each other.

11 Truth shall spring up from the earth, and righteousness shall look down from Heaven.

12 Yes, the Lord will give what is

good, and our land will yield its increase.

13 Righteousness shall go before Him, and will make His footsteps a way in which to walk.

PSALM 86

A Prayer of David.

INCLINE Your ear, O Lord, and answer me, for I am poor *and* distressed, needy *and* desiring.

2 Preserve my life, for I am godly *and* dedicated; O my God, save Your servant for I trust in You (leaning and believing on You, committing all and confidently looking to You, without fear or doubt).

3 Be merciful *and* gracious to me, O Lord, for to You do I cry all the day.

4 Make me, Your servant, to rejoice, O Lord, for to You do I lift myself up.

5 For You, O Lord, are good, and ready to forgive [our trespasses]—sending them away, letting them go completely and for ever; and You are abundant in mercy *and* loving-kindness to all those who call upon You.

6 Give ear, O Lord, to my prayer, and listen to the cry of my supplications.

7 In the day of my trouble I will call on You, for You will answer me.

8 None like unto You are among the gods, O Lord, neither are their works like unto Yours.

9 All nations whom You have made shall come and fall down before You, O Lord, and they shall glorify Your name.

10 For You are great and work wonders! You alone are God.

11 Teach me Your way, O Lord, that I may walk *and* live in Your truth; direct *and* unite my heart [solely, reverently] to fear *and* honor Your name. [Pss. 5:11; 69:36.]

12 I will confess *and* praise You, O Lord my God, with my whole (united) heart; and I will glorify Your name for evermore.

13 For great is Your mercy *and* loving-kindness toward me, and You have delivered me from the depths of

Sheol [from exceeding depth of affliction].

14 O God, the proud *and* insolent are risen against me; the rabble of violent *and* ruthless men have sought after *and* demanded my life, and have not set You before them.

15 But You, O Lord, are a God merciful and gracious, slow to anger and abounding in mercy *and* loving-kindness and truth.

16 O turn to me, and have mercy *and* be gracious to me; grant strength—might and inflexibility [to temptation]—to Your servant, and save the son of Your handmaiden.

17 Show me a sign of [Your evident] goodwill *and* favor, that those who hate me may see it and be put to shame because You, Lord, [will show Your approval of me when you] help and comfort me.

PSALM 87

A Psalm of the sons of Korah; a song.

ON the holy hills stands the city [of Jerusalem and the temple] God founded.

2 The Lord loves the gates of Zion [through which the crowds of pilgrims enter from all nations] more than all the dwellings of Jacob [Israel].

3 Glorious things are spoken of you, O city of God. Selah [pause, and calmly think what that means].

4 I will make mention of Rahab [the poetic name for Egypt] and Babylon as among those who know [the city of God]; behold, Philistia and Tyre, with Ethiopia (Cush), say, This man was born there.

5 Yes, of Zion it shall be said, This and that man were born in her; for the Most High Himself will establish her.

6 The Lord shall count, when He registers the peoples, that this man was born there. Selah [pause, and calmly think of that].

7 As well the singers as the players on instruments shall say, All my springs—

my sources of life and joy — are in you [city of our God].

PSALM 88

A song, a Psalm of the sons of Korah; to the Chief Musician; set to chant mournfully. A didactic or reflective poem of Heman the Ezrahite.

O LORD, the God of my salvation, I have cried to You for help by day; at night I am in Your presence. [Luke 18:7.]

2 Let my prayer come before You *and* [really] enter into Your presence; incline Your ear to my cry!

3 For I am full of troubles, and my life draws near to (Sheol) the place of the dead.

4 I am counted among those who go down into the pit (the grave); I am as a man who has no help *or* strength — a mere shadow;

5 Cast away among the dead, like the slain that lie in a [nameless] grave, whom You [seriously] remember no more, and they are cut off from Your hand.

6 You have laid me in the depths of the lowest pit, in darkness, in the deeps.

7 Your wrath lies hard upon me, and You have afflicted me with all Your waves. [Ps. 42:7.] Selah [pause, and calmly think of that].

8 You have put my (familiar) friends far from me; You have made me an abomination to them. I am shut up, and I cannot come forth.

9 My eye grows dim because of sorrow *and* affliction. Lord, I have called daily on You, I have spread forth my hands to You.

10 Will You show wonders to the dead? Shall the departed arise and praise You? Selah [pause, and calmly think of that].

11 Shall Your steadfast love be declared in the grave? Or Your faithfulness in Abaddon (Sheol, as a place of ruin and destruction)?

12 Shall Your wonders be known in

the dark? And Your righteousness in the place of forgetfulness — where the dead forget and are forgotten?

13 But to You I cry, O Lord; and in the morning shall my prayer come to meet You.

14 Lord, why do You cast me off? Why do You hide Your face from me? [Matt. 27:46.]

15 I am afflicted and close to death from my youth up; while I suffer Your terrors I am distracted — I faint.

16 Your fierce wrath has swept over me; Your terrors destroy me.

17 They surround me like a flood all day long; together they close in upon me.

18 Lover and friend have You put far from me; my familiar friends are darkness *and* the grave.

PSALM 89

A skillful song *or* a didactic *or* reflective poem of Ethan the Ezrahite.

I WILL sing of the mercies *and* loving-kindness of the Lord for ever; with my mouth will I make known Your faithfulness from generation to generation.

2 For I have said, Mercy *and* loving-kindness shall be built up for ever; Your faithfulness will You establish in the very heavens [unchangeable and perpetual].

3 [You have said] I have made a ^ocovenant with My chosen one, I have sworn to David My servant,

4 Your ^oSeed I will establish forever, and build up your throne for all generations. Selah [pause, and calmly think of that!] [Gal. 3:16; Isa. 9:7; Luke 1:32, 33.]

5 Let heaven [the angels] praise Your wonders, O Lord, Your faithfulness also in the assembly of the holy ones [the holy angels].

6 For who in the heavens can be compared to the Lord? Who among the

q) "This covenant most incontestably had Jesus Christ in view. This is the *Seed*, or Posterity, that should sit on the throne, and reign for ever and ever. David and his family are long since become extinct; none of his race has sat on the Jewish throne for more than *two thousand years*; but the Christ . . . will reign until all His enemies are put under His feet; and to this the Psalmist says, Selah." (One of many similar 19th century comments.)

mighty [heavenly beings] can be likened to the Lord,

7 A God greatly feared *and* revered in the council of the holy [angelic] ones, and to be feared *and* worshipfully revered above all those who are round about Him?

8 O Lord God of hosts, who is a mighty one like unto You O Lord? And Your faithfulness is round about You [an essential part of You at all times].

9 You rule the raging of the sea; when the waves of it arise, You still them.

10 You have broken Rahab (Egypt) in pieces; with Your mighty arm You have scattered Your enemies.

11 The heavens are Yours, the earth also is Yours; the world and all that is in it, You have founded them.

12 The north and the south, You have created them; Mount Tabor and Mount Hermon joyously praise Your name.

13 You have a mighty arm; strong is Your hand; Your right hand is soaring high.

14 Righteousness and justice are the foundation of Your throne; mercy *and* loving-kindness and truth go before Your face.

15 Blessed — happy, fortunate [to be envied] — are the people who know the joyful sound [who understand and appreciate the spiritual blessings symbolized by the feasts]; they walk, O Lord, in the light *and* favor of Your countenance!

16 In Your name they rejoice all the day, and in Your righteousness they are exalted.

17 For You are the glory of their strength [their proud adornment], and by Your favor our horn is exalted *and* we walk with uplifted faces!

18 For our shield belongs to the Lord, and our king to the Holy One of Israel.

19 Once You spoke in a vision to Your devoted one and said, I have endowed one who is mighty [a hero, giving him the power to help — to be a

champion for Israel]; I have exalted one chosen from among the people.

20 I have found David, My servant; with My holy oil have I anointed him; [Acts 13:22.]

21 With whom My hand shall be established *and* ever abide, My arm also shall strengthen him.

22 The enemy shall not exact from him *or* do him violence *or* outwit him, *or* the wicked afflict *and* humble him.

23 I will beat down his foes before his face, and smite those who hate him.

24 My faithfulness and My mercy *and* loving-kindness shall be with him, and in My name shall his horn be exalted [great power and prosperity shall be conferred upon him].

25 I will set his hand in control also on the [Mediterranean] Sea and his right hand on the rivers [Euphrates with its tributaries].

26 He shall cry to Me, You are my Father, my God, and the rock of my salvation!

27 Also I will make him the first-born, highest of the kings of the earth. [Rev. 1:5.]

28 My mercy *and* loving-kindness will I keep for him for evermore, and My covenant shall stand fast *and* be faithful with him.

29 His offspring also will I make to endure for ever, and his throne as the days of heaven. [Gal. 3:16; Isa. 9:7.]

30 If his children forsake My law, and walk not in My ordinances;

31 If they break *or* profane My statutes and keep not My commandments,

32 Then will I punish their transgression with the rod [of chastisement], and their iniquity with stripes. [II Sam. 7:14.]

33 Nevertheless My loving-kindness will I not break off from him, nor allow My faithfulness to fail [to lie and be false to him].

34 My covenant will I not break *or* profane, nor alter the thing that is gone out of My lips.

35 Once [for all] have I sworn by My holiness that cannot be violated, I will not lie to David:

36 His offspring shall endure for ever, and His throne [shall continue] as the sun before Me. [Gal. 3:16; Isa. 9:7.]

37 It shall be established for ever as the moon, the faithful witness in the heavens. Selah [pause, and calmly think of that]. [Rev. 1:5; 3:14.]

38 But [in apparent contradiction to all this] You [even You the faithful Lord] have cast off and rejected, You have been full of wrath against Your anointed.

39 You have despised *and* loathed and renounced the covenant with Your servant; You have profaned his crown by casting it to the ground.

40 You have broken down all his hedges *and* his walls; You have brought his strongholds to ruin.

41 All that pass along the road spoil *and* rob him, he has become the scorn *and* reproach of his neighbors.

42 You have exalted the right hand of his foes; You have made all his enemies rejoice.

43 Moreover, You have turned back the edge of his sword, and have not made him to stand in battle.

44 You have made his glory *and* splendor to cease, and have hurled to the ground his throne.

45 The days of his youth have You shortened; You have covered him with shame. Selah [pause, and calmly think of that].

46 How long, O Lord? Will You hide Yourself for ever? How long shall Your wrath burn like fire?

47 O [earnestly] remember how short my time is, *and* what a mere fleeting life mine is, for what emptiness, falsity, futility *and* frailty You have created all men!

48 What man can live and shall not see death, can deliver himself from the [powerful] hand of Sheol [the place of the dead]? Selah [pause, and calmly consider that].

49 Lord, where are Your former

loving-kindnesses [shown in the reigns of David and Solomon], which You swore to David in Your faithfulness?

50 Remember, Lord, *and* earnestly imprint [on Your heart] the reproach of Your servants, scorned *and* insulted; how I bear in my bosom the reproach of all the many *and* mighty peoples,

51 With which Your enemies have taunted, O Lord; with which they have mocked the footsteps of Your anointed.

52 Blessed be the Lord for evermore! Amen and Amen.

BOOK IV

PSALM 90

A Prayer of Moses, the man of God.

LORD, You have been our dwelling place *and* our refuge in all generations [says Moses].

2 Before the mountains were brought forth, or ever You had formed *and* given birth to the earth and the world, even from everlasting to everlasting You are God.

3 You turn man back to dust *and* corruption, and say, Return, O sons of the earthborn [to the earth]!

4 For a thousand years in Your sight are but as yesterday when it is past, and as a watch in the night. [II Pet. 3:8.]

5 You carry away [these disobedient people, doomed to die within forty years] as with a flood; they are as a sleep [vague and forgotten as soon as gone]. In the morning they are like grass which grows up:

6 In the morning it flourishes and springs up; in the evening it is mown down and withers.

7 For we [the Israelites in the wilderness] are consumed by Your anger, and by Your wrath are we troubled, overwhelmed *and* frightened away.

8 Our iniquities, our secret heart *and* its sins [which we would so like to conceal even from ourselves] You have set in the [revealing] light of Your countenance.

9 For all our days [out here in this

wilderness, says Moses] are passed away in Your wrath; we spend our years as a tale that is told [for we adults know we are doomed to die soon, without reaching Canaan]. [Num. 14:26-35.]

10 The days of our years are 'threescore years and ten, or even if by reason of strength fourscore years, yet is their pride [in additional years] only labor and sorrow; for it is soon gone, and we fly away.

11 Who knows the power of Your anger? [Who worthily connects this brevity of life with Your recognition of sin?] And Your wrath, who connects it with the reverent *and* worshipful fear that is due to You?

12 So teach us to number our days that we may get us a heart of wisdom.

13 Turn, O Lord [from Your fierce anger]; how long—? Revoke Your sentence *and* be comforted *and* eased toward Your servants.

14 O satisfy us with Your mercy *and* loving-kindness in the morning [now, before we are older] that we may rejoice and be glad all our days.

15 Make us glad in proportion to the days in which You have afflicted us, *and* to the years in which we have suffered evil.

16 Let Your work [the signs of Your power] be revealed to Your servants, and Your (glorious) majesty to their children.

17 And let the beauty *and* delightfulness *and* favor of the Lord our God be upon us; confirm *and* establish the work of our hands, yes, the work of our hands confirm *and* establish it.

PSALM 91

HE who dwells in the secret place of the Most High shall remain stable

r) This Psalm is credited to Moses, who is interceding with God to remove the curse which made it necessary for every Israelite over twenty years of age (when they rebelled against God at Kadesh-barnea) to die before reaching the Promised Land (Num. 14:26-35). Moses says most of them are dying at *seventy years*. This number has often been mistaken as a set span of life for all mankind. It was not intended to refer to any one except those Israelites under the curse during that particular forty years. Seventy years never has been the average span of life for humanity. When Jacob, the father of the twelve tribes had reached 130 years (Gen. 47:9), he complained that he had not attained to the years of his immediate ancestors. In fact, Moses himself lived to be 120, Aaron 123, Miriam several years older, and Joshua 110; while in the Millennium a person dying at 100 will still be a child (Isa. 65:20).

s) The rich promises of this whole chapter are dependent upon one's meeting exactly the conditions of these first two verses. [Exod. 15:26.]

and fixed under the shadow of the Almighty [Whose power no foe can withstand].

2 I will say of the Lord, He is my refuge and my fortress, my God, on Him I lean *and* rely, *and* in Him I (confidently) trust!

3 For [then] He will deliver you from the snare of the fowler and from the deadly pestilence. [Then]

4 He will cover you with His pinions, and under His wings shall you trust *and* find refuge; His truth *and* His faithfulness are a shield and a buckler. [Then]

5 You shall not be afraid of the terror of the night, *nor* of the arrow [the evil plots and slanders of the wicked] that flies by day,

6 Nor of the pestilence that stalks in darkness, nor of the destruction *and* sudden death that surprise *and* lay waste at noonday. [Then]

7 A thousand may fall at your side, and ten thousand at your right hand, but it shall not come near you.

8 Only a spectator shall you be [yourself inaccessible in the secret place of the Most High] as you witness the reward of the wicked.

9 Because you have made the Lord your refuge, and the Most High your dwelling place, [Verses 1, 14.]

10 There shall no evil befall you, nor any plague *or* calamity come near your tent.

11 For He will give His angels [especial] charge over you, to accompany *and* defend *and* preserve you in all your ways [of obedience and service].

12 They shall bear you up on their hands, lest you dash your foot against a stone. [Luke 4:10, 11; Heb. 1:14.]

13 You shall tread upon the lion and adder, the young lion and the serpent

shall you trample under foot. [Luke 10:19.]

14 Because he has set his love upon Me, therefore will I deliver him; I will set him on high, because he knows *and* understands My name [has a personal knowledge of My mercy, love and kindness; trusts and relies on Me, knowing I will never forsake him, no, never].

15 He shall call upon Me, and I will answer him; I will be with him in trouble, I will deliver him and honor him.

16 With long life will I satisfy him, and show him My salvation.

PSALM 92

A Psalm, a song for the Sabbath day.

IT is a good *and* delightful thing to give thanks to the Lord, to sing praises [with musical accompaniment] to Your name, O Most High;

2 To show forth Your loving-kindness in the morning, and Your faithfulness by night,

3 With an instrument of ten strings, and with the lute, with a solemn sound upon the lyre.

4 For You, O Lord, have made me glad by Your work; of the deeds of Your hands I joyfully sing.

5 How great are Your doings, O Lord! Your thoughts are very deep.

6 A man in his rude *and* uncultivated state knows not; neither does a [self-confident] fool understand this:

7 That though the wicked spring like grass, and all evildoers flourish, they are doomed to be destroyed for ever.

8 But You, Lord, are on high for ever.

9 For lo, Your adversaries, O Lord, for lo, Your enemies shall perish; all the evildoers shall be scattered.

10 But my horn [emblem of excessive strength and stately grace] you have exalted like that of a wild ox; I am anointed with fresh oil.

11 My eye looks upon those who lie in wait for me; my ears hear the evildoers that rise up against me.

12 The [uncompromisingly] righteous shall flourish like the palm tree [be long-

lived, stately, upright, useful and fruitful]; he shall grow like a cedar in Lebanon [majestic, stable, durable and incorruptible].

13 Planted in the house of the Lord, they shall flourish in the courts of our God.

14 [Growing in grace] they shall still bring forth fruit in old age; they shall be full of sap [of spiritual vitality] and *rich in the verdure* [of trust, love and contentment];

15 [They are living memorials] to show that the Lord is upright *and* faithful to His promises; He is my rock, and there is no unrighteousness in Him. [Rom. 9:14.]

PSALM 93

THE Lord reigns; He is clothed with majesty; the Lord is robed, He has girded Himself with strength *and* power; the world also is established, that it cannot be moved.

2 Your throne is established from of old; You are from everlasting.

3 The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up the roaring of their waves.

4 The Lord on high is mightier *and* more glorious than the noise of many waters, yes, than the mighty breakers *and* waves of the sea.

5 Your testimonies are very sure; holiness [apparent in separation from sin, with simple trust and hearty obedience] is becoming to Your house, O Lord, for ever.

PSALM 94

O LORD God, You to Whom vengeance belongs; O God, You to Whom vengeance belongs, shine forth!

2 Rise up, O Judge of the earth; render to the proud a fit compensation!

3 Lord, how long shall the wicked, how long shall the wicked triumph *and* exult?

4 They pour out arrogant words, speaking hard things; all the evildoers boast loftily. [Jude 14, 15.]

5 They crush Your people, O Lord, and afflict Your heritage.

6 They slay the widow and the transient stranger, and murder the unprotected orphan.

7 Yet they say, The Lord does not see, neither does the God of Jacob notice it.

8 Consider *and* understand, you stupid ones among the people! And you [self-confident] fools, when will you become wise?

9 He Who planted the ear, shall He not hear? He Who formed the eye, shall He not see?

10 He Who disciplines *and* instructs the nations, shall He not punish, He Who teaches man knowledge?

11 The Lord knows the thoughts of man, that they are vain, empty and futile — only a breath. [I Cor. 3:20.]

12 Blessed — happy, fortunate [to be envied] — is the man whom You discipline *and* instruct, O Lord, and teach out of Your law;

13 That You may give him power to hold himself calm in the days of adversity, until the [inevitable] pit of corruption is dug for the wicked.

14 For the Lord will not cast off *nor* spurn His people, neither will He abandon His heritage.

15 For justice will return to the [uncompromisingly] righteous, and all the upright in heart will follow it.

16 Who will rise up for me against the evildoers? Who will stand up for me against the workers of iniquity?

17 Unless the Lord had been my help, I would soon have dwelt in [the land where is] silence.

18 When I said, My foot is slipping, Your mercy *and* loving-kindness, O Lord, held me up.

19 In the multitude of my (anxious) thoughts within me, Your comforts cheer *and* delight my soul!

20 Shall the throne of iniquity have fellowship with You, they who frame *and* hide their unrighteous doings under [the sacred name of] law?

21 They band themselves together against the life of the [consistently] righteous, and condemn the innocent to death.

22 But the Lord has become my high tower *and* defense, and my God, the rock of my refuge.

23 And He has turned back upon them their own iniquity, and will wipe them out by means of their own wickedness; the Lord our God will wipe them out.

PSALM 95

O COME, let us sing to the Lord; let us make a joyful noise to the rock of our salvation!

2 Let us come before His presence with thanksgiving; let us make a joyful noise to Him with songs of praise!

3 For the Lord is a great God, and a great King above all gods.

4 In His hand are the deep places of the earth; the heights *and* strength of the hills are His also.

5 The sea is His, for He made it; and His hands formed the dry land.

6 O come, let us worship and bow down; let us kneel before the Lord our Maker [in reverent praise and supplication].

7 For He is our God; and we are the people of His pasture, and the sheep of His hand. Today if you will hear His voice, [Heb. 3:7-11.]

8 Harden not your heart, as at Meribah, and as at Massah in the day of temptation in the wilderness; [Exod. 17:1-7; Num. 20:1-13; Deut. 6:16.]

9 When your fathers tried My patience *and* tested Me, proved Me and saw My work [of judgment].

10 Forty years long was I grieved *and* disgusted with that generation, and said, It is a people that do err in their heart, and they do not approve, acknowledge *or* regard My ways.

11 Wherefore I swore in My wrath that they should not enter [the land of promise] My rest. [Heb. 4:3-11.]

PSALM 96

O SING to the Lord a new song; sing to the Lord, all the earth!

2 Sing to the Lord, bless [affectionately praise] His name; show forth His salvation from day to day.

3 Declare His glory among the nations, His marvelous works among all the peoples.

4 For great is the Lord, and greatly to be praised; He is to be reverently feared *and* worshiped above all *so-called* gods. [Rev. 14:7; Deut. 6:5.]

5 For all the gods of the nations are [lifeless] idols, but the Lord made the heavens.

6 Honor and majesty are before Him; strength and beauty are in His sanctuary.

7 Ascribe to the Lord, O you families of the people, ascribe to the Lord glory and strength.

8 Give to the Lord the glory due to His name; bring an offering and come (before Him) into His courts.

9 O worship the Lord in the beauty of holiness; tremble *and* reverently fear before Him, all the earth.

10 Say among the nations that the Lord reigns; the world also is established, that it cannot be moved; He shall judge *and* rule the people righteously *and* with justice. [Rev. 11:15; 19:6.]

11 Let the heavens be glad, and let the earth rejoice; let the sea roar and all the things which fill it.

12 Let the field be exultant, and all that is in it! Then shall all the trees of the wood sing for joy

13 Before the Lord; for He comes, for He comes to judge *and* govern the earth! He shall judge the world with righteousness *and* justice, and the people with His faithfulness *and* truth. [Rev. 19:11; I Chron. 16:23-33.]

PSALM 97

THE Lord reigns; let the earth rejoice; let the multitude of isles *and* coastlands be glad!

2 Clouds and darkness are round about Him [as at Sinai]; righteousness

and justice are the foundation of His throne. [Exod. 19:9.]

3 Fire goes before Him and burns up His adversaries round about.

4 His lightnings illumine the world; the earth sees and trembles.

5 The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heavens declare His righteousness, and all the peoples see His glory.

7 Let all those be put to shame who serve graven images, who boast themselves of idols. Fall prostrate before Him, all you gods. [Heb. 1:6.]

8 Zion heard, and was glad, and the daughters of Judah rejoiced [in relief] because of Your judgments, O Lord.

9 For You, Lord, are high above all the earth; You are exalted far above all gods.

10 O you who love the Lord, hate evil; He preserves the lives of His saints [the children of God]; He delivers them out of the hand of the wicked. [Rom. 8:13-17.]

11 Light is sown for the [uncompromisingly] righteous *and* strewn along their pathway, and for the upright in heart [the irrepressible joy which comes from consciousness of His favor and protection].

12 Rejoice in the Lord, you [consistently] righteous — upright and in right standing with God — and give thanks at the remembrance of His holiness.

PSALM 98

A Psalm.

O SING to the Lord a new song, for He has done marvelous things; His right hand and His holy arm have wrought salvation for Him.

2 The Lord has made known His salvation; His righteousness has He openly shown in the sight of the nations. [Luke 2:30, 31.]

3 He has [earnestly] remembered His mercy *and* loving-kindness, His truth *and* His faithfulness toward the house of Israel. All the ends of the earth have

witnessed the salvation of our God. [Acts 13:47; 28:28.]

4 Make a joyful noise to the Lord, all the earth; break forth and sing for joy, yes, sing praises!

5 Sing praises to the Lord with the lyre; with the lyre and the voice of melody.

6 With trumpets and sound of the horn make a joyful noise before the King, the Lord!

7 Let the sea roar and all that fills it, the world and those who dwell in it!

8 Let the rivers clap their hands; together let the hills sing for joy

9 Before the Lord; for He is coming to judge [and rule] the earth; with righteousness will He judge [and rule] the world, and the peoples with equity.

PSALM 99

THE Lord reigns; let the peoples tremble [with reverential fear]! He sits [enthroned] above the cherubim; let the earth quake!

2 The Lord is great in Zion, and He is high above all the peoples.

3 Let them confess *and* praise Your great name, awesome *and* reverence inspiring! It is holy, *and* holy is He! [Rev. 15:4.]

4 The strength of the king who loves righteousness *and* equity You establish in uprightness; You execute justice and righteousness in Jacob [Israel].

5 Extol the Lord our God, and worship at His footstool! Holy is He!

6 Moses and Aaron were among His priests, and Samuel was among those who called upon His name; they called upon the Lord, and He answered them.

7 He spoke to them in the pillar of cloud; they kept His testimonies, and the statute that He gave them. [Ps. 105:9, 10.]

8 You answered them, O Lord our God. You were a forgiving God to them, although avenging their evil-doings *and* practices.

9 Extol the Lord our God, and wor-

ship at His holy hill; for the Lord our God is holy!

PSALM 100

A Psalm of thanksgiving *and* for the thank offering.

MAKE a joyful noise to the Lord, all you lands!

2 Serve the Lord with gladness! Come before His presence with singing!

3 Know — perceive, recognize and understand with approval — that the Lord is God! It is He Who has made us, not we ourselves [and we are His]! We are His people and the sheep of His pasture. [Eph. 2:10.]

4 Enter into His gates with thanksgiving *and* with a thank offering, and into His courts with praise! Be thankful *and* say so to Him, bless *and* affectionately praise His name!

5 For the Lord is good; His mercy *and* loving-kindness are everlasting; His faithfulness *and* truth endure to all generations.

PSALM 101

A Psalm of David.

I WILL sing of mercy *and* loving-kindness and justice; to You, O Lord, will I sing.

2 I will behave myself wisely *and* give heed to the blameless way. O when will You come to me? I will walk within my house in my integrity *and* with a blameless heart.

3 I will set no base *or* wicked thing before my eyes. I hate the work of them who turn aside [from the right path]; it shall not grasp hold of me.

4 A perverse heart shall depart from me. I will know no evil person *or* thing.

5 Whoso privily slanders his neighbor, him will I cut off [from me]. He who has a haughty look and a proud *and* arrogant heart I cannot *and* I will not tolerate.

6 My eyes shall [look with favor] upon the faithful of the land, that they may dwell with me. He who walks blamelessly, he shall minister to me.

7 He who works deceit shall not

dwell in my house, he who tells lies shall not continue in my presence.

8 Morning after morning I will root up all the wicked in the land, that I may eliminate all the evildoers from the city of the Lord.

PSALM 102

A Prayer of the afflicted, when he is overwhelmed and faints, and pours out his complaint to God.

HEAR my prayer, O Lord, and let my cry come to You.

2 Hide not Your face from me in the day when I am in distress! Incline Your ear to me; in the day when I call answer me speedily.

3 For my days consume away like smoke, and my bones are burned as a firebrand *or* as a hearth.

4 My heart is smitten like grass, and withered; so that [in absorption] I forget to eat my food.

5 By reason of my loud groaning [from suffering and trouble] my flesh cleaves to my bones.

6 I am like a melancholy pelican *or* vulture of the wilderness; I am like a (desolate) owl of the waste places.

7 I am sleepless *and* lie awake (mourning), like a bereaved sparrow alone on the housetop.

8 My adversaries taunt *and* reproach me all the day; and they that are angry with me use my name for a curse.

9 For I have eaten of the ashes [in which I sat] as if they were bread, and have mingled my drink with weeping,

10 Because of Your indignation and Your wrath; for You have taken me up and cast me away.

11 My days are like an evening shadow that stretches out *and* declines [with the sun], and I am withered like grass.

12 But You, O Lord, are enthroned for ever, and the fame of Your name endures to all generations.

13 You will arise *and* have mercy *and* loving-kindness for Zion, for it is time to have pity *and* compassion for her, yes, the set time is come—the moment designated. [Pss. 12:5; 119:126.]

14 For Your servants take [melancholy] pleasure in the stones *of her ruins*, and show pity for her dust.

15 So the nations shall fear *and* worshipfully revere the name of the Lord, and all the kings of the earth Your glory. [Ps. 96:9.]

16 When the Lord builds up Zion, He will appear in His glory;

17 He will regard the plea of the destitute, and will not despise their prayer.

18 Let this be recorded for the generation yet unborn, and a people yet to be created shall praise the Lord.

19 For He looked down from the height of His sanctuary, from Heaven did the Lord behold the earth,

20 To hear the sighing *and* groaning of the prisoner, to loose those who are appointed to death;

21 That men may declare the name of the Lord in Zion, and His praise in Jerusalem,

22 When peoples are gathered together, and kingdoms, to worship *and* serve the Lord.

23 He has afflicted *and* weakened my strength, humbling *and* bringing me low [with sorrow] in the way; He has shortened my days [aging me prematurely].

24 I said, O my God, take me not away in the midst of my days, You Whose years continue throughout all generations.

25 At the beginning You existed *and* laid the foundation of the earth; the heavens are the work of Your hands.

26 They shall perish, but You shall remain *and* endure; yes, all of them shall wear out *and* become old like a garment. Like clothing You shall change them, and they shall be changed *and* pass away.

27 But You remain the same, and Your years shall have no end. [Heb. 1:10-12.]

28 The children of Your servants shall dwell safely *and* continue, and their

descendants shall be established before You.

PSALM 103

[A Psalm] of David.

BLESS — affectionately, gratefully praise — the Lord, O my soul, and all that is [deepest] within me, bless His holy name!

2 Bless — affectionately, gratefully praise — the Lord, O my soul, and forget not [one of] all His benefits,

3 Who forgives [every one of] all your iniquities, Who heals [each of] all your diseases;

4 Who redeems your life from the pit *and* corruption; Who beautifies, dignifies *and* crowns you with loving-kindness and tender mercies;

5 Who satisfies your mouth [your necessity and desire at your personal age] with good; so that your youth, renewed, is like the eagle's [strong, overcoming, soaring]! [Isa. 40:31.]

6 The Lord executes righteousness *and* justice [not for me only, but] for all who are oppressed.

7 He made known His ways [of righteousness and justice] to Moses, His acts to the children of Israel.

8 The Lord is merciful and gracious, slow to anger, and plenteous in mercy *and* loving-kindness. [James 5:11.]

9 He will not always chide *or* be contending, neither will He keep His anger for ever *or* hold a grudge.

10 He has not dealt with us after our sins, nor rewarded us according to our iniquities.

11 For as the heavens are high above the earth, so great are His mercy *and* loving-kindness toward those who reverently *and* worshipfully fear Him.

12 As far as the east is from the west, so far has He removed our transgressions from us.

13 As a father loves *and* pities his children, so the Lord loves *and* pities those who fear Him — with reverence, worship and awe.

14 For He knows our frame; He

[earnestly] remembers *and* imprints [on His heart] that we are dust.

15 As for man, his days are as grass; as a flower of the field, so he flourishes.

16 For the wind passes over it, and it is gone, and its place shall know it no more.

17 But the mercy *and* loving-kindness of the Lord are from everlasting to everlasting upon those who reverently *and* worshipfully fear Him, and His righteousness is to children's children, [Deut. 10:12.]

18 To such as keep His covenant — hearing, receiving, loving and obeying it; and to those who [earnestly] remember His commandments to do them [imprinting them on their hearts].

19 The Lord has established His throne in the heavens; and His kingdom rules over all.

20 Bless — affectionately, gratefully praise — the Lord, you His angels, you mighty ones who do His commandments, hearkening to the voice of His word.

21 Bless — affectionately, gratefully praise — the Lord, all you His hosts, you ministers of His who do His pleasure.

22 Bless the Lord, all His works in all places of His dominion; bless — affectionately, gratefully praise — the Lord, O my soul!

PSALM 104

BLESS — affectionately, gratefully praise — the Lord, O my soul! O Lord my God, You are very great! You are clothed with honor and majesty:

2 Who cover Yourself with light as with a garment, Who has stretched out the heavens like a curtain *or* a tent,

3 Who lays the beams of the upper room of His abode in the waters [above the firmament], Who makes the clouds His chariot, Who walks on the wings of the wind,

4 Who makes winds His messengers, flames of fire His ministers. [Heb. 1:7.]

5 You laid the foundations of the

earth, that it should not be moved for ever. [Job 38:4, 6.]

6 You covered it with the deep as with a garment; the waters stood above the mountains. [Gen. 1:2; II Pet. 3:5.]

7 At Your rebuke they fled; at the voice of Your thunder they hastened away.

8 The mountains rose, the valleys sank down to the place which You appointed for them.

9 You have set a boundary [for the waters] which they may not pass over, that they turn not again to deluge the earth.

10 He sends forth springs into the valleys; their waters run among the mountains.

11 They give drink to every [wild] beast of the field; the wild asses quench their thirst there.

12 Beside them the birds of the heavens have their nests; they sing among the branches. [Matt. 13:32.]

13 He waters the mountains from His upper rooms; the earth is satisfied *and* abounds with the fruit of *His* works.

14 He causes vegetation to grow for the cattle, and all that the earth produces for man to cultivate, that he may bring forth food out of the earth;

15 And wine that gladdens the heart of man, to make his face shine more than oil, and bread to support, refresh *and* strengthen man's heart.

16 The trees of the Lord are watered abundantly *and* are filled with sap, the cedars of Lebanon which He has planted,

17 Where the birds make their nests; as for the stork, the fir trees are her house.

18 The high mountains are for the wild goats; the rocks are a refuge for the conies *and* badgers.

19 *The Lord* appointed the moon for seasons; the sun knows [the exact time of] its setting.

20 You, *O Lord*, make darkness, and it becomes night, in which creeps forth every wild beast of the forest.

21 The young lions roar after their prey, and seek their food from God.

22 When the sun arises, they withdraw themselves, and lie down in their dens.

23 Man goes forth to his work and remains at his task until evening.

24 O Lord, how many *and* varied are Your works! In wisdom have You made them all; the earth is full of Your riches *and* Your creatures.

25 Yonder is the sea, great and wide, in which are swarms of innumerable creeping things, creatures both small and great.

26 There go the ships of the sea, and Leviathan (the sea monster) which You have formed to sport in it.

27 These all wait *and* are dependent upon You, that You may give them their food in due season.

28 When You give to them they gather it up; You open Your hand, and they are filled with good things.

29 When You hide Your face, they are troubled *and* dismayed; when You take away their breath, they die and return to their dust.

30 When You send forth Your Spirit *and* give them breath, they are created; and You replenish the face of the ground.

31 May the glory of the Lord endure for ever; may the Lord rejoice in His works,

32 Who looks on the earth and it quakes *and* trembles; Who touches the mountains and they smoke!

33 I will sing to the Lord as long as I live; I will sing praise to my God while I have any being.

34 May my meditation be sweet to Him; as for me, I will rejoice in the Lord.

35 Let sinners be consumed from the earth, and let the wicked be no more. Bless — affectionately, gratefully praise — the Lord, O my soul! Praise the Lord! — Hallelujah!

PSALM 105

O GIVE thanks unto the Lord, call upon His name, make known His doings among the peoples!

2 Sing to Him, sing praises to Him; meditate *and* talk of all His marvelous deeds *and* devoutly praise them.

3 Glory in His holy name; let the heart of those rejoice who seek *and* require the Lord [as their indispensable necessity].

4 Seek, inquire of *and* for the Lord, *and* crave Him and His strength [His might and inflexibility to temptation, seek and require His face and His presence continually] evermore.

5 [Earnestly] remember the marvelous deeds that He has done, His miracles *and* wonders, the judgments *and* sentences which He pronounced [upon His enemies, as in Egypt]. [Ps. 78: 43-51.]

6 O you offspring of Abraham His servant, you children of Jacob, His chosen ones,

7 He is the Lord our God; His judgments are in all the earth.

8 He is [earnestly] mindful of His covenant, *and* for ever [it is imprinted on His heart], the word which He commanded *and* established to a thousand generations;

9 The covenant which He made with Abraham, and His sworn promise to Isaac, [Luke 1:72, 73.]

10 Which He confirmed to Jacob as a statute, to Israel as an everlasting covenant;

11 Saying, Unto you will I give the land of Canaan, as your measured portion, possession *and* inheritance.

12 When they were but a few men in number, in fact, very few, and were temporary residents *and* strangers in it;

13 When they went from one nation to another, from one kingdom to another people,

14 He allowed no man to do them wrong; in fact, He reprov'd kings for their sakes, [Gen. 12:17; 20:3-7.]

15 Saying, Touch not My anointed, and do My prophets no harm. [I Chron. 16:8-22.]

16 Moreover He called for a famine upon the land [of Egypt]; He cut off every source of bread. [Gen. 41:54.]

17 He sent a man before them, even Joseph, who was sold for a servant. [Gen. 45:5; 50:20, 21.]

18 His feet they hurt with fetters, he was laid in chains of iron *and* his soul entered into the iron;

19 Until his word [to his cruel brothers] came true, the word of the Lord tried *and* tested him.

20 The king sent and loosed him, even the ruler of the peoples, and let him go free.

21 He made Joseph lord of his house, and ruler of all his substance, [Gen. 41:40.]

22 To bind his princes at his pleasure and teach his elders wisdom.

23 Israel also came into Egypt, and Jacob sojourned in the land of Ham. [Gen. 46:6.]

24 There [the Lord] greatly increased His people, and made them stronger than their oppressors.

25 He turned the heart [of the Egyptians] to hate His people, to deal craftily with His servants.

26 He sent Moses His servant, and Aaron whom He had chosen.

27 They showed His signs among them, wonders *and* miracles in the land of Ham [Egypt].

28 He sent [thick] darkness, and made the land dark, and they [God's two servants] rebelled not against His word. [Exod. 10:22; Ps. 99:7.]

29 He turned [Egypt's] waters into blood, and caused their fish to die. [Exod. 7:20, 21.]

30 Their land brought forth frogs in abundance, even in the chambers of their kings. [Exod. 8:6.]

31 He spoke, and there came swarms of beetles *and* flies and mosquitoes *and* lice in all their borders. [Exod. 8: 17, 24.]

32 He gave them hail for rain, with lightning like flaming fire on their land. [Exod. 9:23, 25.]

33 He smote their vines also and their fig trees, and broke the [ice-laden] trees of their borders. [Ps. 78:47.]

34 He spoke, and the locust came, and the grasshopper, and that without number, [Exod. 10:4, 13, 14.]

35 And ate up all the vegetation in their land, and devoured the fruit of their ground.

36 He smote also all the first-born in their land, the beginning *and* chief substance of all their strength. [Exod. 12:29; Ps. 78:51.]

37 He brought [Israel] forth also with silver and gold, and there was not one feeble person among their tribes. [Exod. 12:35.]

38 Egypt was glad when they departed, for the fear of them fell upon the people. [Exod. 12:33.]

39 The Lord spread a cloud for a covering [by day], and fire to give light in the night. [Exod. 13:21.]

40 *The Israelites* asked, and He brought quails, and satisfied them with the bread of heaven. [Exod. 16:12-15.]

41 He opened the rock, and waters gushed out; they ran in the dry places like a river. [Exod. 17:6; Num. 20:11.]

42 For He [earnestly] remembered His holy word *and* promise, and Abraham His servant. [Gen. 15:14.]

43 And He brought forth His people with joy, and His chosen with gladness *and* singing.

44 And gave them the lands of the nations [of Canaan], and they reaped the fruits of those peoples' labor, [Deut. 6:10, 11.]

45 That they might observe His statutes and keep His laws [hearing, receiving, loving and obeying them]. Praise the Lord! — Hallelujah!

PSALM 106

PRAISE the Lord! — Hallelujah! O give thanks to the Lord, for He is good; for His mercy *and* loving-kind-

ness endure for ever! [I Chron. 16:34.]

2 Who can put into words *and* tell the mighty deeds of the Lord? *Or* can show forth all the praise [that is due Him]?

3 Blessed (happy, fortunate) [to be envied] are those who observe justice — treating others fairly — *and* who do right *and* are in right standing with God at all times.

4 [Earnestly] remember me, O Lord, when You favor Your people! O visit me also when You deliver them, *and* grant me Your salvation!

5 That I may see *and* share the welfare of Your chosen *ones*, that I may rejoice in the gladness of Your nation, that I may glory with Your heritage.

6 We have sinned as did also our fathers, we have committed iniquity, we have done wickedly. [Lev. 26:40-42.]

7 Our fathers in Egypt understood not nor appreciated Your miracles; they did not [earnestly] remember the multitude of Your mercies, nor imprint Your loving-kindness [on their hearts], but they were rebellious *and* provoked the Lord at the sea, even at the Red Sea. [Exod. 14:21.]

8 Nevertheless He saved them for His name's sake [to prove the righteousness of the divine character], that He might make His mighty power to be known.

9 He rebuked the Red Sea also, and it was dried up; so He led them through the depths, as through a pasture land. [Exod. 14:21.]

10 And He saved them from the hand of him that hated them, and redeemed them from the hand of the [Egyptian] enemy. [Exod. 14:30.]

11 And the waters covered their adversaries; not one of them was left. [Exod. 14:27, 28; 15:5.]

12 Then [Israel] believed His words — trusting in, relying on them; they sang His praise.

13 But they hastily forgot His works;

they did not [earnestly] wait for His plans [to develop] respecting them;

14 But lusted exceedingly in the wilderness, and tempted *and* tried to restrain God [with their insistent desire] in the desert. [Num. 11:4.]

15 And He gave them their request, but sent leanness into their soul *and* [thinned their numbers by] disease and death. [Ps. 78:29-31.]

16 They envied Moses also in the camp, and Aaron, *the high priest*, the holy one of the Lord; [Num. 16:1-3.]

17 Therefore the earth opened and swallowed up Dathan, and closed over the company of Abiram. [Num. 16:31, 32.]

18 And a fire broke out in their company; the flame burned up the wicked. [Num. 16:35, 46.]

19 They made a calf in Horeb and worshiped a molten image. [Exod. 32:4.]

20 Thus they exchanged Him Who was their glory for the image of an ox that eats grass — they traded their honor for the image of a calf!

21 They forgot God, their Savior, Who had done such great things in Egypt,

22 Wonders *and* miracles in the land of Ham, dreadful *and* awesome things at the Red Sea.

23 Therefore He said He would destroy them. [And He would have done so] had not Moses, His chosen one, stepped into the breach before Him, to turn away His threatening wrath. [Exod. 32:10, 11, 32.]

24 Then they spurned *and* despised the pleasant *and* desirable land [Canaan]; they believed not His word — neither trusting, relying on nor holding to it;

25 But they murmured in their tents, *and* hearkened not to the voice of the Lord.

26 Therefore He lifted up His hand [as if taking an oath] against them, that He would cause them to fall in the wilderness,

27 Would cast out their descendants

among the nations, and scatter them in the lands [of the earth].

28 They joined themselves also to the [idol] Baal of Peor, and ate sacrifices [offered] to the lifeless [gods].

29 Thus they provoked the Lord to anger with their practices, and a plague broke out among them.

30 Then stood up Phinehas [the priest] and executed judgment, and so the plague was stayed. [Num. 25:7, 8.]

31 And that was credited to him for righteousness [right doing and right standing with God] to all generations for ever.

32 They angered the Lord also at the waters of Meribah, so that it went ill with Moses for their sakes; [Num. 20:3-13.]

33 Because they provoked *Moses'* spirit, so that he spoke unadvisedly with his lips.

34 They did not destroy the (heathen) nations, as the Lord commanded them;

35 But mingled themselves with the [idolatrous] nations and learned their ways *and* works,

36 And served their idols, which were a snare to them.

37 Yes, they sacrificed their sons and their daughters to demons, [II Kings 16:3.]

38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan; and the land was polluted with blood.

39 Thus were they defiled by their own works, and played the harlot *and* practiced idolatry with their own deeds [of idolatrous rites].

40 Therefore was the wrath of the Lord kindled against His people, inasmuch that He abhorred *and* rejected His own heritage. [Deut. 32:17.]

41 And He gave them into the hand of the (heathen) nations, and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under the hand of their foes.

43 Many times did [God] deliver them, but they were rebellious in their counsel, and sank low through their iniquity.

44 Nevertheless He regarded their distress, when He heard their cry.

45 And He [earnestly] remembered for their sake His covenant, and relented their sentence of evil — comforting and easing Himself — according to the abundance of His mercy *and* loving-kindness [when they cried out to Him].

46 He also caused *Israel* to find sympathy among those who had carried them away captive.

47 Deliver us, O Lord our God, and gather us from among the nations, that we may give thanks to Your holy name *and* glory in praising You.

48 Blessed [affectionately and gratefully praised] be the Lord God of *Israel* from everlasting to everlasting! And let all the people say, Amen! Praise the Lord! — Hallelujah! [I Chron. 16:35, 36.]

BOOK V

PSALM 107

O GIVE thanks to the Lord for He is good, for His mercy *and* loving-kindness endure for ever!

2 Let the redeemed of the Lord say so, whom He has delivered from the hand of the adversary,

3 And gathered them out of the lands, from the east and from the west, from the north and from the *Red* Sea in the south.

4 Some wandered in the wilderness in a solitary desert track; they found no city for habitation.

5 Hungry and thirsty they fainted; their life was near being extinguished.

6 Then they cried to the Lord in their trouble, *and* He delivered them out of their distresses.

7 He led them forth by the straight *and* right way, that they might go to a city where they might establish their homes.

8 Oh, that men would praise [and confess to] the Lord His goodness *and* loving-kindness, and His wonderful works to the children of men!

9 For He satisfies the longing soul, and fills the hungry soul with good.

10 Some sat in darkness and in the shadow of death, being bound in affliction and in irons, [Luke 1:79.]

11 Because they rebelled against the words of God, and spurned the counsel of the Most High.

12 Therefore He bowed down their heart with hard labor; they stumbled *and* fell down, and there was none to help.

13 Then they cried to the Lord in their trouble, and He saved them out of their distresses.

14 He brought them out of darkness and the shadow of death, and broke apart the bonds that held them. [Acts 12:7; 16:26; Ps. 68:6.]

15 Oh, that men would praise [and confess to] the Lord His goodness *and* loving-kindness, and His wonderful works to the children of men!

16 For He has broken the gates of bronze, and cut the bars of iron apart.

17 Some are fools, (made ill) because of the way of their transgressions, and afflicted because of their iniquities;

18 They loathe every kind of food, and they draw near to the gates of death.

19 Then they cry to the Lord in their trouble, and He delivers them out of their distresses.

20 He sends forth His word and heals them and rescues them from the pit *and* destruction. [II Kings 20:4, 5; Matt. 8:8.]

21 Oh, that men would praise [and confess to] the Lord His goodness *and* loving-kindness, and His wonderful works to the children of men! [Heb. 13:15.]

22 And let them sacrifice the sacrifices of thanksgiving, and rehearse His deeds with shouts of joy *and* singing!

23 Some go down to the sea *and*

travel over it in ships, to do business in great waters;

24 These see the works of the Lord, and His wonders in the deep.

25 For He commands and raises the stormy wind, which lifts up the waves of the sea.

26 *Those aboard* mount up to the heavens, they go down again to the deeps; their courage melts away because of their plight.

27 They reel to and fro, and stagger like a drunken man, and are at their wit's end — all their wisdom has come to nothing.

28 Then they cry to the Lord in their trouble, and He brings them out of their distresses.

29 He hushes the storm to a calm *and* to a gentle whisper, so that the waves of the sea are still. [Ps. 89:9; Matt. 8:26.]

30 Then the men are glad because of the calm, and He brings them to their desired haven.

31 Oh, that men would praise [and confess to] the Lord His goodness *and* loving-kindness, and His wonderful works to the children of men!

32 Let them exalt Him also in the congregation of the people, and praise Him in the company of the elders.

33 He turns rivers into a wilderness, water springs into a thirsty ground, [I Kings 17:1, 7.]

34 A fruitful land into barren, salt waste, because of the wickedness of those who dwell in it. [Gen. 13:10; 14:3; 19:25.]

35 He turns a wilderness into a pool of water, and dry ground into water springs. [Isa. 41:18.]

36 And there He makes the hungry to dwell, that they may prepare a city for habitation;

37 And sow fields, and plant vineyards, which may yield fruits of increase.

38 He blesses them also, so that they are multiplied greatly, and allows not their cattle to decrease.

39 When they are diminished and

bowed down through oppression, trouble and sorrow,

40 He pours contempt upon princes, and causes them to wander in the waste places, where there is no road.

41 Yet He raises the poor *and* needy from affliction, and makes them families like a flock.

42 The upright shall see it and be glad, and all iniquity shall shut her mouth.

43 Whoso is wise [if there be any truly wise] will observe *and* heed these things; and they will diligently consider the mercy *and* loving-kindness of the Lord.

PSALM 108

A song, a Psalm of David.

O GOD, my heart is fixed — steadfast [in the confidence of faith]; I will sing, yes, I will sing praises, even with my glory [all the faculties and powers of one created in Your image]!

2 Awake, harp and lyre; I myself will awake very early — I will waken the dawn!

3 I will praise *and* give thanks to You, O Lord, among the peoples; and I will sing praises unto You among the nations.

4 For Your mercy *and* loving-kindness are great *and* high as the heavens! Your truth *and* faithfulness reach to the skies! [Ps. 57:7-11.]

5 Be exalted, O God, above the heavens, and Your glory be over all the earth;

6 That Your beloved [followers] may be delivered, save with Your right hand, and answer us! [or me]!

7 God has promised in His holiness [regarding the establishment of David's dynasty]: I will rejoice, I will distribute [Canaan among My people], dividing Shechem and [the western region, and allotting the eastern region which contains] the valley of Succoth.

8 Gilead is Mine; Manassah is Mine; Ephraim also is My stronghold *and* the defense of My head; Judah is My scepter *and* lawgiver. [Gen. 49:10.]

9 Moab is My washbasin; upon Edom [My slave] My shoe I cast [to be cleaned]; over Philistia I shout — in triumph.

10 Who will bring me [David] into the strong, fortified city [of Petra]? Who will lead me into Edom?

11 Have not You cast us off, O God? And You go not forth, O God, with our armies.

12 Give us help against the adversary, for vain is the help of man.

13 Through *and* with God we shall do valiantly, for He it is Who shall tread down our adversaries. [Ps. 60:5-12.]

PSALM 109

To the Chief Musician. A Psalm of David.

O GOD of my praise! Keep not silence,

2 For the mouth of the wicked and the mouth of deceit are opened against me, they have spoken to me *and* against me with a lying tongue.

3 They have compassed me about also with words of hatred, and fought against me without a cause.

4 In return for my love they are my adversaries; but I resort to prayer.

5 And they have rewarded *and* laid upon me evil for good, and hatred for my love.

6 Set a wicked man over him [as a judge], and let [a malicious] accuser stand at his right hand.

7 When *the wicked* shall be judged, let him be condemned, and let his prayer [for leniency] be turned into a sin.

8 Let his days be few, and let another take his office *and* charge. [Acts 1:20.]

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continual vagabonds [as was Cain] and beg; let them seek their bread *and* be driven far from their ruined homes. [Gen. 4:12.]

11 Let the creditor *and* extortioner seize all that he has, and let strangers [barbarians and foreigners] plunder the fruits of his labor.

12 Let there be none to extend *or*

continue mercy *and* kindness to him, neither let there be any to have pity on his fatherless children.

13 Let his posterity be cut off, and in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered by the Lord, and let not the sin of his mother be blotted out.

15 Let them be before the Lord continually, that He may cut off the memory of them from the earth!

16 Because the man did not [earnestly] remember to show mercy, but pursued *and* persecuted the poor and needy man, and the broken in heart *he was ready* to slay.

17 Yes, he loved cursing, and it came *back* upon him; as he delighted not in blessing, it was far from him.

18 He clothed himself also with cursing as with his garment, and it seeped into his inward [life] like water, and like oil into his bones.

19 Let it be to him as the raiment with which he covers himself, and for the girdle with which he is girded continually.

20 Let this be the reward of my adversaries from the Lord, and of those who speak evil against my life.

21 But You deal with me *and* act for me, O God the Lord, for Your name's sake; because Your mercy *and* loving-kindness are good, O deliver me.

22 For I am poor and needy, and my heart is wounded *and* stricken within me.

23 I am gone like the shadow when it lengthens *and* declines; I toss up and down *and* am shaken off as the locust.

24 My knees are weak *and* totter through fasting, and my body is gaunt *and* has no fatness.

25 I am become also a reproach *and* a taunt to others; when they see me they shake their heads. [Matt. 27:39.]

26 Help me, O Lord my God; O save me according to Your mercy *and* loving-kindness!

27 That they may know that this is

Your hand; that You, Lord, have done it.

28 Let them curse, but do You bless. When adversaries arise, let them be put to shame, but let Your servant rejoice.

29 Let my adversaries be clothed with shame and dishonor, and let them cover themselves with their own disgrace and confusion, as with a robe.

30 I will give great praise and thanks to the Lord with my mouth; yes, and I will praise Him among the multitude.

31 For He will stand at the right hand of the poor and needy, to save him from those who condemn his life.

PSALM 110

A Psalm of David.

THE Lord (God) says to my Lord [the Messiah], Sit You at My right hand, until I make Your adversaries Your footstool. [Matt. 26:64; Acts 2:34; I Cor. 15:25; Col. 3:1; Heb. 12:2.]

2 The Lord will send forth from Zion the scepter of Your strength; rule, then, in the midst of Your foes. [Rom. 11:26, 27.]

3 Your people will offer themselves willingly in the day of Your power, in the beauty of holiness and in holy array out of the womb of the morning; to You will spring forth Your young men who are as the dew.

4 The Lord has sworn, and will not revoke or change it: You are a priest for ever after the manner and order of Melchizedek. [Heb. 5:10; 7:11, 15, 21.]

5 The Lord at Your right hand will shatter kings in the day of His indignation.

6 He will execute judgment [in overwhelming punishment] upon the nations; He will fill the valleys with the dead bodies; He will crush the chief heads over lands many and far extended. [Ezek. 38:21, 22; 39:11, 12.]

7 He will drink of the brook by the way; therefore will He lift up His head [triumphantly].

PSALM 111

PRAISE the Lord! — Hallelujah! I will praise and give thanks to the Lord with my whole heart, in the council of the upright, and in the congregation.

2 The works of the Lord are great, sought out by all those who have delight in them.

3 His work is honorable and glorious, and His righteousness endures for ever.

4 He has made His wonderful works to be remembered; the Lord is gracious, merciful and full of loving compassion.

5 He has given food and provision to those who reverently and worshipfully fear Him; He will remember His covenant for ever and imprint it [on His mind]. [Ps. 96:9; Deut. 10:12.]

6 He has declared and shown to His people the power of His works, in giving; them the heritage of the nations [of Canaan].

7 The works of His hands are [absolute] truth and justice — faithful and right; and all His decrees and precepts are sure — fixed, established and trustworthy.

8 They stand fast and are established for ever and ever, and are done in [absolute] truth and uprightness.

9 He has sent redemption to His people; He has commanded His covenant to be for ever; holy is His name, inspiring awe, reverence and godly fear.

10 The reverent fear and worship of the Lord is the beginning of wisdom and skill [the preceding and the first essential, the prerequisite and the alphabet of them]. A good understanding, wisdom and meaning have all those who do [the will of the Lord]. Their praise of Him endures for ever. [Rev. 14:7; Matt. 22:37, 38.]

PSALM 112

PRAISE the Lord! — Hallelujah! Blessed — happy, fortunate [to be envied] — is the man who fears (reveres and worships) the Lord, who delights greatly in His commandments. [Deut. 10:12.]

2 His [spiritual] offspring shall be a mighty one upon earth; the generation of the upright shall be blessed.

3 Prosperity *and* welfare are in his house, and his righteousness endures for ever.

4 Light arises in the darkness for the upright, gracious, compassionate *and* just — who are in right standing with God.

5 It is well with the man who deals generously and lends, who conducts his affairs with justice. [Ps. 37:26; Luke 6:35; Col. 4:5.]

6 He will not be moved, for ever; the [uncompromisingly] righteous — the upright, in right standing with God — shall be in everlasting remembrance. [Prov. 10:7.]

7 He shall not be afraid of evil tidings; his heart is firmly fixed, trusting (leaning on and being confident) in the Lord.

8 His heart is established *and* steady, he will not be afraid while he waits to see his desire upon his adversaries.

9 He has distributed freely, he has given to the poor *and* needy; his righteousness — uprightness and right standing with God — endures for ever; his horn shall be exalted in honor. [II Cor. 9:9.]

10 The wicked man will see it and be grieved *and* angered; he will gnash his teeth and disappear [in despair]; the desire of the wicked shall perish *and* come to nothing.

PSALM 113

PRAISE the Lord! — Hallelujah! Praise, O servants of the Lord, praise the name of the Lord!

2 Blessed be the name of the Lord from this time forth and for ever!

3 From the rising of the sun to the going down of it, *and* from east to west the name of the Lord is to be praised!

4 The Lord is high above all nations, and His glory above the heavens!

5 Who is like the Lord our God, Who has His seat on high,

6 Who humbles Himself to regard the heavens and the earth! [Ps. 138:6; Isa. 57:15.]

7 *The Lord* raises up the poor out of the dust, *and* lifts up the needy from the ash heap *and* the dung hill,

8 That He may set them with princes, even with the princes of His people.

9 He makes the barren woman to be a homemaker, *and* a joyful mother of [spiritual] children. Praise the Lord! — Hallelujah!

PSALM 114

WHEN Israel came forth out of Egypt, the house of Jacob from a people of strange language,

2 Judah became *God's* sanctuary (the holy place of His habitation), and Israel His dominion. [Exod. 29:45, 46; Deut. 27:9.]

3 The [Red] Sea looked and fled; the Jordan [River] was turned back. [Exod. 14:21; Josh. 3:13, 16; Ps. 77:16.]

4 The mountains skipped like rams, the little hills like lambs.

5 What ails you, O sea, that you flee? O Jordan, that you turn back?

6 You mountains, that you skip like rams, and you little hills, like lambs?

7 Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob;

8 Who turned the rock into a pool of water, the flint into a fountain of waters. [Exod. 17:6; Num. 20:11.]

PSALM 115

NOT to us, O Lord, not to us, but to Your name give glory, for Your mercy *and* loving-kindness and for the sake of Your truth *and* faithfulness!

2 Why should the nations say, Where is now their God?

3 But our God is in Heaven; He does whatever He pleases.

4 The idols of the nations are silver and gold, the work of men's hands.

5 They have mouths; but they speak not; eyes have they, but they see not;

6 They have ears, but they hear not; noses have they, but they smell not;

7 They have hands, but they handle not; feet have they, but they walk not; neither can they make a sound with their throat.

8 They who make idols are like them; so are all who trust *and* lean on them. [Ps. 135:15-18.]

9 O Israel, trust *and* take refuge in the Lord! (Lean on, rely on *and* be confident in Him!) He is their help *and* their shield.

10 O house of Aaron [the priesthood], trust *and* lean on the Lord! He is their help *and* their shield.

11 You who (reverently) fear the Lord, trust *and* lean on the Lord! He is their help *and* their shield.

12 The Lord has been mindful of us; He will bless us; He will bless the house of Israel; He will bless the house of Aaron [the priesthood].

13 He will bless those who reverently *and* worshipfully fear the Lord, both small *and* great. [Rev. 11:18; 19:5; Ps. 103:11.]

14 The Lord give you increase more *and* more, you *and* your children.

15 Blessed be you of the Lord, Who made Heaven *and* earth!

16 The heavens are the Lord's heavens, but the earth has He given to the children of men.

17 The dead praise not the Lord, neither any that go down into silence.

18 But we will bless — affectionately *and* gratefully praise — the Lord from this time forth *and* for ever. Praise the Lord! — Hallelujah!

PSALM 116

I LOVE the Lord, because He has heard (and now hears) my voice *and* my supplications.

2 Because He has inclined His ear to me, therefore will I call upon Him as long as I live.

3 The cords *and* sorrows of death were around me, *and* the terrors of Sheol [the place of the dead] had laid hold of me; I suffered anguish *and* grief — trouble *and* sorrow.

4 Then called I upon the name of the Lord: O Lord, I beseech You, save my life *and* deliver me!

5 Gracious is the Lord, *and* [rigidly] righteous; yes, our God is merciful.

6 The Lord preserves the simple; I was brought low, *and* He helped *and*' saved me.

7 Return to your rest, O my soul, for the Lord has dealt bountifully with you. [Matt. 11:29.]

8 For You have delivered my life from death, my eyes from tears, *and* my feet from stumbling *and* falling.

9 I will walk before the Lord in the land of the living.

10 I believed — trusted in, relied on *and* clung to *my God* — *and* therefore have I spoken (even when I said), I am greatly afflicted. [II Cor. 4:13.]

11 I said in my haste, All men are deceitful *and* liars.

12 What shall I render to the Lord for all His benefits toward me? — How can I repay Him for all His bountiful dealings?

13 I will lift up the cup of salvation *and* deliverance, *and* call on the name of the Lord.

14 I will pay my vows to the Lord, yes, in the presence of all His people.

15 Precious (important *and* no light matter) in the sight of the Lord is the death of His saints — His loving ones.

16 O Lord, truly I am Your servant; I am Your servant, the son of Your handmaid; You have loosed my bonds.

17 I will offer to You the sacrifice of thanksgiving, *and* will call on the name of the Lord.

18 I will pay my vows unto the Lord, yes, in the presence of all His people,

19 In the courts of the Lord's house, in the midst of you, O Jerusalem, Praise the Lord! — Hallelujah!

PSALM 117

O PRAISE the Lord, all you nations! Praise Him, all you people! [Rom. 15:11.]

2 For His mercy *and* loving-kindness are great toward us, and the truth *and* faithfulness of the Lord endure for ever. Praise the Lord! — Hallelujah!

PSALM 118

O GIVE thanks to the Lord, for He is good; for His mercy *and* loving-kindness endure for ever!

2 Let Israel now say, that His mercy *and* loving-kindness endure for ever.

3 Let the house of Aaron [the priesthood] now say, that His mercy *and* loving-kindness endure for ever.

4 Let those now who reverently *and* worshipfully fear the Lord say, that His mercy *and* loving-kindness endure for ever.

5 Out of my distress I called upon the Lord; the Lord answered me, and set me free *and* in a large place.

6 The Lord is on my side; I will not fear. What can man do to me? [Heb. 13:6.]

7 The Lord is on my side *and* takes my part, He is among those who help me; therefore shall I see my desire upon those who hate me.

8 It is better to trust *and* take refuge in the Lord than to put confidence in man.

9 It is better to trust *and* take refuge in the Lord than to put confidence in princes.

10 All nations [the surrounding tribes] compassed me about, but in the name of the Lord will I cut them off!

11 They compassed me about, yes, they surrounded me on every side; but in the name of the Lord I will cut them off!

12 They swarmed about me like bees; they blaze up *and* are extinguished like a fire of thorns; in the name of the Lord I will cut them off! [Deut. 1:44.]

13 You [my adversary] thrust sorely at me that I might fall, but the Lord helped me.

14 The Lord is my strength and song, and He is become my salvation.

15 The voice of rejoicing and salva-

tion is in the tents *and* private dwellings of the [uncompromisingly] righteous; the right hand of the Lord does valiantly *and* achieves strength!

16 The right hand of the Lord is exalted; the right hand of the Lord does valiantly *and* achieves strength!

17 I shall not die, but live, and declare the works *and* recount the illustrious acts of the Lord.

18 The Lord has chastened me sorely, but He has not given me over to death. [II Cor. 6:9.]

19 Open to me the [temple] gates of righteousness; I will enter through them, and I will confess *and* praise the Lord.

20 This is the gate of the Lord; the [uncompromisingly] righteous shall enter through it. [Ps. 24:7.]

21 I will confess, praise *and* give thanks to You, for You have heard *and* answered me, and have become my salvation *and* deliverer.

22 The stone which the builders rejected is become the chief corner stone.

23 This is from the Lord *and* is His doing; it is marvelous in our eyes. [Matt. 21:42; Acts 4:11; I Pet. 2:7.]

24 This is the day which the Lord has brought about; we will rejoice and be glad in it.

25 Save now, we beseech You, O Lord; send now prosperity, O Lord, we beseech You, *and* give to us success!

26 Blessed be he who comes in the name of the Lord; we bless you from the house of the Lord [you who come into His sanctuary under His guardianship]. [Mark 11:9, 10.]

27 The Lord is God, Who has shown *and* given us light — He has illuminated us [with grace, freedom and joy]. Decorate the festival with leafy boughs *and* bind the sacrifices to be offered with thick cords [all over the priest's court, right up] to the horns of the altar.

28 You are my God, and I will confess, praise *and* give thanks to You; You are my God, I will extol You.

29 O give thanks to the Lord, for He

is good; for His mercy *and* loving-kindness endure for ever.

PSALM 119

BLESSED, happy, fortunate [to be envied] are the undefiled — the upright, truly sincere and blameless — in the way [of the revealed will of God]; who walk — that is, order their conduct and conversation — in [the whole of God's revealed will] the law of the Lord.

2 Blessed, happy, fortunate [to be envied] are they who keep His testimonies, and who seek, inquire for *and* of Him *and* crave Him with the whole heart.

3 Yes, they do no unrighteousness — no willful wandering from His precepts; they walk in His ways. [I John 3:9; 5:18.]

4 You have commanded us to keep Your precepts, that we should observe them diligently.

5 O that my ways were directed *and* established to observe Your statutes — hearing, receiving, loving and obeying them!

6 Then shall I not be put to shame [by failing to inherit Your promises], when I have respect to all Your commandments.

7 I will praise *and* give thanks to You with uprightness of heart, when I shall have learned [by sanctified experiences] Your righteous judgments [Your decisions against and punishments for particular lines of thought and conduct].

8 I will keep Your statutes; O forsake me not utterly.

9 Wherewith shall a young man cleanse his way? By taking heed *and* keeping watch [on himself] according to Your word [conforming his life to it].

10 With my whole heart have I sought You, inquiring for *and* of You, *and* yearning for You; O let me not wander *or* step aside [either in ignorance *or* willfully] from Your commandments. [II Chron. 15:15.]

11 Your word have I laid up in my heart, that I might not sin against You.

12 Blessed are You, O Lord; teach me Your statutes.

13 With my lips have I declared *and* recounted all the ordinances of Your mouth.

14 I have rejoiced in the way of Your testimonies, as much as in all riches.

15 I will meditate on Your precepts and have respect to Your ways [the paths of life marked out by Your law] [Ps. 104:34.]

16 I will delight myself in Your statutes; I will not forget Your Word

17 Deal bountifully with Your servant, that I may live; and I will observe Your word [hearing, receiving, loving and obeying it]. [Ps. 119:97-101.]

18 Open my eyes, that I may behold wondrous things out of Your law.

19 I am a stranger *and* a temporary resident on the earth; hide not Your commandments from me. [Ps. 39:12 Gen. 47:9; I Chron. 29:15; II Cor. 5:6 Heb. 11:13.]

20 My heart is breaking with longing that it has for Your ordinances *and* judgments at all times.

21 You rebuke the proud *and* arrogant, the accursed ones, who err *and* wander from Your commandments.

22 Take away from me reproach *and* contempt, for I have kept Your testimonies.

23 Princes also sat *and* talked against me, but Your servant meditated on Your statutes.

24 Your testimonies also are my delight and my counselors.

25 My earthly life cleaves to the dust revive *and* stimulate me according to Your word! [Ps. 143:11.]

26 I have declared my ways *and* opened my griefs to You, and You listened to me; teach me Your statutes

27 Make me to understand the way of Your precepts; so shall I meditate *and* talk of Your wondrous works. [Ps 145:5, 6.]

28 My life dissolves *and* weeps itself away for heaviness; raise me up *and*

strengthen me according to [the promises of] Your Word.

29 Remove from me the way of falsehood *and* unfaithfulness [to You], and graciously impart Your law to me.

30 I have chosen the way of truth *and* faithfulness; Your ordinances have I set before me.

31 I cleave to Your testimonies; O Lord, put me not to shame!

32 I will [not merely walk, but] run the way of Your commandments, when You give me a heart that is willing.

33 Teach me, O Lord, the way of Your statutes, and I will keep it unto the end — steadfastly.

34 Give me understanding, that I may keep Your law; yes, I will observe it with my whole heart. [Prov. 2:6; James 1:5.]

35 Make me to go in the path of Your commandments, for in them do I delight.

36 Incline my heart to Your testimonies, and not to covetousness [robbery, sensuality, unworthy riches]. [Ezek. 33:31; Mark 7:21, 22; I Tim. 6:10; Heb. 13:5.]

37 Turn away my eyes from beholding vanity [idols and idolatry]; and restore me to vigorous life *and* health in Your ways.

38 Establish Your word *and* confirm Your promise to Your servant, which is for those who reverently fear *and* devotedly worship You. [Ps. 96:9; Deut. 10:12.]

39 Turn away my reproach which I fear *and* dread, for Your ordinances are good.

40 Behold, I long for Your precepts; in Your righteousness give me renewed life.

41 Let Your mercies *and* loving-kindness come also to me, O Lord, even Your salvation, according to Your promise.

42 Then shall I have an answer for those who taunt *and* reproach me, for I lean on, rely on *and* trust in Your word.

43 And take not the word of truth

utterly out of my mouth, for I hope in Your ordinances.

44 I will keep Your law continually for ever and ever [hearing, receiving, loving and obeying it].

45 And I will walk at liberty *and* at ease, for I have sought, inquired for [and desperately required] Your precepts.

46 I will speak of Your testimonies also before kings, and will not be put to shame. [Ps. 138:1; Matt. 10:18, 19; Acts 26:1, 2.]

47 For I will delight myself in Your commandments, which I love.

48 My hands also will I lift up (in fervent supplication) to Your commandments, which I love, and I will meditate on Your statutes.

49 Remember [fervently] the word *and* promise to Your servant, on which You have caused me to hope.

50 This is my comfort *and* consolation in my affliction, that Your word has revived me *and* given me life. [Rom. 15:4.]

51 The proud have had me greatly in derision, yet have I not declined in my interest *or* turned aside from Your law.

52 When I have [earnestly] recalled Your ordinances from of old, O Lord, I have taken comfort.

53 Burning indignation, terror *and* sadness seize upon me because of the wicked who forsake Your law.

54 Your statutes have been my songs in the house of my pilgrimage.

55 I have [earnestly] remembered Your name, O Lord, in the night, and have observed Your law.

56 This I have had [as the gift of Your grace and as my reward], that I have kept Your precepts [hearing, receiving, loving and obeying them].

57 You are my portion, O Lord; I have promised to keep Your words.

58 I entreat Your favor with my whole heart; be merciful *and* gracious to me according to Your promise.

59 I considered my ways; I turned my feet *to obey* Your testimonies.

is good; for His mercy *and* loving-kindness endure for ever.

PSALM 119

BLESSED, happy, fortunate [to be envied] are the undefiled — the upright, truly sincere and blameless — in the way [of the revealed will of God]; who walk — that is, order their conduct and conversation — in [the whole of God's revealed will] the law of the Lord.

2 Blessed, happy, fortunate [to be envied] are they who keep His testimonies, and who seek, inquire for *and* of Him *and* crave Him with the whole heart.

3 Yes, they do no unrighteousness — no willful wandering from His precepts; they walk in His ways. [I John 3:9; 5:18.]

4 You have commanded us to keep Your precepts, that we should observe them diligently.

5 O that my ways were directed *and* established to observe Your statutes — hearing, receiving, loving and obeying them!

6 Then shall I not be put to shame [by failing to inherit Your promises], when I have respect to all Your commandments.

7 I will praise *and* give thanks to You with uprightness of heart, when I shall have learned [by sanctified experiences] Your righteous judgments [Your decisions against and punishments for particular lines of thought and conduct].

8 I will keep Your statutes; O forsake me not utterly.

9 Wherewith shall a young man cleanse his way? By taking heed *and* keeping watch [on himself] according to Your word [conforming his life to it].

10 With my whole heart have I sought You, inquiring for *and* of You, *and* yearning for You; O let me not wander *or* step aside [either in ignorance *or* willfully] from Your commandments. [II Chron. 15:15.]

11 Your word have I laid up in my heart, that I might not sin against You.

12 Blessed are You, O Lord; teach me Your statutes.

13 With my lips have I declared *and* recounted all the ordinances of Your mouth.

14 I have rejoiced in the way of Your testimonies, as much as in all riches.

15 I will meditate on Your precepts, and have respect to Your ways [the paths of life marked out by Your law]. [Ps. 104:34.]

16 I will delight myself in Your statutes; I will not forget Your Word.

17 Deal bountifully with Your servant, that I may live; and I will observe Your word [hearing, receiving, loving and obeying it]. [Ps. 119:97-101.]

18 Open my eyes, that I may behold wondrous things out of Your law.

19 I am a stranger *and* a temporary resident on the earth; hide not Your commandments from me. [Ps. 39:12; Gen. 47:9; I Chron. 29:15; II Cor. 5:6; Heb. 11:13.]

20 My heart is breaking with longing that it has for Your ordinances *and* judgments at all times.

21 You rebuke the proud *and* arrogant, the accursed ones, who err *and* wander from Your commandments.

22 Take away from me reproach and contempt, for I have kept Your testimonies.

23 Princes also sat *and* talked against me, but Your servant meditated on Your statutes.

24 Your testimonies also are my delight and my counselors.

25 My earthly life cleaves to the dust; revive *and* stimulate me according to Your word! [Ps. 143:11.]

26 I have declared my ways *and* opened my griefs to You, and You listened to me; teach me Your statutes.

27 Make me to understand the way of Your precepts; so shall I meditate *and* talk of Your wondrous works. [Ps. 145:5, 6.]

28 My life dissolves *and* weeps itself away for heaviness; raise me up *and*

strengthen me according to [the promises of] Your Word.

29 Remove from me the way of falsehood *and* unfaithfulness [to You], and graciously impart Your law to me.

30 I have chosen the way of truth *and* faithfulness; Your ordinances have I set before me.

31 I cleave to Your testimonies; O Lord, put me not to shame!

32 I will [not merely walk, but] run the way of Your commandments, when You give me a heart that is willing.

33 Teach me, O Lord, the way of Your statutes, and I will keep it unto the end — steadfastly.

34 Give me understanding, that I may keep Your law; yes, I will observe it with my whole heart. [Prov. 2:6; James 1:5.]

35 Make me to go in the path of Your commandments, for in them do I delight.

36 Incline my heart to Your testimonies, and not to covetousness [robbery, sensuality, unworthy riches]. [Ezek. 33:31; Mark 7:21, 22; I Tim. 6:10; Heb. 13:5.]

37 Turn away my eyes from beholding vanity [idols and idolatry]; and restore me to vigorous life *and* health in Your ways.

38 Establish Your word *and* confirm Your promise to Your servant, which is for those who reverently fear *and* devotedly worship You. [Ps. 96:9; Deut. 10:12.]

39 Turn away my reproach which I fear *and* dread, for Your ordinances are good.

40 Behold, I long for Your precepts; in Your righteousness give me renewed life.

41 Let Your mercies *and* loving-kindness come also to me, O Lord, even Your salvation, according to Your promise.

42 Then shall I have an answer for those who taunt *and* reproach me, for I lean on, rely on *and* trust in Your word.

43 And take not the word of truth

utterly out of my mouth, for I hope in Your ordinances.

44 I will keep Your law continually for ever and ever [hearing, receiving, loving and obeying it].

45 And I will walk at liberty *and* at ease, for I have sought, inquired for [and desperately required] Your precepts.

46 I will speak of Your testimonies also before kings, and will not be put to shame. [Ps. 138:1; Matt. 10:18, 19; Acts 26:1, 2.]

47 For I will delight myself in Your commandments, which I love.

48 My hands also will I lift up (in fervent supplication) to Your commandments, which I love, and I will meditate on Your statutes.

49 Remember [fervently] the word *and* promise to Your servant, on which You have caused me to hope.

50 This is my comfort *and* consolation in my affliction, that Your word has revived me *and* given me life. [Rom. 15:4.]

51 The proud have had me greatly in derision, yet have I not declined in my interest *or* turned aside from Your law.

52 When I have [earnestly] recalled Your ordinances from of old, O Lord, I have taken comfort.

53 Burning indignation, terror *and* sadness seize upon me because of the wicked who forsake Your law.

54 Your statutes have been my songs in the house of my pilgrimage.

55 I have [earnestly] remembered Your name, O Lord, in the night, and have observed Your law.

56 This I have had [as the gift of Your grace and as my reward], that I have kept Your precepts [hearing, receiving, loving and obeying them].

57 You are my portion, O Lord; I have promised to keep Your words.

58 I entreat Your favor with my whole heart; be merciful *and* gracious to me according to Your promise.

59 I considered my ways; I turned my feet *to obey* Your testimonies.

60 I made haste and delayed not to keep Your commandments.

61 Though the cords of the wicked have enclosed *and* ensnared me, I have not forgotten Your law.

62 At midnight I will rise to give thanks to You because of Your righteous ordinances.

63 I am a companion of all those who fear, revere, *and* worship You, and of those who observe *and* give heed to Your precepts.

64 The earth, O Lord, is full of Your mercy *and* loving-kindness; teach me Your statutes.

65 You have dealt well with Your servant, O Lord, according to Your promise.

66 Teach me good judgment, wise *and* right discernment and knowledge, for I have believed [trusted, relied on and clung to] Your commandments.

67 Before I was afflicted I went astray, but now Your word do I keep [hearing, receiving, loving and obeying it].

68 You are good *and* kind and do good; teach me Your statutes.

69 The arrogant *and* godless have put together a lie against me, but I will keep Your precepts with my whole heart.

70 Their heart is as fat as grease [their minds are dull and brutal]; but I delight in Your law.

71 It is good for me that I have been afflicted, that I might learn Your statutes.

72 The law from Your mouth is better to me than thousands of gold and silver.

73 Your hands have made me, cunningly fashioned *and* established me; give me understanding, that I may learn Your commandments.

74 Those who reverently *and* worshipfully fear You will see me and be glad, because I have hoped in Your word *and* carried for it.

75 I know, O Lord, that Your judgments are right *and* righteous, and that

in faithfulness You have afflicted me. [Heb. 12:10.]

76 Let, I pray You, Your merciful kindness *and* steadfast love be for my comfort, according to Your promise to Your servant.

77 Let Your tender mercies *and* loving-kindness come to me, that I may live; for Your law is my delight!

78 Let the proud be put to shame, for they dealt perversely with me without a cause; but I will meditate on Your precepts.

79 Let those who reverently *and* worshipfully fear You turn to me, and those who have known Your testimonies.

80 Let my heart be sound — sincere and wholehearted and blameless — in Your statutes, that I be not put to shame.

81 My soul languishes *and* grows faint for Your salvation, but I hope in Your word.

82 My eyes fail with watching for [the fulfillment of] Your promise. I say, When will You comfort me?

83 For I have become like a bottle [a wineskin blackened and shriveled] in the smoke [in which it hangs], yet do I not forget Your statutes.

84 How many are the days Your servant *must endure*? When will You judge those who pursue and persecute me? [Rev. 6:10.]

85 The godless *and* arrogant have dug pitfalls for me, men who do not conform to Your law.

86 All Your commandments are faithful *and* sure. *The godless* pursue *and* persecute me with falsehood; help me, *Lord!*

87 They had almost consumed me upon earth, but I forsook not Your precepts.

88 According to Your steadfast love give life to me; then I will keep the testimony of Your mouth [hearing, receiving, loving and obeying it].

89 For ever, O Lord, Your Word [stands firm as the heavens] is settled in

Heaven. [Ps. 89:2; Matt. 24:34, 35; I Pet. 1:25.]

90 Your faithfulness is from generation to generation; You have established the earth, and it stands fast.

91 All [the whole universe] are Your servants; therefore they continue this day according to Your ordinances. [Jer. 33:25.]

92 Unless Your law had been my delight, I would have perished in my affliction.

93 I will never forget Your precepts; [how can I?] for it is by them You have quickened me — granted me life.

94 I am Yours, therefore save me — Your own; for I have sought (inquired of and for) Your precepts, *and* required them [as my urgent need]. [Ps. 42:1.]

95 The wicked waited for me to destroy me, but I considered Your testimonies.

96 I have seen that everything [human] has its limits *and* end, [no matter how extensive, noble and excellent] *but* Your commandment is exceedingly broad *and* extends without limits [into eternity]. [Rom. 3:10-19.]

97 Oh, how love I Your law! It is my meditation all the day. [Ps. 1:2.]

98 You through Your commandments make me wiser than my enemies; for *Your words* are ever before me.

99 I have better understanding *and* deeper insight than all my teachers, because Your testimonies are my meditation. [II Tim. 3:15.]

100 I understand more than the aged, because I keep Your precepts [hearing, receiving, loving and obeying them].

101 I have restrained my feet from every evil way, that I might keep Your Word [hearing, receiving, loving and obeying it]. [Prov. 1:15.]

102 I have not turned aside from Your ordinances, for You have taught me.

103 How sweet are Your words to my taste, sweeter than honey to my mouth! [Ps. 19:10; Prov. 8:11.]

104 Through Your precepts I get

understanding; therefore I hate every false way.

105 Your word is a lamp to my feet and a light to my path. [Prov. 6:23.]

106 I have sworn [an oath] and have confirmed it, that I will keep Your righteous ordinances — hearing, receiving, loving and obeying them. [Neh. 10:29.]

107 I am sorely afflicted; renew *and* quicken me — give me life — O Lord, according to Your Word!

108 Accept, I beseech You, the free-will offerings of my mouth, O Lord, and teach me Your ordinances. [Hos. 14:2; Heb. 13:15.]

109 My life is continually in my hand, yet do I not forget Your law.

110 The wicked have laid a snare for me, yet I do not stray from Your precepts.

111 Your testimonies have I taken as a heritage for ever, for they are the rejoicing of my heart. [Deut. 33:4.]

112 I have inclined my heart to perform Your statutes for ever, even to the end.

113 I hate the thoughts of the undecided [in religion] double-minded people; but Your law do I love.

114 You are my hiding place and my shield; I hope in Your word. [Pss. 32:7; 91:1.]

115 Depart from me, you evildoers; that I may keep the commandments of my God [hearing, receiving, loving and obeying them]. [Pss. 6:8; 139:19; Matt. 7:23.]

116 Uphold me according to Your promise, that I may live, and let me not be put to shame in my hope! [Ps. 25:2; Rom. 5:5; 9:33; 10:11.]

117 Hold me up, that I may be safe and have regard for Your statutes continually!

118 You spurn *and* set at nought all those who stray from Your statutes, for their own lying deceives them *and* their tricks are in vain.

119 You put away *and* count as dross all the wicked of the earth [for there is

no true metal in them]; therefore I love Your testimonies.

120 My flesh trembles *and* shudders for fear *and* reverential, worshipful awe of You, and I am afraid *and* in dread of Your judgments.

121 I have done justice and righteousness; leave me not to those who would oppress me.

122 Be surety for Your servant for good [as Judah was surety for the safety of Benjamin]; let not the proud oppress me. [Gen. 43:9.]

123 My eyes fail with watching for Your salvation, and for the fulfillment of Your righteous promise.

124 Deal with Your servant according to Your mercy *and* loving-kindness, and teach me Your statutes.

125 I am Your servant; give me understanding — discernment and comprehension — that I may know (discern and be familiar with the character of) Your testimonies.

126 It is time for the Lord to act; they have frustrated Your law.

127 Therefore I love Your commandments more than [resplendent] gold; yes, more than [perfectly] refined gold.

128 Therefore I esteem as right all, yes, all Your precepts; I hate every false way.

129 Your testimonies are wonderful — far exceeding anything conceived by man; therefore my [penitent] self keeps them [hearing, receiving, loving and obeying them.]

130 The entrance *and* unfolding of Your words gives light; it gives understanding — discernment and comprehension — to the simple.

131 I opened my mouth and panted (with eager desire), for I longed for Your commandments.

132 Look upon me, be merciful unto me *and* show me favor, as is Your way to those who love Your name.

133 Establish my steps *and* direct them by (means of) Your word; let not any iniquity have dominion over me.

134 Deliver me from the oppression

of man; so will I keep Your precepts [hearing, receiving, loving and obeying them]. [Luke 1:74.]

135 Make Your face to shine [with pleasure] upon Your servant, and teach me Your statutes. [Ps. 4:6.]

136 Streams of water have run down my eyes because men do not keep Your law [they hear it not, nor receive it, love it or obey it].

137 [Rigidly] righteous are You, O Lord, and upright are Your judgments *and* all expressions of Your will.

138 You have commanded *and* appointed Your testimonies in righteousness and in great faithfulness.

139 My zeal has consumed me *and* cut me off, because my adversaries have forgotten Your words.

140 Your word is very pure — tried and well-refined; therefore Your servant loves it.

141 I am small (insignificant) and despised, but I do not forget Your precepts.

142 Your righteousness is an everlasting righteousness, and Your law is truth. [Ps. 19:9; John 17:17.]

143 Trouble and anguish have found *and* taken hold on me, yet Your commandments are my delight.

144 Your righteous testimonies are everlasting *and* Your decrees are binding to eternity; give me understanding and I shall live — give me discernment and comprehension and I shall not die.

145 I cried with my whole heart; hear me, O Lord; I will keep Your statutes [I will hear, receive, love and obey them].

146 I cried to You; save me, that I may keep Your testimonies [hearing, receiving, loving and obeying them.]

147 I anticipated the dawning of the morning and cried [in childlike prayer]; I hoped in Your word.

148 My eyes anticipate the night watches *and* I am awake before the cry of the watchman, that I might meditate on Your word.

149 Hear my voice according to Your steadfast love; O Lord, quicken me *and*

give me life, according to Your (righteous) decree.

150 They draw near that follow after wrong thinking *and* persecute me with wickedness; they are far from Your law.

151 You are near, O Lord, [nearer to me than my foes] and all Your commandments are truth.

152 Of old have I known Your testimonies, *and* for a long time, therefore, [it is a thoroughly established conviction] that You have founded them for ever. [Luke 21:33.]

153 Consider my affliction and deliver me, for I do not forget Your law.

154 Plead my cause and redeem me, revive me *and* give me life according to Your word.

155 Salvation is far from the wicked, for they seek not *nor* hunger for Your statutes.

156 Great are Your tender mercies *and* loving-kindness, O Lord; give me life according to Your ordinances.

157 Many are my persecutors and my adversaries, yet I do not swerve from Your testimonies.

158 I beheld the treacherous and was grieved *and* loathed them, because they do not respect Your law [neither hearing, receiving, loving nor obeying it].

159 Consider how I love Your precepts; revive me *and* give life to me, O Lord, according to Your loving-kindness!

160 The sum of Your Word is truth [the total of the full meanings of all Your individual precepts] and every one of Your righteous decrees endures for ever.

161 Princes pursue *and* persecute me without cause, but my heart stands in awe of Your words [dreading violation of them far more than the force of prince or potentate]. [I Sam. 24:11, 14; 26:18.]

162 I rejoice at Your word as one who finds great spoil.

163 I hate and abhor falsehood, but Your law do I love.

164 Seven times a day *and* all day long do I praise You because of Your righteous decrees.

165 Great peace have they who love Your law; nothing shall offend them *or* make them stumble. [Prov. 3:2; Isa. 32:17.]

166 I am hoping *and* waiting (eagerly) for Your salvation, O Lord, and I do Your commandments. [Gen. 49:18.]

167 Your testimonies have I kept [hearing, receiving and obeying them]; I love them exceedingly!

168 I have observed Your precepts *and* Your testimonies, for all my ways are (fully known) before You.

169 Let my mournful cry *and* supplication come near before You, O Lord; give me understanding — discernment and comprehension — according to Your word [of assurance and promise].

170 Let my supplication come before You; deliver me according to Your word!

171 My lips pour forth praise [with thanksgiving and renewed trust] when You teach me Your statutes.

172 My tongue shall sing [praise for the fulfillment] of Your word, for all Your commandments are righteous.

173 Let Your hand be ready to help me, for I have chosen Your precepts.

174 I have longed for Your salvation, O Lord, and Your law is my delight.

175 Let me live that I may praise You, and let Your decrees help me.

176 I have gone astray like a lost sheep; seek, inquire for and demand Your servant, for I do not forget Your commandments. [Isa. 53:6; Luke 15:4; I Pet. 2:25.]

PSALM 120

A Song of 'Ascents.

IN my distress I cried to the Lord, and He answered me.

†) Possibly the fifteen Psalms known as the "Songs of Degrees or Ascents" were sung by the caravans of pilgrims going up to attend the annual feasts at Jerusalem; but it is quite as possible that the title has reference to some peculiarity in connection with the music or the manner of using it.

2 Deliver me, O Lord, from lying lips and from a deceitful tongue.

3 What shall be given to you? Or what more shall be done to you, you deceitful tongue?

4 Sharp arrows of a (mighty) warrior, with (glowing) coals of the broom tree!

5 Woe is me, that I sojourn with Meshech, that I dwell beside the tents of Kedar [as if among notoriously barbarous people!] [Gen. 10:2; 25:13; Jer. 49:28, 29.]

6 My life has too long had its dwelling with him who hates peace.

7 I am for peace; but when I speak, they are for war.

PSALM 121

A Song of *Ascents.

I WILL lift up my eyes to the hills [around Jerusalem, to sacred Mount Zion and Mount Moriah]. From whence shall my help come? [Jer. 3:23.]

2 My help comes from the Lord, Who made Heaven and earth.

3 He will not allow your foot to slip or to be moved; He Who keeps you will not slumber. [I Sam. 2:9; Prov. 3:23, 26; Ps. 127:1; Isa. 27:3.]

4 Behold, He who keeps Israel will neither slumber nor sleep.

5 The Lord is your keeper; the Lord is your shade on your right hand [the side not carrying a shield]. [Isa. 25:4.]

6 The sun shall not smite you by day, nor the moon by night. [Ps. 91:5; Isa. 49:10; Rev. 7:16.]

7 The Lord will keep you from all evil; He will keep your life.

8 The Lord will keep your going out and your coming in from this time forth and for evermore. [Deut. 28:6; Prov. 2:8; 3:6.]

PSALM 122

A Song of *Ascents. Of David.

I WAS glad when they said to me, Let us go to the house of the Lord! [Isa. 2:3; Zech. 8:21.]

u) See Psalm 120 title footnote.

v) See Psalm 120 title footnote.

w) See Psalm 120 title footnote.

x) See Psalm 120 title footnote.

2 Our feet are standing within your gates, O Jerusalem!

3 Jerusalem, which is built as a city that is compact together;

4 To which the tribes go up, even the tribes of the Lord, as was decreed *and* as a testimony for Israel, to give thanks to the name of the Lord.

5 For there thrones of judgment were set, the thrones of the house of David.

6 Pray for the peace of Jerusalem! May they prosper that love you [the Holy City]!

7 Peace be within your walls and prosperity within your palaces!

8 For my brethren and companions' sake, I will now say, Peace be within you!

9 For the sake of the house of the Lord our God I will seek, inquire for *and* require your good.

PSALM 123

A song of *Ascents.

UNTO You do I lift up my eyes, O You who are enthroned in heaven.

2 Behold, as the eyes of servants look to the hand of their master, and as the eyes of a maid to the hand of her mistress, so our eyes look to the Lord our God, until He have mercy *and* loving-kindness for us.

3 Have mercy on us, O Lord, have mercy *and* loving-kindness for us; for we are exceedingly surfeited with contempt.

4 Our life is exceedingly filled with the scorning *and* scoffing of those who are at ease, and with the contempt of the proud — irresponsible tyrants, who disregard God's law.

PSALM 124

A Song of *Ascents. Of David.

IF it had not been the Lord Who was on our side, now may Israel say,

2 If it had not been the Lord Who was on our side, when men rose up against us,

3 Then they would have quickly

swallowed us up alive, when their wrath was kindled against us;

4 Then the waters would have overwhelmed us *and* swept us away, the torrent would have gone over us;

5 Then the proud waters would have gone over us.

6 Blessed be the Lord, Who has not given us as prey to their teeth!

7 We are like a bird escaped from the snare of the fowlers; the snare is broken, and we have escaped!

8 Our help is in the name of the Lord Who made Heaven and earth.

PSALM 125

A Song of ^aAscents.

THOSE who trust, lean on *and* confidently hope in the Lord are as Mount Zion, which cannot be moved, but abides *and* stands fast for ever.

2 As the mountains are round about Jerusalem, so the Lord is round about His people from this time forth and for ever.

3 For the scepter of wickedness shall not rest upon the land of the [uncompromisingly] righteous, lest the righteous [God's people] stretch forth their hands to iniquity *and* apostasy.

4 Do good, O Lord, to those who are good, and to those who are right [with You and all people] in their hearts.

5 As for such as turn aside to their crooked ways [of indifference to God], the Lord will lead them forth with the workers of iniquity. Peace be upon Israel!

PSALM 126

A Song of ^aAscents.

WHEN the Lord brought back the captives who returned to Zion, we were like those who dream [it seemed so unreal]. [Ps. 53:6; Acts 12:9.]

2 Then was our mouth filled with laughter, and our tongue was singing. Then they said among the nations, The Lord has done great things for them.

y) See Psalm 120 title footnote.

a) See Psalm 120 title footnote.

z) See Psalm 120 title footnote.

b) See Psalm 120 title footnote.

3 The Lord has done great things for us! We are glad!

4 Turn to freedom our captivity *and* restore our fortunes, O Lord, as the streams in the South [are restored by the torrents].

5 They who sow in tears shall reap in joy *and* singing.

6 He who goes forth bearing seed and weeps [at needing his precious supply of grain for sowing], shall doubtless come again with rejoicing, bringing his sheaves with him.

PSALM 127

A Song of ^aAscents. Of Solomon.

EXCEPT the Lord builds the house, they labor in vain who build it; except the Lord keeps the city, the watchman wakes but in vain. [Ps. 121: 1, 3, 5.]

2 It is vain for you to rise up early, to take rest late, to eat the bread of [anxious] toil; for He gives [blessings] to His beloved in sleep.

3 Lo, children are a heritage from the Lord, the fruit of the womb a reward. [Deut. 28:4.]

4 As arrows are in the hand of a warrior, so are the children of one's youth.

5 Happy, blessed *and* fortunate is the man whose quiver is filled with them! They will not be put to shame when they speak with their adversaries [in gatherings] at the city's gate.

PSALM 128

A Song of ^bAscents.

BLESSED — happy, fortunate [to be envied] — is every one who fears, reveres *and* worships the Lord; who walks in His ways *and* lives according to His commandments. [Ps. 1:1, 2.]

2 For you shall eat [the fruit] of the labor of your hands; happy, blessed, fortunate [envious] shall you be, and it shall be well with you.

3 Your wife shall be as a fruitful vine

in the innermost parts of your house; your children like olive plants round about your table.

4 Behold, thus shall the man be blessed who reverently *and* worshipfully fears the Lord.

5 The Lord bless you out of Zion [His sanctuary], and may you see the prosperity of Jerusalem all the days of your life;

6 Yes, may you see your children's children. Peace be upon Israel!

PSALM 129

A Song of ⁴Ascents.

MANY a time *and* much have they afflicted me from my youth up, let Israel now say,

2 Many a time *and* much have they afflicted me from my youth up, yet they have not prevailed against me.

3 The plowers plowed upon my back; they made long their furrows.

4 The Lord is [uncompromisingly] righteous; He has cut asunder the thick cords by which the wicked [enslaved us].

5 Let them all be put to shame and turned backward who hate Zion.

6 Let them be as the grass upon the housetops, which withers before it grows up,

7 With which the mower fills not his hand, nor the binder of sheaves his bosom;

8 While those who go by do not say, The blessing of the Lord be upon you! We bless you in the name of the Lord!

PSALM 130

A Song of ⁴Ascents.

OUT of the depths have I cried to You, O Lord.

2 Lord, hear my voice; let Your ears be attentive to the voice of my supplications.

3 If You, Lord, should keep account *and* treat [us according to our] sins, O Lord, who could stand? [Ps. 143:2; Rom. 3:20; Gal. 2:16.]

4 But there is forgiveness with You, [just what man needs] that You may be reverently feared *and* worshiped. [Deut. 10:12.]

5 I wait for the Lord, I expectantly wait, and in His word do I hope.

6 I am looking *and* waiting for the Lord more than watchmen for the morning; I say, more than watchmen for the morning.

7 O Israel, hope in the Lord! For with the Lord there is mercy *and* loving-kindness, and with Him is plenteous redemption.

8 And He will redeem Israel from all his iniquities.

PSALM 131

A Song of ⁴Ascents. Of David.

LORD, my heart is not haughty, nor my eyes lofty; neither do I exercise myself in matters too great or in things too wonderful for me.

2 Surely I have calmed and quieted my soul, like a weaned child with his mother; like a weaned child is my soul within me [ceased from fretting].

3 O Israel, hope in the Lord from this time forth and for ever.

PSALM 132

A Song of ⁴Ascents.

LORD, [earnestly] remember to David's credit all his humiliations *and* hardships *and* endurance.

2 How he swore to the Lord, and vowed to the mighty God of Jacob,

3 Surely I will not enter my dwelling house, or get into my bed,

4 I will not permit my eyes to sleep, *or* my eyelids to slumber,

5 Until I have found a place for the Lord, a habitation for the Mighty One of Jacob. [Acts 7:46.]

6 Lo, at Ephratah we [first] heard of [the discovered ark]; we found it in the fields of the wood — at [Kiriath-] Jearim. [I Sam. 6:21.]

c) See Psalm 120 title footnote.

d) See Psalm 120 title footnote.

e) See Psalm 120 title footnote.

f) See Psalm 120 title footnote.

7 Let us go into His tabernacle; let us worship at His footstool.

8 Arise, O Lord, to Your resting place, You and the ark [the symbol] of Your strength.

9 Let Your priests be clothed with righteousness [right living and right standing with God], and let Your saints shout for joy!

10 For Your servant David's sake turn not away the face of Your anointed *and* reject not Your own king.

11 The Lord swore to David in truth; He will not turn back from it: Of the fruit of your body will I set upon your throne. [Ps. 89:3, 4; Luke 1:69; Acts 2:30, 31.]

12 If your children will keep my covenant and My testimony that I shall teach them, their children also shall sit upon your throne for ever.

13 For the Lord has chosen Zion; He has desired it for His habitation.

14 This is My resting place for ever [says the Lord]; here will I dwell, for I have desired it.

15 I will surely *and* abundantly bless her provision; I will satisfy her poor with bread.

16 Her priests also will I clothe with salvation, and her saints shall shout aloud for joy.

17 There will I make a horn spring forth unto David *and* bud; I have ordained *and* prepared a lamp for My anointed [fulfilling the promises of old]. [I Kings 11:36; 15:4; II Chron. 21:7; Luke 1:69.]

18 His enemies will I clothe with shame, but upon himself shall his crown flourish.

PSALM 133

A Song of *Ascents. Of David.

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity!

2 It is like the precious ointment poured on the head, that ran down on the beard, even the beard of Aaron [the

first high priest], that came down upon the collar *and* skirts of his garments [consecrating the whole body]; [Exod. 30:25, 30.]

3 Like the dew of [lofty] Mount Hermon, and the dew that comes on the hills of Zion; for there the Lord has commanded the blessing, even life for evermore [upon the high and the lowly].

PSALM 134

A Song of *Ascents.

BEHOLD, bless [affectionately and gratefully praise] the Lord, all you servants of the Lord, [singers] who by night stand in the house of the Lord. [I Chron. 9:33.]

2 Lift up your hands in holiness *and* to the sanctuary, and bless the Lord [affectionately and gratefully praise Him]!

3 The Lord bless you out of Zion, even He Who made Heaven and earth.

PSALM 135

PRAISE the Lord! — Hallelujah! Praise the name of the Lord; praise Him, O you servants of the Lord!

2 You who stand in the house of the Lord, in the courts of the house of our God,

3 Praise the Lord! For the Lord is good; sing praises to His name, for He is gracious *and* lovely!

4 For the Lord has chosen [the descendants of] Jacob for Himself, Israel for His peculiar possession *and* treasure. [Deut. 7:6.]

5 For I know that the Lord is great, and that our Lord is above all gods.

6 Whatever the Lord pleased, that has He done in *the* heavens and on earth, in the seas and all deeps;

7 Who causes the vapors to arise from the ends of the earth, Who makes lightnings for the rain, Who brings the wind out of His storehouses;

8 Who smote the first-born of Egypt, both of man and beast; [Pss. 78:51; 136:10; Exod. 12:12, 29.]

g) See Psalm 120 title footnote.

h) See Psalm 120 title footnote.

9 Who sent signs and wonders into the midst of you, O Egypt, upon Pharaoh and all his servants;

10 Who smote nations many *and* great, and slew mighty kings,

11 Sihon king of the Amorites, Og king of Bashan, and all the kingdoms of Canaan.

12 *The Lord* gave their land for a heritage, a heritage to Israel His people.

13 Your name, O Lord, endures for ever; Your fame, O Lord, throughout all ages.

14 For the Lord will judge *and* vindicate His people, and He will stay His judgments [manifesting His righteousness and mercy] *and* take into favor His servants [those who meet His terms of separation to Him]. [Heb. 10:30.]

15 The idols of the nations are silver and gold, the work of men's hands.

16 *Idols* have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not, nor is there any breath in their mouths.

18 Those who make *idols* are like them; so is every one who trusts *and* relies on them. [Ps. 115:4-8.]

19 Bless [affectionately and gratefully praise] the Lord, O house of Israel; bless the Lord, O house of Aaron [God's ministers].

20 Bless the Lord, O house of Levi [the dedicated tribe]; you who reverently *and* worshipfully fear the Lord, bless the Lord [affectionately and gratefully praise Him]! [Deut. 6:5; Ps. 31:23.]

21 Blessed out of Zion be the Lord, Who dwells [with us] at Jerusalem! Praise the Lord! — Hallelujah!

PSALM 136

O GIVE thanks to the Lord, for He is good; for His mercy *and* loving-kindness endure for ever.

2 O give thanks to the God of gods, for His mercy *and* loving-kindness endure for ever.

3 O give thanks to the Lord of lords, for His mercy *and* loving-kindness endure for ever;

4 To Him Who alone does great wonders, for His mercy *and* loving-kindness endure for ever;

5 To Him Who by wisdom *and* understanding made the heavens, for His mercy *and* loving-kindness endure for ever;

6 To Him Who stretched out the earth upon the waters, for His mercy *and* loving-kindness endure for ever;

7 To Him Who made great lights, for His mercy *and* loving-kindness endure for ever;

8 The sun to rule over the day, for His mercy *and* loving-kindness endure for ever;

9 The moon and stars to rule by night, for His mercy *and* loving-kindness endure for ever;

10 To Him Who smote Egypt in their first-born, for His mercy *and* loving-kindness endure for ever; [Exod. 12:29.]

11 And brought out Israel from among them, for His mercy *and* loving-kindness endure for ever; [Exod. 12:51; 13:3, 17.]

12 With a strong hand and with a stretched-out arm, for His mercy *and* loving-kindness endure for ever;

13 To Him Who divided the Red Sea into parts, for His mercy *and* loving-kindness endure for ever; [Exod. 14:21, 22.]

14 And made Israel to pass through the midst of it, for His mercy *and* loving-kindness endure for ever;

15 But shook off *and* overthrew Pharaoh and his host in the Red Sea, for His mercy *and* loving-kindness endure for ever;

16 To Him Who led His people through the wilderness, for His mercy *and* loving-kindness endure for ever;

17 To Him Who smote great kings, for His mercy *and* loving-kindness endure for ever;

18 And slew famous kings, for His mercy *and* loving-kindness endure for ever; [Deut. 29:7.]

19 Sihon king of the Amorites, for

His mercy *and* loving-kindness endure for ever; [Num. 21:21-24.]

20 And Og the king of Bashan, for His mercy *and* loving-kindness endure for ever; [Num. 21:33-35.]

21 And gave their land for a heritage, for His mercy *and* loving-kindness endure for ever;

22 Even a heritage to Israel His servant, for His mercy *and* loving-kindness endure for ever; [Josh. 12:1.]

23 To Him Who [earnestly] remembered us in our low estate *and* imprinted us [on his heart], for His mercy *and* loving-kindness endure for ever;

24 And rescued us from our enemies, for His mercy *and* loving-kindness endure for ever;

25 To Him Who gives food to all flesh, for His mercy *and* loving-kindness endure for ever!

26 O give thanks to the God of Heaven, for His mercy *and* loving-kindness endure for ever!

PSALM 137

BY the rivers of Babylon, there we [captives] sat down, yes, we wept when we [earnestly] remembered Zion [city of our God imprinted on our hearts].

2 On the willow trees in the midst of *Babylon* we hung our harps.

3 For there they who led us captive required of us a song with words; and our tormentors *and* they who wasted us required of us mirth, saying, Sing us one of the songs of Zion.

4 How shall we sing the Lord's song in a strange land?

5 If I forget you, O Jerusalem, let my right hand forget her skill [with the harp].

6 Let my tongue cleave to the roof of my mouth if I remember you not, if I prefer not Jerusalem above my chief joy! [Ezek. 3:26.]

7 Remember, O Lord, against the Edomites, that they said in the day of Jerusalem's fall, Down, down to the ground with her!

8 O daughter of Babylon [you devastator, you!] who [ought to be and] shall be destroyed; happy *and* blessed shall he be who requites you as you have served us. [Isa. 13:1-22; Jer. 25:12, 13.]

9 Happy *and* blessed shall he be who takes and dashes your little ones against the rock!

PSALM 138

[A Psalm] of David.

I WILL confess *and* praise You O God, with my whole heart; before the gods will I sing praises to You.

2 I will worship toward Your holy temple, and praise Your name for Your loving-kindness and for Your truth *and* faithfulness; for You have exalted above all else Your name and Your word, *and* You have magnified Your word above all Your name!

3 In the day when I called, You answered me, and strengthened me with strength [might and inflexibility] [to temptation] in my inner self.

4 All the kings of the land shall give You credit *and* praise You, O Lord, for they have heard of the promises of Your mouth [which were fulfilled].

5 Yes, they shall sing of the ways of the Lord, *and* joyfully celebrate His mighty acts, for great is the glory of the Lord.

6 For though the Lord is high, yet has He respect to the lowly [bringing them into fellowship with Him]; but the proud *and* haughty He knows *and* recognizes [only] at a distance. [Prov. 3:34; James 4:6; I Pet. 5:5.]

7 Though I walk in the midst of trouble, You will revive me; You will stretch forth Your hand against the wrath of my enemies, and Your right hand will save me. [Ps. 23:3, 4.]

8 The Lord will perfect that which concerns me; Your mercy *and* loving-kindness, O Lord, endure for ever; forsake not the works of Your own hands. [Ps. 57:2; Phil. 1:6.]

PSALM 139

To the Chief Musician. A Psalm of David.

O LORD, You have searched me (thoroughly) and have known me.

2 You know my downsitting and my uprising; You understand my thought afar off. [Matt. 9:4; John 2:24, 25.]

3 You sift *and* search out my path and my lying down, and are acquainted with all my ways.

4 For there is not a word in my tongue [still unuttered], but, lo, O Lord, You know it altogether. [Heb. 4:13.]

5 You have beset me *and* shut me in behind and before, and have laid Your hand upon me.

6 Your (infinite) knowledge is too wonderful for me; it is high above me, I cannot reach it.

7 Where could I go from Your Spirit? Or where could I flee from Your presence?

8 If I ascend up into Heaven, You are there; if I make my bed in Sheol [the place of the dead], behold, You are there. [Rom. 11:33.]

9 If I take the wings of the morning and dwell in the uttermost parts of the sea,

10 Even there shall Your hand lead me, and Your right hand shall hold me.

11 If I say, Surely the darkness shall cover me, and the night shall be *the only* light about me,

12 Even the darkness hides nothing from You, but the night shines as the day; the darkness and the light are both alike to You. [Dan. 2:22.]

13 For You did form my inward parts, You did knit me together in my mother's womb.

14 I will confess *and* praise You, for You are fearfully wonderful, *and* for the awful wonder of my birth! Wonderful are Your works, and that my inner self knows right well.

15 My frame was not hidden from You, when I was being formed in secret *and* intricately *and* curiously wrought (as if embroidered with various colors)

in the depths of the earth [a region of darkness and mystery].

16 Your eyes saw my unformed substance, and in Your book all the days *of my life* were written, before ever they took shape, when as yet there was none of them.

17 How precious *and* weighty also are Your thoughts to me, O God! How vast is the sum of them! [Ps. 40:5.]

18 If I could count them, they are more in number than the sand. When I awoke [could I count to the end] I would still be with You.

19 If you would [only] slay the wicked, O God, and the men of blood would depart from me; [Isa. 11:4.]

20 Who speak against You wickedly, and Your enemies take Your name in vain! [Jude 15.]

21 Do not I hate them, O Lord, who hate You? And am not I grieved *and* do not I loathe those who rise up against You?

22 I hate them with perfect hatred; they have become my enemies.

23 Search me [thoroughly], O God, and know my heart! Try me, and know my thoughts!

24 And see if there is any wicked *or* hurtful way in me, and lead me in the way everlasting.

PSALM 140

To the Chief Musician. A Psalm of David.

DELIVER me, O Lord, from the evil man; preserve me from the violent man;

2 They devise mischiefs in their heart; continually are they gathered together *and* stir up wars.

3 They have sharpened their tongues like a serpent's; adders' poison is under their lips. Selah [pause, and calmly think of that]. [Rom. 3:13.]

4 Keep me, O Lord, from the hands of the wicked; preserve me from the violent men, who have purposed to thrust aside my steps.

5 The proud have hid a snare for me; they have spread cords as a net by the

wayside, they have set traps for me. Selah [pause, and calmly think of that].

6 I said to the Lord, You are my God; give ear to the voice of my supplications, O Lord.

7 O God the Lord, the strength of my salvation, You have covered my head in the day of battle.

8 Grant not, O Lord, the desires of the wicked; further not his wicked plot *and* device, lest they exalt themselves. Selah [pause, and calmly think of that].

9 Those who are fencing me in raise their head. May the mischief of their own lips *and* the very things they desire for me come upon them.

10 Let burning coals fall upon them; let them be cast into the fire, into floods of water *or* deep water-pits, from which they shall not rise.

11 Let not a man of slanderous tongue be established in the earth; let evil hunt the violent man to overthrow him — let calamity follow his evil-doings.

12 I know, *and* rest in confidence upon it, that the Lord will maintain the cause of the afflicted, and justice for the poor *and* needy [of His believing children].

13 Surely the [uncompromisingly] righteous shall give thanks to Your name; the upright shall dwell in Your presence — before Your very face.

PSALM 141

A Psalm of David.

LORD, I have called upon You; hasten to me; give ear to my voice when I cry to You.

2 Let my prayer be set forth as incense before You, the lifting up of my hands as the evening sacrifice. [Rev. 8:3, 4; 1 Tim. 2:8.]

3 Set a guard, O Lord, before my mouth; keep watch at the door of my lips.

4 Incline my heart not to submit *or* consent to any evil thing, or be occupied in deeds of wickedness with men that

work iniquity, and let me not eat of their dainties.

5 Let the righteous man smite and correct me; it is a kindness. Oil so choice let not my head refuse *or* discourage; for even in their evils *or* calamities shall my prayer continue. [Prov. 9:8; 19:25; 25:12; Gal. 6:1.]

6 When their rulers are overthrown in stony places, [their followers] shall hear my words, that they are sweet — pleasant, mild, and just.

7 The unburied bones [of slaughtered rulers] shall lie scattered at the mouth of Sheol, [as unregarded] as the lumps of soil behind the plowman when he breaks open the ground. [11 Cor. 1:9.]

8 But my eyes are toward You, O God the Lord; in You do I trust *and* take refuge; pour not out my life *nor* leave it destitute *and* bare.

9 Keep me from the trap which they have laid for me, and the snares of evildoers.

10 Let the wicked fall together into their own nets, while I pass over them *and* escape.

PSALM 142

A skillful song *or* a didactic *or* reflective poem of David, when he was in the cave. A Prayer.

I CRY to the Lord with my voice; with my voice to the Lord do I make supplication.

2 I pour out my complaint before Him; I tell before Him my trouble.

3 When my spirit was overwhelmed *and* fainted [throwing all its weight] upon me, then You knew my path. In the way wherein I walk they have hidden a snare for me.

4 Look on the right hand [the point of attack] and see, for there is no man who knows me [to appear for me]; refuge has failed me *and* I have no way to flee; no man cares for my life *or* my welfare.

5 I cried to You, O Lord; I said, You are my refuge, my portion in the land of the living.

6 Attend to my loud cry, for I am

brought very low; deliver me from my persecutors, for they are stronger than I.

7 Bring my life out of prison, that I may confess, praise *and* give thanks to Your name; the righteous will surround me *and* crown themselves because of me, for You will deal bountifully with me.

PSALM 143

A Psalm of David.

HEAR my prayer, O Lord; give ear to my supplications! In Your faithfulness answer me, and in Your righteousness.

2 And enter not into judgment with Your servant, for in Your sight no man living is [in himself] righteous or justified. [Rom. 3:20-26; Gal. 2:16; Ps. 130:3.]

3 For the enemy has pursued *and* persecuted my soul; he has crushed my life down to the ground; he has made me to dwell in dark places, as those who have been long dead.

4 Therefore is my spirit overwhelmed *and* faints within me [wrapped in gloom]; my heart within my bosom grows numb.

5 I remember the days of old, I meditate on all Your doings; I ponder on the work of Your hands.

6 I spread forth my hands to You; my soul thirsts after You like a thirsty land [for water]. Selah [pause, and calmly think of that].

7 Answer me speedily, O Lord, for my spirit fails; hide not Your face from me, lest I become like those who go down into the pit [the grave].

8 Cause me to hear Your loving-kindness in the morning; for on You do I lean *and* in You do I trust. Cause me to know the way wherein I should walk, for I lift up my inner self to You.

9 Deliver me, O Lord, from my enemies; I flee to You to hide me.

10 Teach me to do Your will, for You are my God; let Your good Spirit lead me into a plain country *and* into the land of uprightness.

11 Save my life, O Lord, for Your name's sake; in Your righteousness

bring my life out of trouble *and* free me from distress.

12 And in your mercy *and* loving-kindness cut off my enemies and destroy all those who afflict my inner self, for I am Your servant.

PSALM 144

[A Psalm] of David.

BLESSED be the Lord, my rock *and* my keen *and* firm strength, Who teaches my hands to war and my fingers to fight;

2 My steadfast love and my fortress, my high tower and my deliverer, my shield and He in Whom I trust *and* take refuge, Who subdues my people under me.

3 Lord, what is man, that You take notice of him? Or [a] son of man that You take account of him? [Ps. 8:4; Job 7:17; Heb. 2:6.]

4 Man is like vanity *and* a breath, his days are as a shadow that passes away.

5 Bow Your heavens, O Lord, and come down; touch the mountains, and they shall smoke.

6 Cast forth lightning and scatter [my enemies], send out Your arrows and embarrass *and* frustrate them.

7 Stretch forth Your hand from above, rescue me and deliver me out of great waters, from the hand of hostile aliens [tribes about us],

8 Whose mouth speaks deceit, and whose right hand is a right hand *raised in taking* fraudulent oaths.

9 I will sing a new song to You, O God; upon a harp, an instrument of ten strings, will I offer praises to You.

10 You are He Who gives salvation to kings, Who rescues David His servant from the hurtful sword [of evil].

11 Rescue me, and deliver me out of the power of (hostile) alien *tribes*, whose mouth speaks deceit and whose right hand is a right hand *raised in taking* fraudulent oaths.

12 When our sons shall be as plants grown large in their youth, *and* our

daughters as sculptured, corner pillars hewn like those of a palace;

13 When our garner are full, affording all manner of store, *and* our sheep bring forth thousands and ten thousands in our pastures;

14 When our oxen are well loaded; when there is no invasion [of hostile armies], and no going forth [against besiegers] — when there is no murder or manslaughter — and no outcry in our streets;

15 Happy *and* blessed is the people that is in such a case; yes, happy — blessed, fortunate, prosperous [to be envied] — is the people whose God is the Lord!

PSALM 145

[A Psalm] of praise. Of David.

I WILL extol You, my God, O King; and I will bless Your name for ever and ever — with grateful, affectionate praise.

2 Every day [with its new reasons] will I bless You — affectionately and gratefully praise You; yes, I will praise Your name for ever and ever.

3 Great is the Lord and highly to be praised, and His greatness is [so vast and deep as to be] unsearchable. [Job 5:9; 9:10; Rom. 11:33.]

4 One generation shall laud Your works to another, and shall declare Your mighty acts.

5 Of the glorious splendor of Your majesty, and of Your wondrous works, I will meditate.

6 Men shall speak of the might of Your tremendous *and* terrible acts, and I will declare Your greatness.

7 They shall pour forth [as a fountain] the fame of Your great *and* abundant goodness, and shall sing aloud of Your rightness *and* justice.

8 The Lord is gracious and full of compassion, slow to anger and abounding in mercy *and* loving-kindness.

9 The Lord is good to all, and His tender mercies are over all His works — the entirety of things created.

10 All Your works shall praise You, O Lord, and Your loving ones shall bless You — affectionately and gratefully shall Your saints confess and praise You!

11 They shall speak of the glory of Your kingdom, and talk of Your power,

12 To make known to the sons of men God's mighty deeds, and the glorious majesty of His kingdom.

13 Your kingdom is an everlasting kingdom, and Your dominion endures throughout all generations.

14 The Lord upholds all those [of His own] who are falling, and raises up all those who are bowed down.

15 The eyes of all wait for You — looking, watching and expecting; and You give them their food in due season.

16 You open Your hand, and satisfy every living thing with favor.

17 The Lord is [rigidly] righteous in all His ways, and gracious *and* merciful in all His works.

18 The Lord is near to all who call upon Him, to all who call upon Him sincerely *and* in truth.

19 He will fulfill the desire of those who reverently *and* worshipfully fear Him, He also will hear their cry, and will save them.

20 The Lord preserves all those who love Him, but all the wicked will He destroy.

21 My mouth shall speak the praise of the Lord, and let all flesh bless — affectionately and gratefully praise — His holy name for ever and ever.

PSALM 146

PRAISE the Lord! — Hallelujah! Praise the Lord, O my soul!

2 While I live will I praise the Lord. I will sing praises to my God while I have any being.

3 Put not your trust in princes, in a son of man, in whom there is no help.

4 When his breath leaves him he returns to his earth; in that very day his [previous] thoughts, plans *and* purposes perish. [I Cor. 2:6.]

5 Happy — blessed, fortunate [envious] — is he who has the God of [special revelation to] Jacob for his help, whose hope is in the Lord his God; [Gen. 32:30.]

6 Who made Heaven and earth, the sea, and all that in them is, Who keeps truth *and* is faithful for ever;

7 Who executes justice for the oppressed; Who gives food to the hungry. The Lord sets free the prisoners;

8 The Lord opens the eyes of the blind; the Lord lifts up those who are bowed down; the Lord loves the [uncompromisingly] righteous — those upright in heart and in right standing with Him. [John 9:7, 32; Luke 13:13.]

9 The Lord protects *and* preserves the strangers *and* temporary residents; He upholds the fatherless and the widow *and* sets them upright; but the way of the wicked He makes crooked — turns upside down and brings to ruin.

10 The Lord shall reign for ever, even Your God, O Zion, from generation to generation. Praise the Lord! — Hallelujah! [Ps. 10:16; Rev. 11:15.]

PSALM 147

PRAISE the Lord! For it is good to sing praises to our God, for He is gracious *and* lovely; praise is becoming *and* appropriate.

2 The Lord is building up Jerusalem; He is gathering together the exiles of Israel.

3 He heals the brokenhearted and binds up their wounds — curing their pains and their sorrows. [Ps. 34:18; Isa. 57:15; 61:1; Luke 4:18.]

4 He determines *and* counts the number of the stars; He calls them all by their names.

5 Great is our Lord, and of great power; His understanding is inexhaustible *and* boundless.

6 The Lord lifts up the humble *and* downtrodden; He casts the wicked down to the ground.

7 Sing to the Lord with thanksgiving;

sing praises with the harp *or* the lyre to our God!

8 Who covers the heavens with clouds, Who prepares rain for the earth, Who makes grass to grow on the mountains.

9 He gives to the beast his food, and to the young ravens that for which they cry.

10 He delights not in the strength of the horse; nor does He take pleasure in the legs of a man.

11 The Lord takes pleasure in those who reverently *and* worshipfully fear Him, in those who hope in His mercy *and* loving-kindness. [Ps. 145:20.]

12 Praise the Lord, O Jerusalem! Praise your God, O Zion!

13 For He has strengthened *and* made hard the bars of your gates; *and* He has blessed your children within you.

14 He makes peace in your borders; He fills you with the finest of the wheat.

15 He sends forth His commandment to the earth; His word runs very swiftly.

16 He gives [to the earth] snow like [a blanket of] wool; He scatters the hoarfrost like ashes.

17 He casts forth His ice like crumbs; who can stand before His cold?

18 He sends out His word, and melts [ice and snow]; He causes His wind to blow, and the waters flow.

19 He declares His Word to Jacob, His statutes and His ordinances to Israel. [Mal. 4:4.]

20 He has not dealt so with any (other) nation; they have not known (understood, appreciated, given heed to and cherished) His ordinances. Praise the Lord! — Hallelujah! [Ps. 79:6; Jer. 10:25.]

PSALM 148

PRAISE the Lord! Praise the Lord from the heavens, praise Him in the heights!

2 Praise Him, all His angels, praise Him, all His host!

3 Praise Him, sun and moon, praise Him, all you stars of light!

4 Praise Him, you highest heavens, and you waters above the heavens!

5 Let them praise the name of the Lord, for He commanded, and they were created.

6 He also established them for ever and ever; He made a decree which shall not pass away — He fixed their bounds which cannot be passed over.

7 Praise the Lord from the earth, you sea monsters and all deeps,

8 You lightning, hail, fog *and* frost, you stormy wind fulfilling His orders!

9 Mountains and all hills, fruitful trees and all cedars,

10 Beasts and all cattle, creeping things and flying birds!

11 Kings of the earth and all peoples, princes and all rulers *and* judges of the earth!

12 Both young men and maidens, old men and children!

13 Let them praise *and* exalt the name of the Lord, for His name alone is exalted *and* supreme! His glory *and* majesty are above earth and Heaven!

14 He has lifted up a horn for His people [giving them power, prosperity, dignity and pre-eminence], a song of praise for all His godly ones, for the people of Israel who are near to Him. Praise the Lord! — Hallelujah! [Ps. 75:10; Eph. 2:17.]

PSALM 149

PRAISE the Lord! Sing to the Lord a new song, praise Him in the assembly of His saints!

2 Let Israel rejoice in Him, his Maker; let Zion's children triumph *and* be joyful in their King! [Zech. 9:9; Matt. 21:5.]

3 Let them praise His name in chorus

and choir *and* with the [single or group] dance, let them sing praises to Him with the tambourine and lyre!

4 For the Lord takes pleasure in His people; He will beautify the humble with salvation *and* adorn the wretched with victory.

5 Let the saints be joyful in the glory *and* beauty [which God confers upon them]; let them sing for joy upon their beds.

6 Let the high praises of God be in their throat and a two-edged sword in their hand, [Heb. 4:12; Rev. 1:16.]

7 To wreak vengeance upon the nations and chastisements upon the peoples;

8 To bind their kings with chains and their nobles with fetters of iron,

9 To execute upon them the judgment written. He [the Lord] is the honor of all His saints. Praise the Lord! — Hallelujah!

PSALM 150

PRAISE the Lord! Praise God in His sanctuary; praise Him in the heavens of His power!

2 Praise Him for His mighty acts; praise Him according to the abundance of His greatness! [Ps. 145:5, 6; Deut. 3:24.]

3 Praise Him with trumpet sound; praise Him with lute and harp!

4 Praise Him with tambourine and [single or group] dance; praise Him with stringed and wind instruments *or* flutes!

5 Praise Him with sounding cymbals; praise Him with loud clashing cymbals!

6 Let everything that has breath *and* every breath of life praise the Lord! Praise you the Lord! — Hallelujah!

THE PROVERBS

CHAPTER 1

THE proverbs [truths obscurely expressed, maxims and parables] of Solomon the son of David, king of Israel:

2 *That people may know skill *and* godly wisdom and instruction, discern *and* comprehend the words of understanding *and* insight,

3 Receive instruction in wise dealing *and* the discipline of wise thoughtfulness, righteousness, justice and integrity;

4 That prudence may be given to the simple, and knowledge, discretion *and* discernment to the youth;

5 The wise also may hear and increase in learning, and the person of understanding acquire skill *and* attain to sound counsels [so that he may be able to steer his course rightly]; [Prov. 9:9.]

6 To understand a proverb and a figure of speech *or* an enigma with its interpretation, and the words of the wise and their dark sayings *or* riddles.

7 The reverent *and* worshipful fear of the Lord is the beginning *and* the principal *and* choice part of knowledge — that is, its starting point and its essence; but fools despise skillful *and* godly wisdom, instruction *and* discipline. [Ps. 111:10.]

8 My son, hear the instruction of your father; reject not *nor* forsake the teaching of your mother;

9 For they are a [victor's] chaplet of grace upon your head, and the chains *and* pendants [of gold worn by kings] for your neck.

10 My son, if sinners entice you, do not consent. [Ps. 1:1; Eph. 5:11.]

11 If they say, Come with us, let us lie in wait to *shed* blood, let us ambush

the innocent without cause [and show that his piety is in vain];

12 Let us swallow them up alive as does Sheol [the place of the dead], and whole, as those who go down into the pit [of the dead];

13 We shall find *and* take all precious goods [when our victims are put out of the way], we shall fill our houses with plunder;

14 Throw in your lot among us [they insist], *and* be a sworn brother *and* comrade; let us all have one purse in common.

15 My son, do not walk in the way with them, restrain your foot from their path;

16 For their feet run to evil, and they make haste to shed blood.

17 For in vain is the net spread in the sight of any bird;

18 But [when these men set a trap for others] they are lying in wait for their own blood, they set an ambush for their own lives.

19 So are the ways of every one who is greedy of gain; such [greed for plunder] takes away the life of its possessors. [Prov. 15:27; I Tim. 6:10.]

20 Wisdom cries aloud in the street; she raises her voice in the markets.

21 She cries at the head of the noisy intersections — in the chief gathering places — at the entrance of the city gates she speaks:

22 How long, O simple ones *and* open [to evil], will you love being simple? And the scoffers delight in scoffing, and [self-confident] fools hate knowledge?

23 If you will turn (repent) *and* give heed to my reproof, behold, I [Wisdom], will pour out my spirit upon

a) Over the doors of the school of Plato these words were written in Greek, "Let no one enter who is not a geometrician." But Solomon opens wide the doors of his Proverbs with a special message of welcome to the unlearned, the simple, the foolish, the young, and even to the wise, that all "may increase in learning."

b) Read "the Wisdom of God" instead of "Wisdom," and see the wonderful power of this book. The Apostle Paul called Christ "the wisdom of God . . . in Whom are hid all the treasures of wisdom and knowledge." (I Cor. 1:24; Col. 2:3.)

you, I will make My words known to you. [Isa. 11:2; Eph. 1:17-20.]

24 Because I have called and you refused [to answer], have stretched out my hand and no man heeded it, [Isa. 65:11, 12; 66:4; Jer. 7:13, 14; Zech. 7:11-13.]

25 But you have treated as nothing all my counsel, and would accept none of my reproof,

26 I also will laugh at your calamity; I will mock when the thing comes that shall cause you terror *and* panic,

27 When your panic comes as a storm *and* desolation, and your calamity comes on as a whirlwind, when distress and anguish come upon you.

28 Then will they call upon me [Wisdom], but I will not answer; they will seek me early *and* diligently, but they will not find me. [Job 27:9; 35:12, 13; Isa. 1:15, 16; Jer. 11:11; Mic. 3:4, James 4:3.]

29 Because they hated knowledge, and did not choose the reverent *and* worshipful fear of the Lord, [Prov. 8:13.]

30 Would have none of my counsel, and despised all my reproof,

31 Therefore shall they eat of the fruit of their own way, and be satiated with their own devices.

32 For the backsliding of the simple shall slay them, and the careless ease of [self-confident] fools shall destroy them. [Isa. 32:6.]

33 But whoso hearkens to me [Wisdom], shall dwell securely *and* in confident trust, and shall be quiet without fear *or* dread of evil.

CHAPTER 2

MY son, if you will receive my words and treasure up my commandments with you,

2 Making your ear attentive to skillful *and* godly Wisdom, *and* inclining and directing your heart *and* mind to understanding — applying all your powers to the quest for it;

3 Yes, if you cry out for insight and raise your voice for understanding,

4 If you seek *Wisdom* as silver, and search for skillful *and* godly Wisdom as for hid treasures;

5 Then you will understand the reverent *and* worshipful fear of the Lord and find the knowledge of [our omniscient] God. [Prov. 1:7.]

6 For the Lord gives skillful *and* godly Wisdom; from His mouth come knowledge and understanding.

7 He hides away sound *and* godly Wisdom *and* stores it for the righteous — those who are upright and in right standing with Him; He is a shield to those who walk uprightly *and* in integrity,

8 That He may guard the paths of justice. Yes, He preserves the way of His saints. [I Sam. 2:9; Ps. 66:8, 9.]

9 Then you will understand righteousness, justice and fair dealing [in every area and relation]; yes, you will understand every good path.

10 For skillful *and* godly ‘Wisdom shall enter into your heart, and knowledge shall be pleasant to you;

11 Discretion shall watch over you, understanding shall keep you;

12 To deliver you from the way of evil *and* the evil man, from men who speak perverse things *and* are liars,

13 Men who forsake the paths of uprightness to walk in the ways of darkness,

14 Who rejoice to do evil and delight in the perverseness of evil,

15 Who are crooked in their ways, wayward *and* devious in their paths.

16 [Discretion shall watch over you, understanding shall keep you] to deliver you from the alien woman, from the outsider with her flattering words, [Verse 11.]

17 Who forsakes the husband *and* guide of her youth and forgets the covenant of her God;

18 For her house sinks down to

c) See footnote on chapter 1:23.

death, and her paths to the spirits [of the dead].

19 None who go to her return again, neither do they attain *or* regain the paths of life.

20 So may you walk in the way of good men, and keep to the paths of the [consistently] righteous — the upright, in right standing with God.

21 For the upright shall dwell in the land, and the men of integrity, blameless *and* complete [in God's sight], shall remain in it;

22 But the wicked shall be cut off from the earth, and the treacherous shall be rooted out of it.

CHAPTER 3

MY son, forget not my law *or* teaching, but let your heart keep my commandments;

2 For length of days, and years of a life [worth living], and tranquility [inward and outward and continuing through old age till death], these shall they add to you.

3 Let not mercy and kindness [shutting out all hatred and selfishness], and truth [shutting out all deliberate hypocrisy or falsehood] forsake you. Bind them about your neck; write them upon the tablet of your heart; [Col. 3:9-12.]

4 So shall you find favor, good understanding *and* high esteem in the sight [or judgment] of God and man. [Luke 2:52.]

5 Lean on, trust *and* be confident in the Lord with all your heart *and* mind, and do not rely on your own insight *or* understanding.

6 In all your ways know, recognize *and* acknowledge Him, and He will direct *and* make straight *and* plain your paths.

7 Be not wise in your own eyes; reverently fear *and* worship the Lord, and turn [entirely] away from evil. [Prov. 8:13.]

8 It shall be health to your nerves

and sinews, and marrow *and* moistening to your bones.

9 Honor the Lord with your capital *and* sufficiency [from righteous labors], and with the first fruits of all your income; [Deut. 26:2; Mal. 3:10; Luke 14:13, 14.]

10 So shall your storage places be filled with plenty, and your vats be overflowing with new wine. [Deut. 28:8.]

11 My son, do not despise *or* shrink from the chastening of the Lord — His correction by punishment, or by subjection to suffering or trial; neither be weary *and* impatient *and* loathe *or* abhor His reproof; [Ps. 94:12; Heb. 12:5, 6; Rev. 3:19.]

12 For whom the Lord loves He corrects, even as a father corrects the son in whom he delights.

13 Happy — blessed, fortunate [envious] — is the man who finds skillful *and* godly ⁴Wisdom, and the man who gets understanding — drawing it forth [from God's Word and life's experiences].

14 For the gaining of it is better than the gaining of silver, and the profit of it than fine gold.

15 Skillful *and* godly Wisdom is more precious than rubies, and nothing you can wish for is to be compared to her. [Job 28:12-13.]

16 Length of days is in her right hand, and in her left hand are riches and honor. [Prov. 8:12-21; I Tim. 4:8.]

17 Her ways are highways of pleasantness, and all her paths are peace.

18 She is a tree of life to those who lay hold on her, and happy — blessed, fortunate [to be envied] — is every one who holds her fast.

19 The Lord by skillful *and* godly Wisdom has founded the earth; by understanding He has established the heavens. [Col. 1:16.]

20 By His knowledge the deeps

d) See footnote on chapter 1:23.

were broken up, and the skies distill the dew.

21 My son, let them not escape from your sight, but keep sound wisdom and discretion,

22 And they will be life to your inner self, and a gracious ornament to your neck [your outer self].

23 Then you will walk on your way securely *and* in confident trust, and you shall not dash your foot *or* stumble. [Prov. 10:9; Ps. 91:11, 12.]

24 When you lie down you shall not be afraid; yes, you shall lie down and your sleep shall be sweet.

25 Be not afraid of sudden terror *and* panic, nor of the stormy blast *or* the storm and ruin of the wicked when it comes [for you will be guiltless],

26 For the Lord shall be your confidence, firm *and* strong, and shall keep your foot from being caught [in a trap *or* hidden danger].

27 Withhold not good from those to whom it is due [its rightful owners], when it is in the power of your hand to do it. [Rom. 13:7; Gal. 6:10.]

28 Do not say to your neighbor, Go, and come again, and tomorrow I will give it, when you have it with you. [Lev. 19:13; Deut. 24:15.]

29 Do not contrive *or* dig up *or* cultivate evil against your neighbor, who dwells trustingly *and* confidently beside you.

30 Contend not with a man for no reason, when he has done you no wrong. [Rðm. 12:18.]

31 Do not resentfully envy *and* be jealous of an unscrupulous, grasping man, and choose none of his ways. [Prov. 24:1; Pss. 37:1; 73:3.]

32 For the perverse are an abomination —extremely disgusting and detestable — to the Lord; but His confidential communion *and* secret counsel are with the uncompromisingly righteous — those who are upright and in right standing with Him. [Ps. 25:14.]

33 The curse of the Lord is in *and*

on the house of the wicked, but He declares blessed — joyful and favored with blessings — the home of the just *and* consistently righteous. [Ps. 37:22; Zech. 5:4; Mal. 2:2.]

34 Though He scoffs at the scoffers *and* scorns the scorers, yet He gives His undeserved favor to the low [in rank], the humble *and* the afflicted. [James 4:6; I Pet. 5:5.]

35 The wise shall inherit glory — all honor and good; but shame is the highest rank conferred on [self-confident] fools. [Isa. 32:6.]

CHAPTER 4

HEAR, my sons, the instruction of a father, and give attention to gain *and* to know intelligent discernment, comprehension *and* interpretation [of spiritual matters].

2 For I give you good doctrine — what is to be received; do not forsake my teaching.

3 When I [Solomon] was a son with my father [David], tender and the only one in the sight of my mother [Bathsheba],

4 He taught me, and said to me, Let your heart hold fast my words; keep my commandments and live. [I Chron. 28:9; Eph. 6:4.]

5 Get skillful *and* godly Wisdom, get understanding — discernment, comprehension and interpretation; do not forget, and do not turn back from the words of my mouth.

6 Forsake not [Wisdom] and she will keep, defend *and* protect you; love her and she will guard you.

7 The beginning of Wisdom is, get Wisdom — skillful *and* godly Wisdom! For skillful *and* godly Wisdom is the principal thing. And with all you have gotten get understanding — discernment, comprehension and interpretation. [James 1:5.]

8 Prize Wisdom highly *and* exalt her, and she will exalt *and* promote you; she will bring you to honor when you embrace her.

9 She shall give to your head a wreath of gracefulness; a crown of beauty *and* glory will she deliver to you.

10 Hear, O my son, and receive my sayings, and the years of your life shall be many.

11 I have taught you in the way of skillful *and* godly Wisdom [which is comprehensive insight into the ways and purposes of God]; I have led you in paths of uprightness.

12 When you walk, your steps shall not be hampered — your path will be clear and open; and when you run you shall not stumble.

13 Take fast hold of instruction, do not let go; guard her, for she is your life.

14 Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, do not go on it; turn from it and pass on.

16 For they cannot sleep unless they have caused trouble *or* vexation; their sleep is taken away unless they have caused someone to fall.

17 For they eat the bread of wickedness and drink the wine of violence.

18 But the path of the uncompromisingly just *and* righteous is like the light of dawn, that shines more and more — brighter and clearer — until [it reaches its full strength and glory in] the perfect (to-be-prepared) day. [Matt. 5:14; Phil. 2:15; II Sam. 23:4.]

19 The way of the wicked is as deep darkness; they do not know at what they stumble. [John 12:35.]

20 My son, attend to my words; consent *and* submit to my sayings.

21 Let them not depart from your sight; keep them in the center of your heart.

22 For they are life to those who find them, healing *and* health to all their flesh.

23 Keep your heart with all vigilance *and* above all that you guard, for out of it flow the springs of life.

24 Put away from you false *and* dishonest speech, and willful *and* contrary talk put far from you.

25 Let your eyes look right on [with fixed purpose], and let your gaze be straight before you.

26 Consider well the path of your feet, and let all your ways be established *and* ordered aright.

27 Turn not aside to the right hand or to the left; remove your foot from evil.

CHAPTER 5

MY son, be attentive to my wisdom [learned by actual and costly experience], and incline your ear to my understanding [of what is becoming and prudent for you];

2 That you may exercise proper discrimination *and* discretion, and your lips guard *and* keep knowledge *and* the wise answer [to temptation].

3 For the lips of a loose woman drip honey as a honeycomb, and her mouth is smoother than oil; [II Pet. 2:14-17; Ezek. 20:30; Col. 2:8-10.]

4 But in the end she is bitter as wormwood, sharp as a two-edged *and* devouring sword.

5 Her feet go down to death; her steps take hold of Sheol (Hades) — the place of the dead.

6 She loses sight of *and* walks not in the path of life; her ways wind about aimlessly, and you cannot know them.

7 Now therefore, my sons, listen to me, and depart not from the words of my mouth.

8 Let your way in life be far from her; and come not near the door of her house — avoid the very scenes of temptation; [Prov. 4:15; Rom. 16:17; I Thess. 5:19-22.]

9 Lest you give your honor to others, and your years to those without mercy;

10 Lest strangers [and false teachers] take their fill of your strength

and wealth, and your labors go to the house of an alien [from God];

11 And you groan *and* mourn when your end comes, when your flesh and body are consumed,

12 And you say, How I hated instruction *and* discipline, and my heart despised reproof!

13 I have not obeyed the voice of my teachers, nor submitted *and* consented to those who instructed me.

14 [The extent and boldness of] my sin involved almost all evil *in the estimation* of the congregation *and* the community.

15 *Drink waters out of your own cistern [of pure marriage relationship], and fresh running waters out of your own well.

16 Should your offspring be dispersed abroad as water-brooks in the streets?

17 [Confine yourself to your own wife] let your children be for you alone, and not the children of strangers with you.

18 Let your fountain — of human life — be blessed [with the rewards of fidelity], and rejoice with the wife of your youth.

19 Let her be as the loving hind and pleasant doe [tender, gentle, attractive]; let her bosom satisfy you at all times; and always be transported with delight in her love.

20 Why should you, my son, be infatuated with a loose woman, embrace the bosom of an outsider, *and* go astray?

21 For the ways of man are directly before the eyes of the Lord, and He [Who would have us live soberly, chastely and godly] carefully weighs all man's goings. [Prov. 15:3; II Chron. 16:9; Job 31:4; 34:21; Jer. 16:17; Hos. 7:2; Heb. 4:13.]

22 His own iniquities shall ensnare the wicked, and he shall be held with the cords of his sin.

23 He will die for lack of discipline *and* instruction, and in the greatness of his folly he will go astray *and* be lost.

CHAPTER 6

MY son, if you have become security for your neighbor, if you have given your pledge for a stranger *or* another,

2 You are snared with the words of your lips, you are caught in the speech of your mouth.

3 Do this now [at once and earnestly], my son, and deliver yourself, when you have put yourself into the 'power of your neighbor; go, bestir *and* humble yourself, and beg your neighbor [to pay his debt and release you].

4 Give not [unnecessary] sleep to your eyes, nor slumber to your eyelids;

5 Deliver yourself as a roe *or* gazelle would from the hand of the hunter, and as a bird from the hand of the fowler.

6 Go to the ant, you sluggard; consider her ways, and be wise; [Job 12:7.]

7 Which having no chief, overseer, or ruler,

8 Provides her food in the summer, and gathers her supplies in the harvest.

9 How long will you sleep, O sluggard? When will you arise out of your sleep? [Prov. 24:33, 34.]

10 Yet a little sleep, a little slumber, a little folding of the hands to lie down *and* sleep;

11 So will your poverty come as a robber *or* one who travels [with slow but surely approaching steps], and your want as an armed man [making you helpless]. [Prov. 10:4; 13:4; 20:4.]

e) All of the Ten Commandments are reflected in the Proverbs; here it is the seventh, "You shall not commit adultery."

f) The Bible consistently teaches that one is not to forsake a friend, and this passage is not to be otherwise construed. But it is one thing to lend a friend money, and quite another thing to promise to pay his debts for him if he fails to do so himself. It might cost one, under the rigid customary law for debt, his money, his land, his bed, his clothing; and if these were not sufficient he and his wife and children could be sold as slaves, not to be released until the next year of Jubilee — fifty years after the previous one. God's Word is very plain on the subject of not underwriting another person's debts. See Prov. 11:15; 17:18; 22:26.

12 A worthless person, a wicked man is he who goes about with a perverse [contrary, wayward] mouth.

13 He winks with his eyes, he speaks by shuffling *or* tapping with his feet, he makes signs [to mislead and deceive] *and* teaches with his fingers.

14 Willful *and* contrary in his heart, he devises trouble, vexation *and* evil continually; he lets loose discord, *and* sows it.

15 Therefore upon him shall the crushing weight of calamity come suddenly; suddenly shall he be broken and that without remedy.

16 These six things the Lord hates; indeed, seven are an abomination to Him:

17 A proud look [the spirit that makes one overestimate himself and underestimate others], a lying tongue, and hands that shed innocent blood, [Ps. 120:2, 3.]

18 A heart that manufactures wicked thoughts *and* plans, feet that are swift in running to evil,

19 A false witness who breathes out lies [even under oath], and he who sows discord among his brethren.

20 My son, keep your father's [God-given] commandment, and forsake not the law of [God] your mother [taught you]. [Eph. 6:1-3.]

21 Bind them continually upon your heart, and tie them about your neck. [Prov. 3:3; 7:3.]

22 When you go, [the Word of your parents' God] it shall lead you; when you sleep, it shall keep you, and when you waken, it shall talk with you.

23 For the commandment is a lamp, and the whole teaching of the law is light, and reproofs of discipline are the way of life, [Pss. 19:8; 119:105.]

24 To keep you from the evil woman, from the flattery of the tongue of a loose woman.

25 Lust not after her beauty in your heart, neither let her capture you with her eyelids.

26 For on account of a harlot a man

is brought to a piece of bread, and the adulteress will stalk *and* snare [as with a hook] the precious life of a man.

27 Can a man take fire in his bosom and his clothes not be burned?

28 Can one go upon hot coals and his feet not be burned?

29 So he who cohabits with his neighbor's wife [will be tortured with evil consequences and just retribution]; he who touches her shall not be innocent *or* go unpunished.

30 Men do not despise a thief, if he steals to satisfy himself when he is hungry;

31 But if he is found out, he must restore seven times [what he stole]: he must give the whole substance of his house [if necessary to meet his fine];

32 But whoever commits adultery with a woman lacks heart *and* understanding — moral principle and prudence; he who does it is destroying his own life.

33 Wounds and disgrace will he get, and his reproach will not be wiped away.

34 For jealousy makes [the wronged] man furious; therefore he will not spare in the day of vengeance [upon the detected ones].

35 He will not consider any ransom [offered to buy him off from demanding full punishment], neither will he be satisfied though you offer him many gifts *and* bribes.

CHAPTER 7

MY son, keep my words; lay up with you my commandments [for use when needed] *and* treasure them.

2 Keep my commandments and live, and keep my law *and* teaching as the apple (the pupil) of your eye.

3 Bind them upon your fingers, write them on the tablet of your heart.

4 Say to skillful *and* godly Wisdom, You are my sister, and regard understanding *or* insight as your intimate friend;

5 That they may keep you from the

loose woman, from the adventuress who flatters *and* makes smooth her words.

6 For at the window of my house I looked out through my lattice,

7 And among the simple [empty-headed and empty-hearted] ones, I perceived among the youths a young man void of good sense,

8 Sauntering through the street near the [loose woman's] corner; and he went the way to her house,

9 In the twilight, in the evening; night black and dense was falling [over the young man's life].

10 And lo, there met him a woman dressed as a harlot, and sly *and* cunning of heart.

11 She is turbulent *and* willful; her feet stay not in her house;

12 Now in the streets, now in the market places, she sets her ambush at every corner.

13 So she caught him and kissed him, and with impudent face she said to him,

14 Sacrifices of peace offerings were due from me; this day I paid my vows.

15 So I came forth to meet you [that you might share with me the feast from my offering]; diligently I sought your face, and I have found you.

16 I have spread my couch with rugs *and* cushions of tapestry, with striped sheets of fine linen of Egypt;

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning; let us console *and* delight ourselves with love.

19 For the man is not at home, he is gone on a long journey;

20 He has taken a bag of money with him, and will come home at the day appointed — at the full moon.

21 With her much justifying *and* enticing argument she persuades him, with the allurements of her lips she leads him [to overcome his conscience and his fears] *and* forces him along.

22 Suddenly he *yields*, *and* follows her reluctantly, like an ox moving to the slaughter, as one in fetters to the correction *to be given* to a fool, [or *as a dog enticed by food to the muzzle*];

23 Till a dart [of passion] pierces *and* inflames his vitals; then like a bird fluttering straight into the net, *he hastens*, not knowing that it will cost his life.

24 Listen to me now therefore, O you sons, and be attentive to the words of my mouth.

25 Let not your heart incline toward her ways, do not stray into her paths.

26 For she has cast down many wounded; indeed, all her slain are a mighty host. [Neh. 13:26.]

27 Her house is the way to Sheol [Hades, the place of the dead] going down to the chambers of death.

CHAPTER 8

DOES not skillful *and* godly Wisdom cry out, and understanding raise her voice? [In contrast to the loose woman.]

2 On the top of the heights beside the way where the paths meet, stands Wisdom, skillful *and* godly;

3 At the gates at the entrance of the town, at the coming in at the doors she cries out:

4 To you, O men, I call, and my voice is directed to the sons of men.

5 O you simple *and* thoughtless, understand prudence; and, you [self-confident] fools, be of an understanding heart. [Isa. 32:6.]

6 Hear, for I will speak excellent *and* princely things; and the opening of my lips shall be for right things.

7 For my mouth shall utter truth, and wrong-doing is detestable *and* loathsome to my lips.

8 All the words of my mouth are righteous — upright and in right standing with God; there is nothing contrary to truth or crooked in them.

g) *The Septuagint Version* (Greek) so reads at this point.

9 They are all plain to him who understands [and opens his heart], and right to those who find knowledge [and live by it].

10 Receive my instruction in preference to [striving for] silver, and knowledge rather than choice gold;

11 For skillful *and* godly Wisdom is better than rubies *or* pearls, and all the things that may be desired are not to be compared to it. [Job 28:15; Pss. 19:10; 119:127.]

12 I, Wisdom [from God], have made prudence my dwelling, and I find out knowledge and discretion. [James 1:5.]

13 The reverent fear *and* worshipful awe of the Lord *includes* the hatred of evil. Pride, arrogance, the evil way, and perverted *and* twisted speech I hate.

14 I have counsel and sound knowledge, I have understanding, I have might *and* power.

15 By me kings reign, and rulers decree justice. [Dan. 2:21; Rom. 13:1.]

16 By me princes rule, and nobles, even all the judges *and* governors of the earth.

17 I love those who love me, and those who seek me early *and* diligently shall find me. [I Sam. 2:30; Ps. 91:14; John 14:21; James 1:5.]

18 Riches and honor are with me, enduring wealth, and righteousness [that is, uprightness in every area and relation, and right standing with God]. [Prov. 3:16; Matt. 6:33.]

19 My fruit is better than gold, yes, than refined gold, and my increase than choice silver.

20 I [Wisdom] walk in the way of righteousness [of moral and spiritual rectitude in every area and relation], in the midst of the paths of justice,

21 That I may cause those who love me to inherit [true] riches, and that I may fill their treasuries.

22 The Lord formed *and* brought

me [Wisdom] forth at the beginning of His way, before His acts of old.

23 I [Wisdom] was inaugurated *and* ordained from everlasting, from the beginning, before ever the earth existed. [John 1:1; I Cor. 1:24.]

24 When there were no deeps, I was brought forth, when there were no fountains laden with water.

25 Before the mountains were settled, before the hills I was brought forth; [Job 15:7, 8.]

26 While as yet He had not made land, or the fields, or the first of the dust of the earth.

27 When He prepared the heavens, I [Wisdom] was there; when He drew a circle upon the face of the deep *and* stretched out the firmament over it,

28 When He made firm the skies above, when He established the fountains of the deep,

29 When He gave to the sea its limit *and* His decree that the waters should not transgress [across the boundaries set by] His command, when He appointed the foundations of the earth; [Job 38:10, 11; Ps. 104:6-9; Jer. 5:22.]

30 Then I [Wisdom] was 'beside Him as a master *and* director of the work; and I was daily His delight, rejoicing before Him always, [John 1:2, 18; Matt. 3:17.]

31 Rejoicing in His inhabited earth *and* delighting in the sons of men. [Ps. 16:3.]

32 Now therefore listen to me, O you sons; for blessed — happy, fortunate [to be envied] — are those who keep my ways. [Pss. 119:1, 2; 128:1, 2; Luke 11:28.]

33 Hear instruction and be wise, and do not refuse *or* neglect it.

34 Blessed — happy, fortunate [to be envied] — is the man who listens to me, watching daily at my gates, waiting at the posts of my doors.

35 For whoever finds me [Wisdom]

i) Compare footnote on Prov. 1:23.

finds life, and shall draw forth *and* obtain favor of the Lord.

36 But he who misses me *or* sins against me wrongs *and* injures himself; all who hate me love *and* court death.

CHAPTER 9

WISDOM has built her house, she has hewn out *and* set up her seven [perfect number of] pillars.

2 She has killed her beasts, she has mixed her [spiritual] wine, she has also set her table. [Matt. 22:2-4.]

3 She has sent out her maids to cry from the highest places of the town,

4 Whoever is simple [easily led astray, wavering], let him turn in here! As for him who lacks understanding, [God's] Wisdom says to him,

5 Come, eat of my bread, and drink of the [spiritual] wine which I have mixed. [Isa. 55:1; John 6:27.]

6 Leave off, simple ones — forsake the foolish and simple-minded — and live! And walk in the way of insight *and* understanding.

7 He who rebukes a scorner heaps upon himself abuse, and he who reproves a wicked man gets for himself bruises.

8 Reprove not a scorner, lest he hate you; reprove a wise man, and he will love you. [Ps. 141:5.]

9 Give instruction to a wise man, and he will be yet wiser; teach a righteous man — one upright and in right standing with God — and he will increase in learning.

10 The reverent *and* worshipful fear of the Lord is the beginning [the chief and choice part] of Wisdom, and the knowledge of the Holy One is insight *and* understanding.

11 For by me [Wisdom from God], your days shall be multiplied, and the years of your life shall be increased.

12 If you are wise, you are wise for yourself; if you scorn, you alone will bear it *and* pay the penalty.

13 The foolish woman is noisy; she

is simple *and* open to all forms of evil; she [willfully and recklessly] knows nothing whatever [of eternal value].

14 For she sits at the door of her house, *or* on a seat in the conspicuous places of the town,

15 Calling to those who pass by, who go uprightly on their way:

16 Whoever is simple, wavering *and* easily led astray, let him turn in here! And as for him who lacks understanding, she says to him,

17 Stolen waters [pleasures] are sweet [because they are forbidden], and bread eaten in secret is pleasant. [Prov. 20:17.]

18 But he knows not that the shades of the dead are there [specters haunting the scene of past transgressions], and that her invited guests are [already sunk] in the depths of Sheol [the lower world, Hades].

CHAPTER 10

THE proverbs of Solomon. A wise son makes a glad father, but a foolish *and* self-confident son is the grief of his mother.

2 Treasures of wickedness profit nothing, but righteousness [moral and spiritual rectitude in every area and relation] delivers from death.

3 The Lord will not allow the [uncompromisingly] righteous to famish, but He thwarts the desire of the wicked. [Pss. 34:9, 10; 37:25.]

4 He becomes poor who works with a slack *and* idle hand, but the hand of the diligent makes rich.

5 He who gathers in summer is a wise son, but he who sleeps in harvest is a son who causes shame.

6 Blessings are upon the head of the [uncompromisingly] righteous — the upright, in right standing with God; but the mouth of the wicked conceals violence.

7 The memory of the [uncompromisingly] righteous is a blessing, but the name of the wicked shall rot. [Pss. 112:6; 9:5.]

8 The wise in heart will accept *and* obey commandments, but the foolish of lips will fall headlong.

9 He who walks uprightly walks surely, but he who takes a crooked way shall be found out *and* punished.

10 He who winks with the eye [craftily and with malice] causes sorrow; the foolish of lips will fall headlong, [but ^{he} who boldly reproves makes peace].

11 The mouth of an [uncompromisingly] righteous man is a well of life, but the mouth of the wicked conceals violence.

12 Hatred stirs up contentions, but love covers all transgressions.

13 In the lips of him who has discernment, skillful *and* godly ^{Wisdom} is found, but discipline *and* the rod are for the back of him who is without sense *and* understanding.

14 Wise men store up knowledge [in mind and heart], but the mouth of the foolish is a present destruction.

15 The rich man's wealth is his strong city; the poverty of the poor is their ruin. [Ps. 52:7; I Tim. 6:17.]

16 The earnings of the righteous — the upright in right standing with God — lead to life; but the profit of the wicked leads to further sin. [I Tim. 6:10; Rom. 6:21.]

17 He who heeds instruction *and* correction is [not only himself] in the way of life, *but* is a way of life for others. And he who neglects *or* refuses reproof [not only himself] goes astray, *but* causes to err *and* is a path toward ruin for others.

18 He who hides hatred is of lying lips, and he who utters a slander is a [self-confident] fool. [Prov. 26:24-26.]

19 In a multitude of words transgression is not lacking, but he who restrains his lips is prudent.

20 The tongue of those who are upright *and* in right standing with God is as choice silver; the mind of those

who are wicked *and* out of harmony with God is of little value.

21 The lips of the [uncompromisingly] righteous feed *and* guide many; but fools die for want of understanding *and* heart.

22 The blessing of the Lord, it makes [truly] rich, and He adds no sorrow with it, *neither* does toiling increase it.

23 It is as sport to a [self-confident] fool to do wickedness, but to have skillful *and* godly Wisdom is pleasure *and* relaxation to a man of understanding.

24 The thing a wicked man fears: shall come upon him, but the desire of the [uncompromisingly] righteous shall be granted.

25 When the whirlwind passes, the wicked is no more, but the [uncompromisingly] righteous has an everlasting foundation. [Matt. 7:24-27; Ps. 125:1.]

26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to those who employ *and* send him.

27 The reverent *and* worshipful fear of the Lord prolongs one's days, but the years of the wicked shall be made short.

28 The hope of the [uncompromisingly] righteous — the upright, in right standing with God — shall be gladness, but the expectation of the wicked: [those who are out of harmony with God] shall come to nothing.

29 The way of the Lord is strength *and* a stronghold to the upright, but it is destruction to the workers of iniquity.

30 The [consistently] righteous shall never be removed, but the wicked shall not inhabit the earth *eventually*. [Pss. 37:22; 125:1.]

31 The mouth of the righteous [those harmonious with God] brings forth skillful *and* godly ^{Wisdom}, but

j) *The Septuagint Version* (Greek) so reads at this point.

k) See footnote on chapter 1:23.

l) "Wisdom" is capitalized as a reminder of its divine implications. See note on chapter 1:23.

the perverse tongue shall be cut down [as a barren and rotten tree].

32 The lips of the [uncompromisingly] righteous know [and therefore utter] what is acceptable, but the mouth of the wicked knows [and therefore speaks only] what is obstinately willful *and* contrary.

CHAPTER 11

A FALSE balance *and* unrighteous dealings are extremely offensive *and* shamefully sinful to the Lord, but a just weight is His delight. [Prov. 16:11; Lev. 19:35, 36.]

2 When swelling *and* pride come, then emptiness *and* shame come also; but with the humble — those who are lowly, [who have been pruned or chiseled by trial] and renounce self — is skillful *and* godly Wisdom *and* soundness.

3 The integrity of the upright shall guide them, but the willful contrariness *and* crookedness of the treacherous shall destroy them.

4 Riches provide no security in any day of wrath *and* judgment, but righteousness — uprightness *and* right standing with God — delivers from death. [Prov. 10:2; Zeph. 1:18.]

5 The righteousness of the blameless shall rectify *and* make plain his way *and* keep it straight, but the wicked shall fall by his own wickedness.

6 The righteousness of the upright — their rectitude in every area *and* relation — shall deliver them; but the treacherous shall be taken in their own iniquity *and* greedy desire.

7 When the wicked dies, his hope [for the future] perishes, and the expectation of the godless comes to nothing.

8 The [uncompromisingly] righteous is delivered out of trouble, and the wicked gets into it instead.

9 With his mouth the godless man destroys his neighbor, but through

knowledge *and* superior discernment shall the righteous be delivered.

10 When it goes well with the [uncompromisingly] righteous the city rejoices, but when the wicked perish there are shouts of joy.

11 By the blessing of the influence of the upright *and* God's favor [because of them] the city is exalted; but it is overthrown by the mouth of the wicked.

12 He who belittles *and* despises his neighbor lacks sense, but a man of understanding keeps silent.

13 He who goes about as a tale-bearer reveals secrets, but he who is trustworthy *and* faithful in spirit keeps the matter hidden.

14 Where no wise guidance is, the people fall; but in the multitude of counselors there is safety.

15 He who becomes security for an outsider shall smart for it, but he who hates suretyship is secure [from its penalties].

16 A gracious *and* good woman wins honor [for her husband], and violent men win riches; [but "a woman who hates righteousness is a throne of dishonor for him].

17 The merciful, kind *and* generous man benefits himself [for his deeds return to bless him], but he who is cruel *and* callous [to the wants of others] brings on himself retribution.

18 A wicked man earns deceitful wages, but he who sows righteousness [moral *and* spiritual rectitude in every area *and* relation] shall have a sure reward — permanent *and* satisfying. [Hos. 10:12; Gal. 6:8, 9; James 3:18.]

19 He who is steadfast in righteousness — uprightness *and* right standing with God — shall attain to life, and he who pursues evil does it to his own death.

20 They who are willfully contrary in heart are extremely disgusting *and* shamefully vile in the eyes of the Lord, but such as are blameless *and* whole-

m) *The Septuagint Version* (Greek) so reads at this point.

hearted in their ways are His delight!

21 Assuredly — I pledge it — the wicked shall not go unpunished, but the multitude of the [uncompromisingly] righteous shall be delivered.

22 As a ring of gold in a swine's snout, so is a fair woman who is without discretion.

23 The desire of the [consistently] righteous brings only good, but the expectation of the wicked brings wrath.

24 There are those who [generously] scatter abroad, and yet increase more; there are those who withhold more than is fitting *or* what is justly due, but it tends only to want.

25 The liberal person shall be enriched, and he who waters shall himself be watered. [II Cor. 9:6-10.]

26 The people will curse him who holds back grain [when the public needs it]; but a blessing [from God and man] is upon the head of him who sells it.

27 He who diligently seeks good seeks [God's] favor, but he who searches after evil, it shall come upon him.

28 He who leans on, trusts *and* is confident in his riches shall fall, but the [uncompromisingly] righteous shall flourish like a green bough.

29 He who troubles his own house shall inherit the wind, and the foolish shall be servant to the wise of heart.

30 The fruit of the [uncompromisingly] righteous is a tree of life, and he who is wise captures human lives *for God* [as a fisher of men] — he gathers and receives them *for eternity*. [Matt. 4:19; I Cor. 9:19; James 5:20.]

31 Behold, the [uncompromisingly] righteous shall be recompensed on earth; how much more the wicked and the sinner! [And ^{if} the righteous are barely saved, what will become of the ungodly and wicked?] [I Pet. 4:18.]

CHAPTER 12

WHOWER loves instruction *and* correction loves knowledge, but

n) *The Septuagint Version* (Greek) so reads for this verse.

he who hates reproof is like a brute beast, stupid *and* indiscriminating.

2 A good man obtains favor of the Lord, but a man of wicked devices He condemns.

3 A man shall not be established by wickedness, but the root of the [uncompromisingly] righteous shall never be moved.

4 A virtuous *and* worthy wife — earnest and strong in character — is a crowning joy to her husband, but she who makes ashamed is as rottenness in his bones. [Prov. 31:23; I Cor. 11:7.]

5 The thoughts *and* purposes of the [consistently] righteous are honest *and* reliable, but the counsels *and* designs of the wicked are treacherous.

6 The words of the wicked lie in wait for blood, but the mouth of the upright shall deliver them *and* the innocent ones [thus endangered].

7 The wicked are overthrown *and* are not, but the house of the [uncompromisingly] righteous shall stand.

8 A man shall be commended according to his wisdom, but he who is of a perverse heart shall be despised.

9 Better is he who is lightly esteemed but works for his own support, than he who assumes honor for himself *and* lacks bread.

10 A [consistently] righteous man regards the life of his beast, but the tender mercies of the wicked are cruel. [Deut. 25:4.]

11 He who tills his land shall be satisfied with bread, but he who follows worthless pursuits is lacking in sense *and* without understanding.

12 The wicked desires the booty of evil men, but the root of the [uncompromisingly] righteous yields [richer fruitage].

13 The wicked is [dangerously] snared by the transgression of his lips, but the [uncompromisingly] righteous shall come out of trouble.

14 From the fruit of his words a

man shall be satisfied with good, and the work of a man's hands shall come back to him.

15 The way of a fool is right in his own eyes, but he who listens to counsel is wise. [Prov. 3:7; 21:2; 9:9.]

16 A fool's wrath is quickly *and* openly known; but a prudent man ignores an insult.

17 He who breathes out truth shows forth righteousness — uprightness and right standing with God; but a false witness utters deceit.

18 There are those who speak rashly like the piercing of a sword, but the tongue of the wise brings healing.

19 Truthful lips shall be established for ever, but a lying tongue is [credited] but for a moment.

20 Deceit is in the heart of those who devise evil, but to the counselors of peace is joy.

21 No [actual] evil, misfortune or calamity shall come upon the righteous, but the wicked shall be filled with evil, misfortune *and* calamity. [Job. 5:19; Prov. 12:13; Isa. 46:4; Jer. 1:8; Dan. 6:27; Ps. 91:3; II Tim. 4:18.]

22 Lying lips are extremely disgusting *and* hateful to the Lord, but they who deal truly are His delight. [Prov. 6:17; 11:20; Rev. 22:15.]

23 A prudent man is reluctant to display his knowledge, but the heart of [self-confident] fools proclaims their folly. [Isa. 32:6.]

24 The hand of the diligent will rule, but the slothful will be put to forced labor.

25 Anxiety in a man's heart weighs it down, but an encouraging word makes it glad. [Prov. 15:13; Ps. 50:4.]

26 The [consistently] righteous man is a guide to his neighbor, but the way of the wicked causes others to go astray.

27 The slothful man will not catch his game, *or* roast it if he should kill it: but the diligent man will get precious possessions.

28 Life is in the way of righteousness [moral and spiritual rectitude in every area and relation], and in its pathway there is no death, *but* immortality — perpetual, eternal life. [John 3:36; 4:36; 8:51; 11:26; I Cor. 15:54; Gal. 6:8.]

CHAPTER 13

A WISE son heeds [and is the fruit of] his father's instruction *and* correction, but a scoffer listens not to rebuke.

2 A good man shall eat good from the fruit of his mouth, but the desire of the treacherous is for violence.

3 He who guards his mouth keeps his life, but he who opens wide his lips will come to ruin.

4 The appetite of the sluggard craves and gets nothing, but the appetite of the diligent shall be abundantly supplied. [Prov. 10:4.]

5 A [consistently] righteous man hates lying *and* deceit, but a wicked man is loathsome [his very breath spreads pollution] and he comes *surely* to shame.

6 Righteousness [rightness and justice in every area and relation] guards him who is upright in the way, but wickedness plunges into sin *and* overthrows the sinner.

7 One man considers himself rich, yet has nothing [to keep permanently]; another man considers himself poor, yet has great [and indestructible] riches. [Prov. 12:9; Luke 12:20, 21.]

8 A rich man can buy his way out of threatened death by paying a ransom, but the poor man does not even have to listen to threats [from the envious.]

9 The light of the [uncompromisingly] righteous [is within him; it grows brighter and] rejoices; but the lamp of the wicked [furnishes only a derived, temporary light and] shall be put out shortly.

10 By pride *and* insolence comes

only contention, but with the well-advised is skillful *and* godly "Wisdom.

11 Wealth [not earned] but won in haste, *or* unjustly, *or* from the production of things for vain *or* detrimental use, [such riches] will dwindle away; but he who gathers little by little will increase *them*.

12 Hope deferred makes the heart sick, but when the desire is fulfilled, it is a tree of life.

13 Whoever despises the Word [of God] brings destruction upon himself, but he who (reverently) fears *and* respects the commandment [of God] shall be rewarded.

14 The teaching of the wise is a fountain of life, that one may avoid the snares of death.

15 Good understanding wins favor, but the way of the transgressor is hard [like the barren, dry soil or the impassable swamp].

16 Every prudent man deals with knowledge, but a [self-confident] fool exposes *and* flaunts his folly.

17 A wicked messenger falls into evil, but a faithful ambassador brings healing.

18 Poverty and shame shall be to him who refuses instruction *and* correction, but he who heeds reproof shall be honored.

19 Satisfied desire is sweet to a person; therefore it is hateful *and* exceedingly offensive to [self-confident] fools to give up evil [upon which they have set their hearts].

20 He who walks [as a companion] with wise men shall be wise, but he who associates with [self-confident] fools will [be a fool himself and] shall smart for it. [Isa. 32:6.]

21 Evil pursues sinners, but the consistently upright *and* in right standing with God shall be recompensed with good.

22 A good man leaves an inheritance [of moral stability and goodness] to his children's children, and the wealth of the sinner [finds its way eventually] into the hands of the righteous, for whom it was laid up.

23 Much food is in the tilled land of the poor, but there are those who are destroyed because of injustice.

24 He who spares his rod [of discipline] hates his son, but he who loves him diligently disciplines *and* punishes him early. [Prov. 19:18; 22:15; 23:13; 29:15, 17.]

25 The [uncompromisingly] righteous eats to his own satisfaction, but the stomach of the wicked shall want.

CHAPTER 14

EVERY wise woman builds her house, but the foolish one tears it down with her own hands.

2 He who walks in uprightness reverently *and* worshipfully fears the Lord, but he who is contrary *and* devious in his ways despises Him.

3 In the "fool's own mouth is a rod to shame his pride, but the wise men's lips shall preserve them.

4 Where no oxen are, the grain crib is empty, but much increase of crops is by the strength of the ox.

5 A faithful witness will not lie, but a false witness breathes out falsehoods.

6 A scoffer seeks Wisdom in vain [for his very attitude blinds and deafens him to it], but knowledge is easy to him who [being teachable] understands.

7 Go from the presence of a foolish *and* self-confident man, for you will not find knowledge in his lips.

8 The wisdom of the prudent is to understand his way, but the folly of [self-confident] fools is to deceive.

9 Fools make a mock at sin, *and* sin mocks the fools [who are its vic-

o) See footnote on chapter 1:23.

p) The word "fool" in the Old Testament seldom, if ever, means feeble-minded, imbecile, idiot, or moron. Rather, it always has in it the meaning of a *rebel*, especially against God and the laws of order, decency and justice. Notice in Proverbs how many such characteristics are listed against the fool, and God's attitude toward them.

tims] — a sin offering made by them only mocks them [bringing them disappointment and disfavor]; but among the upright there is the favor of God. [Prov. 10:23.]

10 The heart knows its own bitterness, and no stranger shares its joy.

11 The house of the wicked shall be overthrown, but the tent of the upright shall flourish.

12 There is a way which seems right to a man *and* appears straight before him, but at the end of it are the ways of death.

13 Even in laughter the heart is sorrowful, and the end of mirth is heaviness *and* grief.

14 The backslider in heart [from God and God-fearing] shall be filled with [the fruit of] his own ways, and a good man shall be satisfied from himself [with the holy thoughts and actions which his heart prompts, and in which he delights].

15 The simpleton believes every word he hears, but the prudent man looks *and* considers well where he is going.

16 A wise man suspects danger and cautiously avoids evil, but the fool bears himself insolently and is [presumptuously] confident.

17 He who foams up quickly *and* flies into a passion will deal foolishly, and a man of wicked plots *and* plans is hated.

18 The simple acquire folly, but the prudent are crowned with knowledge.

19 The evil bow before the good, and the wicked [stand suppliant] at the gates of the [uncompromisingly] righteous.

20 The poor is hated even by his own neighbor, but the rich has many friends.

21 He who despises his neighbor sins [against God, his fellow man and himself], but happy — blessed and fortunate — is he who is kind *and* merciful to the poor.

22 Do they not err who devise evil

and wander from the way of life? But loving-kindness *and* mercy, loyalty *and* faithfulness shall be to those who devise good.

23 In all labor there is profit, but idle talk leads only to poverty.

24 The crown of the wise is their wealth of wisdom, but the foolishness of [self-confident] fools is [nothing but] folly.

25 A true witness saves lives, but a deceitful witness speaks lies [and endangers lives].

26 In the reverent *and* worshipful fear of the Lord is strong confidence, and His children shall always have a place of refuge.

27 Reverent *and* worshipful fear of the Lord is a fountain of life, that one may avoid the snares of death. [John 4:10, 14.]

28 In the multitude of people is the king's glory, but in a lack of people is the prince's ruin.

29 He who is slow to anger has great understanding, but he who is hasty of spirit exposes *and* exalts his folly. [Prov. 16:32; James 1:19.]

30 A calm *and* undisturbed mind *and* heart are the life *and* health of the body, but envy, jealousy *and* wrath are as rottenness of the bones.

31 He who oppresses the poor reproaches, mocks *and* insults his Maker, but he who is kind *and* merciful to the needy honors Him. [Prov. 17:5; Matt. 25:40, 45.]

32 The wicked is overthrown through his wrongdoing *and* calamity, but the [consistently] righteous has hope *and* confidence even in his death.

33 Wisdom rests [silently] in the mind *and* heart of him who has understanding, but that which is in the inward part of [self-confident] fools is made known. [Isa. 32:6.]

34 Uprightness *and* right standing with God [moral and spiritual rectitude in every area and relation] *these* elevate a nation, but sin is a reproach to any people.

35 The king's favor is toward a wise *and* discreet servant, but his wrath is against him who does shamefully. [Matt. 24:45, 47.]

CHAPTER 15

A SOFT answer turns away wrath; but grievous words stir up anger. [Prov. 25:15.]

2 The tongue of the wise utters knowledge rightly, but the mouth of [self-confident] fools pours out folly.

3 The eyes of the Lord are in every place, keeping watch upon the evil and the good. [Prov. 5:21; Job 34:21; Jer. 16:17; 32:19; Heb. 4:13.]

4 A gentle tongue [with its healing power] is a tree of life, but willful contrariness in it breaks down the spirit.

5 A fool despises his father's instruction *and* correction, but he who regards reproof acquires prudence.

6 In the house of the [uncompromisingly] righteous is great [priceless] treasure, but with the income of the wicked is trouble *and* vexation.

7 The lips of the wise disperse knowledge [sifting it as chaff from the grain]; not so the mind of the self-confident *and* foolish.

8 The sacrifice of the wicked is an abomination, hateful *and* exceedingly offensive to the Lord, but the prayer of the upright is His delight! [Isa. 1:11; Jer. 6:20; Amos 5:22.]

9 The way of the wicked is an abomination, extremely disgusting *and* shamefully vile to the Lord, but He loves him who pursues righteousness [spiritual and moral rectitude in every area and relation].

10 There is severe discipline for him who forsakes God's way, *and* he who hates reproof will die [physically, morally *and* spiritually].

11 Sheol [the place of the dead] *and* Abaddon [the abyss, the final place of the accuser Satan] both are before the Lord; how much more then the hearts of the children of men? [Job 26:6; Ps. 139:8; Rev. 9:2; 20:1, 2.]

12 A scorner has no love for one who rebukes him, neither will he go to the wise [for counsel].

13 A glad heart makes a cheerful countenance, but by sorrow of heart the spirit is broken. [Prov. 17:22.]

14 The mind of him who has understanding seeks knowledge, inquires after *and* craves it, but the mouths of [self-confident] fools feed on folly. [Isa. 32:6.]

15 All the days of the desponding afflicted are made evil [by anxious thoughts and foreboding], but he who has a glad heart has a continual feast [regardless of circumstances].

16 Better is little with the reverent, worshipful fear of the Lord than great *and* rich treasure and trouble with it. [Prov. 16:8, Ps. 37:16; I Tim. 6:6.]

17 Better is a dinner of herbs where love is, than a fattened ox and hatred with it. [Prov. 17:1.]

18 A hot-tempered man stirs up strife, but he who is slow to anger appeases contention.

19 The way of the sluggard is overgrown with thorns [it pricks, lacerates *and* entangles him], but the way of the righteous is plain *and* raised like a highway.

20 A wise son makes a glad father, but a self-confident *and* foolish man despises his mother *and* puts her to shame.

21 Folly is pleasure to him who is without heart *and* sense, but a man of understanding walks uprightly — making straight his going. [Eph. 5:15.]

22 Where there is no counsel, purposes are frustrated, but with many counselors they are accomplished.

23 A man has joy in making an apt answer, *and* a word spoken at the right moment, how good it is!

24 The path of the wise leads upward to life, that he may avoid *the gloom* in the depths of Sheol (Hades). [Phil. 3:20; Col. 3:1, 2.]

25 The Lord tears down the house of the proud, but He will make secure

the boundaries of the [consecrated] widow.

26 The thoughts of the wicked are shamefully vile *and* exceedingly offensive to the Lord, but the words of the pure are pleasing words to Him.

27 He who is greedy for unjust gain troubles his own household, but he who hates bribes will live. [Isa. 5:8; Jer. 17:11.]

28 The mind of the [uncompromisingly] righteous studies how to answer, but the mouth of the wicked pours out evil things. [I Pet. 3:15.]

29 The Lord is far from the wicked, but He hears the prayer of the [consistently] righteous — the upright, in right standing with Him.

30 The light in the eyes [of him whose heart is joyful] rejoices the heart of others, *and* good news nourishes the bones.

31 The ear that listens to the reproof *that leads to or gives* life will remain among the wise.

32 He who refuses *and* ignores instruction *and* correction despises himself, but he who heeds reproof gets understanding.

33 The reverent *and* worshipful fear of the Lord *brings* instruction in Wisdom, and humility comes before honor.

CHAPTER 16

THE plans of the mind *and* orderly thinking belong to man, but from the Lord comes the [wise] answer of the tongue.

2 All the ways of a man are pure in his own eyes, but the Lord weighs the spirits — the thoughts and intents of the heart. [I Sam. 16:7; Heb. 4:12.]

3 Roll your works upon the Lord — commit and trust them wholly to Him; [He will cause your thoughts to become agreeable to His will, and] so shall your plans be established *and* succeed.

4 The Lord has made everything [to accommodate itself and contribute] to

its own end *and* His own purpose; even the wicked [are fitted for their role] for the day of calamity *and* evil.

5 Every one proud *and* arrogant in heart is disgusting, hateful *and* exceedingly offensive to the Lord; be assured — I pledge it — he will not go unpunished. [Prov. 8:13.]

6 By mercy *and* love, truth *and* fidelity [to God and man, not by sacrificial offerings] iniquity is purged out of the heart, and by the reverent, worshipful fear of the Lord men depart from *and* avoid evil.

7 When a man's ways please the Lord, He makes even his enemies to be at peace with him.

8 Better is a little with righteousness — uprightness in every area and human relation and right standing with God — than great revenues with injustice. [Prov. 15:16; Ps. 37:16.]

9 A man's mind plans his way, but the Lord directs his steps *and* makes them sure. [Prov. 20:24; Ps. 37:23; Jer. 10:23.]

10 Divinely directed decisions are on the lips of the king; his mouth should not transgress in judgment.

11 A just balance *or* scales are the Lord's; all the weights of the bag are His work [established on His eternal principles].

12 It is an abomination [to God and men] for kings to commit wickedness, for the throne is established *and* made secure by righteousness — spiritual and moral rectitude in every area and relation.

13 Right *and* just lips are the delight of a king, and he loves him who speaks what is right.

14 The wrath of a king is as messengers of death, but a wise man will pacify it.

15 In the light of the king's countenance is life, and his favor is as a cloud bringing the spring rain.

16 How much better it is to get skillful *and* godly Wisdom than gold! And to get understanding is to be

chosen rather than silver. [Prov. 8:10, 19.]

17 The highway of the upright turns aside from evil; he who guards his way preserves his life.

18 Pride goes before destruction, and a haughty spirit before a fall.

19 Better it is to be of a humble spirit with the meek *and* poor, than to divide the spoil with the proud.

20 He who deals wisely *and* heeds [God's] Word shall find good, and whoever leans on, trusts *and* is confident in the Lord, happy, blessed, *and* fortunate is he.

21 The wise in heart shall be called prudent, understanding *and* knowing; and winsome speech increases learning [in both speaker and listener].

22 Understanding is a wellspring of life to him who has it, but to give instruction to fools is folly.

23 The mind of the wise instructs his mouth, and adds learning *and* persuasiveness to his lips.

24 Pleasant words are as a honeycomb, sweet to the mind and healing to the body.

25 There is a way that seems right to a man *and* appears straight before him, but at the end of it are the ways of death.

26 The appetite of the laborer works for him, for *the need of* his mouth urges him on.

27 A worthless man devises *and* digs up mischief, and in his lips there is as a scorching fire.

28 A perverse man sows strife, and a whisperer separates close friends. [Prov. 17:9.]

29 The exceedingly grasping, covetous *and* violent man entices his neighbor, leading him into the way that is not good.

30 He who shuts his eyes to devise perverse things, and who compresses his lips [as if in concealment] will bring evil to pass.

31 The hoary head is a crown of beauty *and* glory, if it is found in the

way of righteousness — of spiritual and moral rectitude in every area and relation. [Prov. 20:29.]

32 He who is slow to anger is better than the mighty, and he who rules his *own* spirit than he who takes a city.

33 The lot is cast into the lap, but the decision is wholly of the Lord — *even* the events [that seem accidental] are really ordered by Him.

CHAPTER 17

BETTER is a dry morsel with quietness than a house full of feasting (on offered sacrifices) with strife.

2 A wise servant shall have rule over a son who causes shame, and shall share in the inheritance among the brothers.

3 The refining pot is for silver, and the furnace for gold, but the Lord tries the hearts. [Prov. 27:21; Ps. 26:2; Jer. 17:10; Mal. 3:3.]

4 An evildoer gives heed to wicked lips, *and* a liar listens to a mischievous tongue.

5 Whoever mocks the poor reproaches his Maker, and he who is glad at calamity shall not be held innocent *or* go unpunished. [Prov. 14:31; Job 31:29; Obad. 12.]

6 Children's children are the crown of old men, and the glory of children is their fathers. [Pss. 127:3; 128:3.]

7 Fine *or* arrogant speech does not become [an empty-headed] fool; much less do lying lips become a prince.

8 A bribe is like a bright, precious stone that dazzles the eyes *and* affects the mind of him who gives it; [as if by magic] he prospers whichever way he turns.

9 He who covers *and* forgives an offense seeks love, but he who repeats *or* harps on a matter separates even close friends.

10 A reproof enters deeper into one of understanding than a hundred lashes into a [self-confident] fool. [Isa. 32:6.]

11 An evil man seeks only rebellion;

therefore a stern *and* pitiless messenger shall be sent against him.

12 Let [the brute ferocity of] a bear robbed of her whelps meet a man, rather than a [self-confident] fool in his folly [when he is in a rage]. [Hos. 13:8.]

13 Whoever rewards evil for good, evil shall not depart from his house. [Ps. 109:4, 5; Jer. 18:20.]

14 The beginning of strife is as when water first trickles [from a crack in a dam]; therefore stop contention before it becomes worse *and* quarreling breaks out.

15 He who justifies the wicked and he who condemns the righteous are both an abomination — exceedingly disgusting and hateful — to the Lord. [Prov. 24:24; Exod. 23:7; Isa. 5:23.]

16 Of what use is money in the hand of a [self-confident] fool to buy skillful *and* godly Wisdom, when he has no understanding *or* heart for it?

17 A friend loves at all times, and is born, as is a brother, for adversity.

18 A man void of good sense gives a pledge *and* becomes security for another in the presence of his neighbor.

19 He who loves strife *and* is quarrelsome loves transgression *and* involves himself in guilt; he who raises high his gateway and is boastful *and* arrogant invites destruction.

20 He who has a wayward *and* crooked mind finds no good, and he who has a willful *and* contrary tongue will fall into calamity. [James 3:8.]

21 He who becomes the parent of a [self-confident] fool does it to his sorrow, and the father of [an empty-headed] fool has no joy [in him].

22 A happy heart is a good medicine *and* a cheerful mind works healing, but a broken spirit dries the bones. [Prov. 12:25; 15:13, 15.]

23 A wicked man receives a bribe out of the bosom [pocket] to pervert the ways of justice.

24 A man of understanding sets skillful *and* godly Wisdom before his

face, but the eyes of a [self-confident] fool are on the ends of the earth.

25 A self-confident *and* foolish son is a grief to his father, and bitterness to her who bore him.

26 Also to punish *or* fine the righteous is not good, *nor* to smite the noble for their uprightness.

27 He who has knowledge spares his words, and a man of understanding has a cool spirit. [James 1:19.]

28 Even a fool when he holds his peace is considered wise; when he closes his lips he is esteemed a man of understanding.

CHAPTER 18

HE who willfully separates *and* estranges himself [from God and man] seeks his own desire *and* pretext to break out against all wise *and* sound judgment.

2 A [self-confident] fool has no delight in understanding, but only in revealing his personal opinions *and* himself.

3 When the wicked comes in [to the depth of evil], he becomes a contemptuous despiser [of all that is pure and good], and with inner baseness comes outer shame *and* reproach.

4 The words of a [discreet and wise] man's mouth are as deep waters [plentiful and difficult to fathom]; and the fountain of skillful *and* godly Wisdom is as a gushing stream [sparkling, fresh, pure and life-giving].

5 To respect the person of the wicked *and* be partial, so as to deprive the [consistently] righteous of justice, is not good.

6 A [self-confident] fool's lips bring contention, and his mouth invites a beating.

7 A [self-confident] fool's mouth is his ruin, and his lips are a snare to himself.

8 The words of a whisperer *or* tale-bearer are as dainty morsels; they go down into the innermost parts of the body.

9 He who is loose *and* slack in his work is brother to him who is a destroyer [*and* ⁹he who does not use his endeavors to heal himself is brother to him who commits suicide].

10 The name of the Lord is a strong tower; the [consistently] righteous man — upright and in right standing with God — runs into it and is safe, high [above evil] *and* strong.

11 The rich man's wealth is his strong city, and as a high protecting wall, in his own imagination *and* conceit.

12 Haughtiness comes before disaster, and humility before honor.

13 He who answers a matter before he hears the facts, it is folly and shame to him. [John 7:51.]

14 The strong spirit of a man will sustain him in bodily pain *or* trouble, but a weak *and* broken spirit who can raise up *or* bear?

15 The mind of the prudent is ever getting knowledge, and the ear of the wise is ever seeking — inquiring for and craving — knowledge.

16 A man's gift makes room for him and brings him before great men. [Prov. 17:8; 21:14; Gen. 32:20; I Sam. 25:27.]

17 He who states his case first seems right, until his rival comes and cross-examines him.

18 To cast lots puts an end to disputes, and decides between powerful contenders.

19 A brother offended is harder to be won than a strong city, and their contentions separate them like the bars of a castle.

20 A man's *moral* self shall be filled with the fruit of his mouth, *and* with the consequence of his words he must be satisfied [whether good *or* evil].

21 Death and life are in the power of the tongue, and they who indulge it shall eat the fruit of it [for death *or* life]. [Matt. 12:37.]

22 He who finds a [true] wife finds a good thing, and obtains favor of the Lord. [Prov. 19:14; 31:10.]

23 The poor use entreaties, but the rich answer roughly.

24 The man of many friends [a friend of all the world] will prove himself a bad friend, but there is a friend who sticks closer than a brother.

CHAPTER 19

BETTER is the poor who walks in his integrity, than the rich who is perverse in his speech and is a [self-confident] fool.

2 Desire without knowledge is not good, and to be over-hasty is to sin *and* miss the mark.

3 The foolishness of man subverts his way [ruins his affairs]; then his heart is resentful *and* frets against the Lord.

4 Wealth makes many friends, but the poor is avoided by his neighbor. [Prov. 14:20.]

5 A false witness shall not be unpunished, and he who breathes out lies shall not escape. [Prov. 6:19; 21:28; Exod. 23:1; Deut. 19:16-19.]

6 Many will entreat the favor of the liberal man, and every man is a friend to him who gives gifts.

7 All the brothers of the poor detest him; how much more do his friends go far from him! He pursues them with words, but they are gone.

8 He who gains Wisdom loves his own life; he who keeps understanding shall prosper *and* find good.

9 A false witness shall not be unpunished, and he who breathes forth lies shall perish.

10 Luxury is not fitting for a [self-confident] fool, much less for a slave to rule over princes.

11 Good sense makes a man restrain his anger, and it is his glory to overlook a transgression *or* an offense.

12 The king's wrath is as terrifying as the roaring of a lion, but his favor

q) This verse so reads in *The Septuagint Version* (the Greek translation of the Hebrew). Its statement squarely meets the problem as to whether one has a moral right to neglect his body by letting "nature take its course" unhindered in illness.

is as [refreshing as] dew upon the grass. [Hos. 14:5.]

13 A self-confident *and* foolish son is the [multiplied] calamity of his father, and the contentions of a wife are as a continual dropping [of water through a chink in the roof].

14 House and riches are the inheritance from fathers, but a wise, understanding *and* prudent wife is from the Lord. [Prov. 18:22.]

15 Slothfulness casts one into a deep sleep, and the idle person shall suffer hunger.

16 He who keeps the commandment [of the Lord] keeps his own life, but he who despises His ways shall die. [Luke 10:28; 11:28.]

17 He who has pity on the poor lends to the Lord, and that which he has given He will repay to him. [Prov. 28:27; Eccl. 11:1; Matt. 10:42; 25:40; II Cor. 9:6-8; Heb. 6:10.]

18 Discipline your son while there is hope, but do not [indulge your angry resentments by undue chastisements and] set yourself to his ruin.

19 A man of great wrath shall suffer the penalty, for if you deliver him [from the consequences], he will [feel free to] cause you to do it again.

20 Hear counsel, receive instruction *and* accept correction, that you may be wise in the time to come.

21 Many plans are in a man's mind, but it is the Lord's purpose for him that will stand. [Job 23:13; Ps. 33:10, 11; Isa. 14:26, 27; 46:10; Acts 5:39; Heb. 6:17.]

22 That which is desired in a man is loyalty and kindness, *and* his glory *and* delight are his giving, but a poor man is better than a liar.

23 The reverent, worshipful fear of the Lord leads to life, and he who has it shall rest satisfied; he cannot be visited with [actual] evil. [Job 5:19; Prov. 12:13; Isa. 46:4; Jer. 1:8; Dan. 6:27; Ps. 91:3; II Tim. 4:8.]

24 The sluggard buries his hand in

the dish, and will not so much as bring it to his mouth again.

25 Strike a scoffer, and the simple will learn prudence; reprove a man of understanding, *and* he will increase in knowledge.

26 He who does violence to his father and chases away his mother is a son who causes shame and brings reproach.

27 Cease, my son, to hear instruction only to ignore it *and* stray from the words of knowledge.

28 A worthless witness scoffs at justice, and the mouth of the wicked swallows iniquity.

29 Judgments are prepared for scoffers, and stripes for the back of [self-confident] fools. [Isa. 32:6.]

CHAPTER 20

WINE is a mocker, strong drink a riotous brawler, and whoever errs *or* reels because of it is not wise. [Prov. 23:29, 30; Isa. 28:7; Hos. 4:11.]

2 The terror of a king is as the roaring of a lion; whoever provokes him to anger *or* angers himself against him sins against his own life.

3 It is an honor for a man to cease from strife *and* keep aloof from it, but every fool will be quarreling.

4 The sluggard will not plow when winter sets in; therefore shall he beg in harvest, and have nothing.

5 Counsel in the heart of man is like water in a deep well, but a man of understanding will draw it out. [Prov. 18:4.]

6 Many a man proclaims his own loving-kindness *and* goodness, but a faithful man who can find?

7 The righteous man walks in his integrity; blessed — happy, fortunate [enviable] — are his children after him.

8 A king who sits on the throne of judgment winnows out all evil [like chaff] with his eyes.

9 Who can say, I have made my heart clean, I am pure from my sin?

[I Kings 8:46; II Chron. 6:36; Job 9:30; 14:4; Ps. 51:5; I John 1:8.]

10 Diverse weights [one for buying and another for selling] and diverse measures, both of them are exceedingly offensive *and* abhorrent to the Lord. [Deut. 25:13; Mic. 6:10, 11.]

11 Even a child is known by his acts, whether *or not* what he does is pure and right.

12 The hearing ear and the seeing eye, the Lord has made both of them.

13 Love not sleep, lest you come to poverty; open your eyes *and* you will be satisfied with bread.

14 It is worthless, it is worthless! says the buyer; but when he goes his way, then he boasts [about his bargain].

15 There is gold, and a multitude of pearls; but the lips of knowledge are a vase of preciousness [the most precious of all]. [Prov. 3:15; 8:11; Job 28:12, 16-19.]

16 [The judge tells the creditor] Take his garment who is security for a stranger, and hold him in pledge when he is security for foreigners.

17 Food gained by deceit is sweet to a man, but afterward his mouth will be filled with gravel.

18 Purposes *and* plans are established by counsel, and *only* with good advice make *or* carry on war.

19 He who goes about as a tale-bearer reveals secrets; therefore associate not with him who talks too freely. [Rom. 16:17, 18.]

20 Whoever curses his father or his mother, his lamp shall be put out in complete darkness.

21 An inheritance hastily gotten [by greedy, unjust means] at the beginning, in the end will not be blessed. [Prov. 28:20; Hab. 2:6.]

22 Do not say, I will repay evil; wait (expectantly) for the Lord, and He will rescue you. [Rom. 12:17-19; I Thess. 5:15; I Pet. 3:9; II Sam. 16:12.]

23 Diverse *and* deceitful weights are shamefully vile *and* abhorrent to the Lord, and false scales are not good.

24 Man's steps are ordered by the Lord; how can a man then understand his way?

25 It is a snare to a man to utter a vow [of consecration] rashly, and *not until* afterward inquire [whether he can fulfill it].

26 A wise king winnows the wicked [from among the good], and brings the threshing wheel over them [to separate the chaff from the grain].

27 The spirit of man [that factor in human personality which proceeds immediately from God] is the lamp of the Lord, searching all his innermost parts. [I Cor. 2:11.]

28 Loving-kindness *and* mercy, truth *and* faithfulness preserve the king, and his throne is upheld by [the people's] loyalty.

29 The glory of young men is their strength, and the beauty of old men is their gray head [suggesting wisdom and experience].

30 Blows that wound cleanse away evil, and strokes [for correction] reach to the innermost parts.

CHAPTER 21

THE king's heart is in the hand of the Lord as are the watercourses: He turns it whichever way He will.

2 Every way of man is right in his own eyes, but the Lord weighs *and* tries the hearts. [Prov. 24:12; Luke 16:15.]

3 To do righteousness and justice is more acceptable to the Lord than sacrifice. [Prov. 15:8; I Sam. 15:22; Isa. 1:11; Hos. 6:6; Mic. 6:7, 8.]

4 Haughtiness of eyes and a proud heart, even the tillage of the wicked, *or* the lamp of joy to them, [whatever it may be] is sin [in the eyes of God].

5 The thoughts of the [steadily] diligent tend only to plenteousness, but every one who is impatient *and* hasty hastens only to want.

6 Securing treasures by a lying tongue is a vapor driven to and fro; those who seek them seek death.

7 The violence of the wicked shall sweep them away, because they refuse to do justice.

8 The way of the guilty is exceedingly crooked, but as for the pure, his work is right *and* his conduct is straight.

9 It is better to dwell in a corner of the housetop [on the flat oriental roof, exposed to all kinds of weather] than in a house shared with a nagging, quarrelsome *and* faultfinding woman.

10 The soul *or* life of the wicked craves *and* seeks evil; his neighbor finds no favor in his eyes. [James 2:16.]

11 When the scoffer is punished, the fool gets a lesson in being wise; but men of wisdom *and* good sense learn by being instructed.

12 The [uncompromisingly] righteous man considers well the house of the wicked, how the wicked are cast down to ruin.

13 Whoever stops his ears at the cry of the poor will cry out himself and not be heard. [Matt. 18:30-34; James 2:13.]

14 A gift in secret pacifies *and* turns away anger, and a bribe in the lap, strong wrath.

15 When justice is done it is a joy to the righteous [the upright, in right standing with God]; but to the evildoers it is dismay, calamity *and* ruin.

16 The man who wanders out of the way of understanding shall abide in the congregation of the spirits — of the dead.

17 He who loves pleasure will be a poor man; he who loves wine and oil will not be rich.

18 The wicked shall be a ransom for the [uncompromisingly] righteous, and the treacherous for the upright [because the wicked fall themselves into the traps and pits they have dug for the good].

19 It is better to dwell in a desert land than with a contentious woman and vexation.

20 There are precious treasure and oil in the dwelling of the wise, but a self-confident *and* foolish man swallows it up *and* wastes it.

21 He who earnestly seeks after *and* craves righteousness, mercy *and* loving-kindness will find life in addition to righteousness [uprightness and right standing with God] and *also* honor. [Prov. 15:9; Matt. 5:6.]

22 A wise man scales the city walls of the mighty and brings down the stronghold in which they trust.

23 He who guards his mouth and his tongue keeps himself from troubles. [Prov. 12:13; 13:3; 18:21; James 3:2.]

24 The proud *and* haughty man — scoffer is his name — deals *and* acts with overbearing pride.

25 The desire of the slothful kills him, for his hands refuse to labor.

26 He covets greedily all the day long, but the [uncompromisingly] righteous gives and does not withhold. [II Cor. 9:6-10.]

27 The sacrifice of the wicked is exceedingly disgusting *and* abhorrent [to the Lord]; how much more when he brings it with evil intention?

28 A false witness will perish, but the word of a man who hears attentively will endure *and* be unchallenged.

29 A wicked man puts on the bold, unfeeling face [of guilt], but as for the upright, he considers, directs *and* establishes his way [with the confidence of integrity].

30 There is no wisdom or understanding or counsel [that can prevail] against the Lord.

31 The horse is prepared for the day of battle, but deliverance *and* victory are of the Lord.

CHAPTER 22

A GOOD name is rather to be chosen than great riches, and loving favor rather than silver and gold.

2 The rich and poor meet together; the Lord is the maker of them all. [Prov. 14:31; Job 31:15.]

3 A prudent man sees the evil and hides himself, but the simple pass on and are punished (with suffering).

4 The reward of humility *and* the reverent *and* worshipful fear of the Lord is riches and honor and life.

5 Thorns and snares are in the way of the obstinate *and* willful; he who guards himself will be far from them.

6 Train up a child in the way he should go [and in keeping with his individual gift or bent], and when he is old he will not depart from it. [Eph. 6:4; II Tim. 3:15.]

7 The rich rules over the poor, and the borrower is servant to the lender.

8 He who sows iniquity will reap calamity *and* futility, and the rod of his wrath [with which he smites others] will fail.

9 He who has a bountiful eye shall be blessed, for he gives of his bread to the poor. [II Cor. 9:6-10.]

10 Drive out the scoffer and contention will go out; yes, strife and abuse will cease.

11 He who loves purity *and* the pure in heart, *and* who is gracious in speech, will for the grace of his lips have the king for his friend.

12 The eyes of the Lord keep guard over knowledge *and* him who has it, but He overthrows the words of the treacherous.

13 The sluggard says, There is a lion outside! I shall be slain in the streets!

14 The mouth of loose women is a deep pit [for ensnaring wild animals]; he with whom the Lord is indignant *and* who is abhorrent to Him will fall into it.

15 Foolishness is bound up in the heart of a child, but the rod of discipline will drive it far from him.

16 He who oppresses the poor to get gain for himself, *and* he who gives to the rich will surely come to want.

17 Listen [consent and submit] to

the words of the wise, and apply your mind to my knowledge;

18 For it will be pleasant if you keep them in your mind [believing them]; your lips will be accustomed to [confessing] them.

19 That your trust — belief, reliance, support and confidence — may be in the Lord, I have made known these things to you today, even to you.

20 Have I not written to you [long ago] excellent things in counsels and knowledge,

21 To make you know the certainty of the words of truth, that you may give a true answer to those who sent you? [Luke 1:3, 4.]

22 Rob not the poor [being tempted by his helplessness], neither oppress the afflicted at the gate [where the city court is held]; [Exod. 23:6; Job 31:16, 21.]

23 For the Lord will plead their cause, and deprive of life those who deprive *the poor or afflicted*. [Zech. 7:10; Mal. 3:5.]

24 Make no friendships with a man given to anger, and with a wrathful man do not associate,

25 Lest you learn his ways and get yourself into a snare.

26 Be not one of those who strike hands *and* pledge themselves, *or* of those who become security for another's debts.

27 If you have nothing with which to pay, why should he take away your bed from under you?

28 Remove not the ancient landmark which your fathers have set.

29 Do you see a man diligent *and* skillful in his business? He will stand before kings; he will not stand before obscure men.

CHAPTER 23

WHEN you sit down to eat with a ruler, consider who *and* what are before you;

2 For you will put a knife to your

throat, if you are a man given to desire.

3 Be not desirous of his dainties, for they are deceitful food [offered with questionable motives].

4 Weary not yourself to be rich; cease from *this* your own wisdom. [Prov. 28:20; I Tim. 6:9, 10.]

5 Will you set your eyes upon wealth, when [suddenly] it is gone? For riches certainly make themselves wings, like an eagle that flies toward the heavens.

6 Eat not the bread of him who has a hard, grudging *and* envious eye, neither desire his dainty foods;

7 For as he thinks in his heart, so is he. As one who reckons he says to you, eat and drink, yet his heart is not with you [but is grudging the cost].

8 The morsel which you have eaten you will vomit up, and your complimentary words will be wasted.

9 Speak not in the ears of a [self-confident] fool, for he will despise the wisdom of your words. [Isa. 32:6.]

10 Remove not the old landmark, and enter not into the fields of the fatherless, [Prov. 22:28; Deut. 19:14; 27:17.]

11 For their Redeemer is mighty; He will plead their cause against you.

12 Apply your mind to instruction *and* correction, and your ears to the words of knowledge.

13 Withhold not discipline from the child, for if you strike *and* punish him with the [reed-like] rod, he will not die.

14 You shall whip him with the rod and deliver his life from Sheol [Hades, the place of the dead].

15 My son, if your heart is wise, my heart will be glad, even mine.

16 Yes, my heart will rejoice when your lips speak right things.

17 Let not your heart envy sinners, but continue in the reverent *and* worshipful fear of the Lord all the day long.

18 For surely there is a latter end

[a future and a reward]; and your hope *and* expectation shall not be cut off.

19 Hear, my son, and be wise, and direct your mind in the way [of the Lord].

20 Do not associate with winebibbers; be not among them *nor* among gluttonous eaters of meat; [Isa. 5:22; Luke 21:34; Rom. 13:13; Eph. 5:18.]

21 For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags.

22 Harken to your father who begot you, and despise not your mother when she is old.

23 Buy the truth and sell it not; not only that, but, also discernment *and* judgment, instruction and understanding.

24 The father of the [uncompromisingly] righteous — the upright, in right standing with God — shall greatly rejoice, and he who becomes the father of a wise child shall have joy in him.

25 Let your father and your mother be glad, and let her who bore you rejoice.

26 My son, give me your heart, and let your eyes observe *and* delight in my ways.

27 For a harlot is a deep ditch, and a loose woman is a narrow pit.

28 She also lies in wait as a robber *or* as for prey, and she increases the treacherous among men.

29 Who has woe? Who has sorrow? Who has strife? Who has complaining? Who has wounds without cause? Who has redness *and* dimness of eyes?

30 Those who tarry long at the wine, they who go to seek *and* try mixed wine. [Prov. 20:1; Eph. 5:18.]

31 Do not look at wine when it is red, when it sparkles in the wineglass, when it goes down smoothly.

32 At the last it bites like a serpent, and stings like an adder.

33 [Under the influence of wine] your eyes will behold strange things [and loose women], and your mind

will utter things turned the wrong way, untrue, incorrect *and* petulant.

34 Yes, you will be [as unsteady] as he who lies down in the midst of the sea, and [as open to disaster] as he who lies upon the top of a mast.

35 You will say, They struck me, but I was not hurt! They beat me [as with a hammer], but I did not feel it! When shall I awake? I will crave *and* seek more wine again [and escape reality].

CHAPTER 24

BE not envious of evil men, nor desire to be with them.

2 For their minds plot oppression *and* devise violence, and their lips talk of causing trouble *and* vexation.

3 Through skillful *and* godly 'Wisdom is a house [a life, a home, a family] built, and by understanding it is established [on a sound and good foundation].

4 And by knowledge shall the chambers [of its every area] be filled with all precious and pleasant riches.

5 A wise man is strong *and* 'better than a strong man, and a man of knowledge increases *and* strengthens his power; [Prov. 21:22; Eccl. 9:16.]

6 For by wise counsel you can wage your war, and in an abundance of counselors there is victory *and* safety.

7 Wisdom is too high for a 'fool; he opens not his mouth in the gate [where the city's rulers sit in judgment].

8 He who plans to do evil will be called a mischief-maker.

9 The plans of the foolish *and* the thought of foolishness are sin, and the scoffer is an abomination to men.

10 If you faint in the day of adversity, your strength is small.

11 Deliver those who are drawn away to death, and those who totter to the slaughter hold back [from their doom].

12 If you [profess ignorance and] say, Behold, we did not know this, does not He Who weighs *and* ponders the hearts perceive *and* consider it? And He Who guards your life, does not He know it? And shall not He render to [you and] every man according to his works?

13 My son, eat honey, because it is good, and the drippings of honeycomb are sweet to your taste.

14 So shall you know skillful *and* godly Wisdom to be to your life; if you find it, then shall there be a future *and* a reward, and your hope *and* expectation shall not be cut off.

15 Lie not in wait as a wicked man against the dwelling of the [uncompromisingly] righteous — the upright, in right standing with God; destroy not his fold *or* his resting place;

16 For a righteous man falls seven times and rises again, but the wicked are overthrown by calamity. [Job 5:19; Pss. 34:19; 37:24; Mic. 7:8.]

17 Rejoice not when your enemy falls, and let not your heart be glad when he stumbles *or* is overthrown;

18 Lest the Lord see it, and it be evil in His eyes *and* displease Him, and He turn away His wrath from him [to expend it upon you, the worse offender].

19 Fret not yourself because of evil-doers, neither be envious of the wicked;

20 For there shall be no reward to the evil man; the lamp of the wicked shall be put out.

21 My son, reverently fear the Lord and the king, and do not associate with those who are given to change [of allegiance, and are revolutionary]:

22 For their calamity shall rise suddenly, and who knows the punishment *and* ruin which both [the Lord and the king] will bring upon *the rebellious?*

23 These also are sayings of the

f) See footnote on Proverbs 1:23.

s) Several other texts, including the Septuagint (Greek) so read.

t) See footnote on Proverbs 14:3.

wise. To discriminate *and* be partial, having respect of persons in judging, is not good.

24 He who says to the wicked, You are righteous *and* innocent, peoples will curse him, nations will defy *and* abhor him.

25 But to those [upright judges] who rebuke the wicked it is well *and* they will find delight, and a good blessing will be upon them.

26 He kisses the lips [and wins the hearts of men] who gives a right answer.

27 [Put first things first.] Prepare your work outside, and get it ready for yourself in the field, and afterward build your house *and* establish a home.

28 Be not a witness against your neighbor without cause, and deceive not with your lips. [Eph. 4:25.]

29 Say not, I will do to him as he has done to me; I will pay the man back for his deed. [Prov. 20:22; Matt. 5:39, 44; Rom. 12:17, 19.]

30 I went by the field of the lazy man, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, and nettles had covered its face, and its stone wall was broken down.

32 Then I beheld *and* considered it well; I looked *and* received instruction.

33 Yet a little sleep, a little slumber, a little folding of the hands to sleep;

34 So shall your poverty come as a robber, and your want as an armed man.

CHAPTER 25

THESSE are also the proverbs of Solomon, which the men of Hezekiah king of Judah copied out. [I Kings 4:32.]

2 It is the glory of God to conceal a thing, but the glory of kings is to search a thing out. [Deut. 29:29; Rom. 11:33.]

3 As the heaven for height, and the

earth for depth, so the heart *and* mind of kings is unsearchable.

4 Take away the dross from the silver, and there shall come forth [the material for] a vessel for the silversmith [to work up]. [II Tim. 2:21.]

5 Take away the wicked from before the king, and his throne will be established in righteousness [spiritual and moral rectitude in every area and relation].

6 Be not forward [self-assertive and boastfully ambitious] in the presence of the king, and stand not in the place of great men;

7 For better it is that it be said to you, Come up here, than that you should be put lower in the presence of the prince whose eyes have seen you. [Luke 14:8-10.]

8 Rush not forth soon to quarrel [before magistrates or elsewhere], lest you know not what to do in the end, when your neighbor has put you to shame. [Prov. 17:14; Matt. 5:25.]

9 Argue your cause with your neighbor himself; discover not *and* disclose not another's secret; [Matt. 18:15.]

10 Lest he who hears you revile you *and* bring shame upon you, and your ill repute have no end.

11 A word fitly spoken *and* in due season is like apples of gold in a setting of silver. [Prov. 15:23; Isa. 50:4.]

12 As an ear *or* nose ring of gold, or an ornament of fine gold, is a wise reprove to an ear that listens *and* obeys.

13 As the cold of snow [brought from the mountains] in the time of harvest, so is a faithful messenger to those who send him; for he refreshes the life of his masters.

14 Whoever falsely boasts of gifts [he does not give] is like clouds and wind without rain. [Jude 12.]

15 By long forbearing *and* calmness of spirit a judge *or* ruler is persuaded, and soft speech breaks down the most bonelike resistance. [Prov. 15:1; 16:14; Gen. 32:4; I Sam. 25:24.]

16 Have you found [pleasure sweet

like] honey? Eat only as much as is sufficient for you, lest being filled with it you vomit it up.

17 Let your foot be seldom in your neighbor's house, lest he become tired of you and hate you.

18 A man who bears false witness against his neighbor is like a heavy sledge hammer, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble is like a broken tooth or a foot out of joint.

20 He who sings songs to a heavy heart is like him who lays off a garment in cold weather *and* as vinegar upon soda. [Dan. 6:18; Rom. 12:15.]

21 If your enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink; [Matt. 5:44; Rom. 12:20.]

22 For so doing you will "heap coals of fire upon his head, and the Lord will reward you.

23 The north wind brings forth rain; so does a backbiting tongue bring forth an angry countenance.

24 It is better to dwell in the corner of the housetop than to share a house with a disagreeing, quarrelsome *and* scolding woman.

25 As cold waters to a thirsty soul, so is good news from a far [home] country.

26 Like a muddied fountain and a polluted spring is a righteous man who yields, falls down *and* compromises his integrity before the wicked.

27 It is not good to eat much honey, so for men to seek glory, their own glory, causes suffering *and* is *not* glory.

28 He who has no rule over his own spirit is like a city that is broken down and without walls. [Prov. 16:32.]

u) This is not to be understood as a revengeful act, intended to embarrass its victim, but just the opposite. The picture is that of the high priest (Lev. 16:12), who on the Day of Atonement took his censer and filled it with "coals of fire" from off the altar of burnt offering, and then put on them incense for a pleasing, sweet-smelling fragrance. The cloud of it covered the mercy-seat and was acceptable to God for atonement. Samuel Wesley wrote:

"So artists melt the sullen ore of lead,
By heaping coals of fire upon its head:
In the kind warmth the metal learns to glow,
And pure from dross the silver runs below."

v) See footnote on Proverbs 14:3.

CHAPTER 26

AS snow in summer and as rain in harvest, so honor is not fitting for a [self-confident] fool. [Isa. 32:6.]

2 As the sparrow in her wandering, as the swallow in her flying, so the causeless curse shall not alight. [Num. 23:8.]

3 A whip for the horse, a bridle for the donkey, and a [straight, slender] rod for the back of [self-confident] fools.

4 Answer not a [self-confident] fool according to his folly, lest you also be like him.

5 Answer a [self-confident] fool according to his folly, lest he be wise in his own eyes *and* conceit. [Matt. 16:1-4; 21:24-27.]

6 He who sends a message by the hand of a fool cuts off the feet [of satisfactory delivery], and drinks the damage.

7 Like the legs of a lame man which hang loose, so is a parable in the mouth of fools.

8 As he who binds a stone in a sling, so is he who gives honor to a [self-confident] fool.

9 As a thorn that goes [without being felt] into the hand of a drunken man, so is a proverb in the mouth of [self-confident] fools.

10 A master worker forms all correctly, *but* as an archer who wounds all, so is he who hires a fool or chance passers-by.

11 As a dog returns to his vomit, so a fool returns to his folly.

12 Do you see a man wise in his own eyes *and* conceit? There is more hope for a [self-confident] fool than for him. [Prov. 29:20; Luke 18:11; Rom. 12:16; Rev. 3:17.]

13 The sluggard says, There is a

lion in the way! A lion is in the streets!

14 As the door turns on its hinges, so does the lazy man [move not from his place] upon his bed.

15 The slothful *and* self-indulgent buries his hand in his bosom; it distresses *and* wearies him to bring it again to his mouth. [Prov. 19:24.]

16 The sluggard is wiser in his own eyes *and* conceit than seven men who can render a reason *and* answer discreetly.

17 He who, passing by, stops to meddle with strife that is not his business is like one who takes a dog by the ears.

18 As a madman who casts firebrands, arrows and death,

19 So is the man who deceives his neighbor and then says, Was I not joking? [Eph. 5:4.]

20 For lack of wood the fire goes out, and where there is no whisperer, contention ceases.

21 As coals are to hot embers, and wood to fire, so is a quarrelsome man to inflame strife. [Prov. 15:18; 29:22.]

22 The words of a whisperer *or* slanderer are as dainty morsels *or* words of sport [to some, but to others are as deadly wounds], and they go down into the innermost parts of the body [or of the victim's nature].

23 Burning lips [uttering insincere words of love] and a wicked heart are like an earthen vessel covered with the scum thrown off from molten silver [making it appear to be solid silver].

24 He who hates, pretends with his lips, but stores up deceit within him.

25 When he speaks kindly, do not trust him, for seven abominations are in his heart.

26 Though his hatred cover itself with guile, his wickedness shall be shown openly before the assembly.

27 Whoever digs a pit [for another man's feet] shall fall into it himself, and he who rolls a stone [up a height to do mischief], it will return upon

him. [Prov. 28:10; Pss. 7:15, 16; 9:15; 10:2; 57:6; Eccl. 10:8.]

28 A lying tongue hates those whom it has wounded *and* crushed, and a flattering mouth works ruin.

CHAPTER 27

DO not boast of [yourself and] tomorrow; for you know not what a day may bring forth. [Luke 12:19, 20; James 4:13.]

2 Let another man praise you, and not your own mouth; a stranger, and not your own lips.

3 Stone is heavy, and sand weighty; but a fool's [unreasoning] wrath is heavier *and* more intolerable than them both.

4 Wrath is cruel and anger is an overwhelming flood; but who is able to stand before jealousy?

5 Open rebuke is better than love that is hidden. [Prov. 28:23; Gal. 2:14.]

6 Faithful are the wounds of a friend, but the kisses of an enemy are lavish *and* deceitful.

7 He who is satiated [with sensual pleasures] loathes *and* treads underfoot a honeycomb, but to the hungry soul every bitter thing is sweet.

8 As a bird that wanders from her nest, so is a man who strays from his home.

9 Oil and perfume rejoice the heart; so does the sweetness of a friend's counsel that comes from the heart.

10 Your own friend and your father's friend forsake not, neither go to your brother's house in the day of your calamity. Better is a neighbor who is near [in spirit] than a brother who is far off [in heart].

11 My son, be wise, and make my heart glad, that I may answer him who reproaches me [as having failed in parental duty]. [Prov. 10:1; 23:15, 24.]

12 A prudent man sees the evil and hides himself, but the simple pass on and are punished (with suffering).

13 [The judge tells the creditor] Take his garment who is security for a stranger, and hold him in pledge when he is security for foreigners.

14 The flatterer who loudly praises *and* glorifies his neighbor, rising early in the morning, it shall be counted as cursing him [for he will be suspected of sinister purpose].

15 A continual dripping on a day of violent showers and a contentious woman are alike. [Prov. 19:13.]

16 Whoever attempts to restrain a *contentious woman* might as well try to stop the wind; his right hand encounters oil [and she slips through his fingers].

17 Iron sharpens iron; so a man sharpens the countenance of his friend [to show rage or worthy purpose].

18 Whoever tends the fig tree shall eat the fruit of it; so he who patiently *and* faithfully guards *and* feeds his master shall be honored. [I Cor. 9:7, 13.]

19 As in water face answers to face, so the heart of man to man.

20 Sheol [the place of the dead] and Abaddon [the place of destruction] are never satisfied; so *the lust of the eyes of man is never satisfied*. [Prov. 30:16; Hab. 2:5.]

21 As the refining pot for silver and the furnace for gold [bring forth all the impurities of the metal], so let a man be in his trial of praise [ridding it of all that is base or insincere] — for a man is judged by what he praises *and* of what he boasts.

22 Even though like grain you should pound a fool in a mortar with a pestle, yet will not his foolishness depart from him.

23 Be diligent to know the state of your flocks, and look well to your herds;

24 For riches are not for ever; does a crown endure to all generations?

25 When the hay is gone, the tender grass shows itself, and herbs of the mountain are gathered.

26 The lambs are for your clothing, and the goats *furnish you* the price of a field.

27 And there will be goats' milk enough for your food, for the food of your household and the maintenance of your maids.

CHAPTER 28

THE wicked flee when no man pursues them, but the [uncompromisingly] righteous are bold as a lion. [Lev. 26:17, 36; Ps. 53:5.]

2 When a land transgresses, it has many rulers; but when the ruler is a man of discernment, understanding *and* knowledge, its stability will long continue.

3 A poor man who oppresses the poor is like a sweeping rain which leaves no food [plundering them of their last morsels]. [Matt. 18:28.]

4 Those who forsake the law [of God and man] praise the wicked, but such as keep the law [of God and man] contend with them. [Prov. 29:18].

5 Evil men do not understand justice, but they who crave *and* seek the Lord understand it fully. [John 7:17; I Cor. 2:15; I John 2:20, 27.]

6 Better is the poor who walks in his integrity, than he who willfully goes in double *and* wrong ways, though he be rich.

7 Whoever keeps the law [of God and man] is a wise son, but he who is a companion of gluttons *and* the carousing, self-indulgent *and* extravagant shames his father.

8 He who by charging excessive interest *and* by unjust efforts to get gain increases his material possession, gathers it for him [to spend] who is kind *and* generous to the poor. [Prov. 13:22; Job 27:16, 17; Eccl. 2:26.]

9 He who turns away his ear from hearing the law [of God and man], even his prayer is an abomination, hateful *and* revolting to God. [Zech. 7:11; Prov. 15:8; Pss. 66:18; 109:7.]

10 Whoever leads the upright astray

into an evil way, he shall fall himself into his own pit; but the blameless will have a goodly inheritance.

11 The rich man is wise in his own eyes *and* conceit, but the poor who has understanding will find him out.

12 When the [uncompromisingly] righteous triumph, there is great glory *and* celebration; but when the wicked rise [to power], men hide themselves.

13 He who covers his transgressions will not prosper, but whoever confesses and forsakes his sins shall obtain mercy. [Ps. 32:3, 5; I John 1:8-10.]

14 Blessed, happy, fortunate [and to be envied] is the man who reverently *and* worshipfully fears *the Lord* at all times [regardless of circumstances]; but he who hardens his heart will fall into calamity.

15 As a roaring lion or a ravenous *and* charging bear is a wicked ruler over a poor people.

16 A ruler who lacks understanding is [like a wicked one] a great oppressor, but he who hates covetousness *and* unjust gain shall prolong his days.

17 If a man willfully sheds the blood of a person [and keeps the guilt of it upon his conscience], he is fleeing to the pit [the grave] *and* hastening to his own destruction; let no man stop him!

18 He who walks uprightly shall be safe, but he who willfully goes in double *and* wrong ways shall fall in one of them.

19 He who cultivates his land shall have plenty of bread, but he who follows worthless people *and* pursuits will have poverty enough.

20 A faithful man shall abound with blessings; but he who makes haste to be rich [at any cost] shall not be unpunished. [Prov. 13:11; 20:21; 23:4; I Tim. 6:9.]

21 To have respect of persons *and* show partiality is not good, neither that man should transgress for a piece of bread.

22 He who has an evil *and* covetous

eye hastens to be rich, and knows not that want will come upon him. [Prov. 21:5; 28:20.]

23 He who rebukes a man shall afterward find more favor than he who flatters with the tongue.

24 Whoever robs his father or his mother and says, That is no sin, he is in the same class as [an open, lawless robber and] a destroyer.

25 He who is of a greedy spirit stirs up strife, but he who puts his trust in the Lord shall be enriched *and* blessed.

26 He who leans on, trusts in *and* is confident of his own mind *and* heart is a [self-confident] fool, but he who walks with skillful *and* godly *Wisdom* shall be delivered. [James 1:5.]

27 He who gives to the poor will not want, but he who hides his eyes [from their want] will have many a curse. [Prov. 19:17; 22:9; Deut. 15:7.]

28 When the wicked rise, men hide themselves; but when they perish, the [consistently] righteous increase *and* become many.

CHAPTER 29

HE who being often reproved hardens his neck, shall suddenly be destroyed, and that without remedy.

2 When the [uncompromisingly] righteous are in authority, the people rejoice; but when the wicked man rules, the people groan *and* sigh.

3 Whoever loves skillful *and* godly Wisdom rejoices his father, but he who associates with harlots wastes his substance.

4 The king by justice establishes the land, but he who exacts gifts *and* tribute overthrows it.

5 A man who flatters his neighbor spreads a net for his own feet.

6 In the transgression of an evil man there is a snare, but the [uncompromisingly] righteous sing *and* rejoice.

7 The [consistently] righteous man knows *and* cares for the rights of the poor, but the wicked man has no in-

w) See note on chapter 1:23.

terest in such knowledge. [Job 29:16; 31:13; Ps. 41:1.]

8 Scoffers set a city afire [inflaming the minds of the people], but wise men turn wrath away.

9 If a wise man has an argument with a foolish man, *the fool* only rages or laughs and there is no rest.

10 The bloodthirsty hate the blameless, but the upright care for *and* seek [to save] his life. [Gen. 4:5, 8; I John 3:12.]

11 A [self-confident] fool utters all his anger, but a wise man keeps it back and stills it.

12 If a ruler listens to falsehood, all his officials will be wicked.

13 The poor man and the oppressor meet together; the Lord gives light to the eyes of both.

14 The king who faithfully judges the poor, his throne shall be established continuously.

15 The rod and reproof give wisdom, but a child left undisciplined brings his mother to shame.

16 When the wicked are in authority transgression increases, but the [uncompromisingly] righteous shall see the fall of the wicked.

17 Correct your son, and he will give you rest; yes, he will give delight to your heart.

18 Where there is no vision [no redemptive revelations of God], the people perish; but he who keeps the law [of God, which includes that of man], blessed, happy, fortunate [and enviable] is he. [I Sam. 3:1, Amos 8:11, 12.]

19 A servant will not be corrected alone by words, for though he understands, he will not answer [the master who mistreats him].

20 Do you see a man who is hasty in his words? There is more hope of a [self-confident] fool than of him.

21 He who pampers his servant from a child will have him expecting the rights of a son afterward.

22 A man of wrath stirs up strife,

and a man given to anger commits *and* causes much transgression.

23 A man's pride will bring him low, but he who is of a humble spirit shall obtain honor. [Prov. 15:33; 18:12; Isa. 66:2; Dan. 4:30; Matt. 23:12; James 4:6, 10; I Pet. 5:5.]

24 Whoever is partner with a thief hates his own life; he falls under the curse [pronounced upon him who knows who the thief is], but discloses nothing.

25 The fear of man brings a snare, but whoever leans on, trusts *and* puts his confidence in the Lord is safe *and* set on high.

26 Many crave *and* seek the ruler's favor, but the wise man *waits* for justice from the Lord.

27 An unjust man is an abomination to the righteous, and he who is upright in the way of *the Lord* is an abomination to the wicked.

CHAPTER 30

THE words of Agur the son of Jakeh of Massa. The man says to Ithiel, to Ithiel and Ucal:

2 Surely I am too brutish *and* stupid to be called a man, and have not the understanding of a man [for all my secular learning is as nothing].

3 I have not learned skillful *and* godly Wisdom that I should have the knowledge *or* burden of the Holy One.

4 Who has ascended into Heaven and descended? Who has gathered the wind in His fists? Who has bound the waters in His garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, if you know? [John 3:13; Rev. 19:12.]

5 Every word of God is tried *and* purified; He is a shield to those who trust *and* take refuge in Him. [Pss. 18:30; 84:11; 115:9-11.]

6 Add not to His words, lest He reprove you, and you be found a liar.

7 Two things have I asked of You,

O Lord; deny them not to me before I die:

8 Remove far from me falsehood and lies; give me neither poverty nor riches; feed me with the food that is needful for me,

9 Lest I be full, and deny You, and say, Who is the Lord? Or lest I be poor and steal, and profane the name of my God. [Deut. 8:12, 14, 17; Neh. 9:25, 26; Job 31:24; Hos. 13:6.]

10 Do not accuse *and* hurt a servant to his master, lest he curse you, and you be held guilty [of adding to the burdens of the lowly].

11 There is a class of people who curse their father, and do not bless their mother.

12 There is a class of people who are pure in their own eyes, and yet are not washed from their own filth.

13 There is a class of people, Oh, how lofty are their eyes and their raised high eyelids!

14 There is a class of people whose teeth are as swords and their fangs as knives, to devour the poor from the earth and the needy from among men.

15 The leech has two daughters, crying, Give, give! There are three things that are never satisfied; yes, four that do not say, It is enough:

16 Sheol [the place of the dead], the barren womb, the earth that is not satisfied with water, and the fire that says not, It is enough.

17 The eye that mocks a father and scorns to obey a mother, the ravens of the valley will pick it out, and the young vultures will devour it. [Prov. 20:20; 23:22; Lev. 20:9.]

18 There are three things which are too wonderful for me; yes, four which I do not understand:

19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man with a maid.

20 This is the way of an adulterous

woman; she eats and wipes her mouth and says, I have done no wickedness.

21 Under three things the earth is disquieted, and under four it cannot bear up.

22 Under a servant when he reigns, and [an empty headed] fool when he is filled with food;

23 An unloved *and* repugnant woman when she is married, and a maid-servant when she supplants her mistress.

24 There are four things which are little on the earth, but they are exceedingly wise:

25 The ants are a people not strong, yet they lay up their food in the summer; [Prov. 6:6.]

26 The conies are but a feeble folk, yet they make their houses in the rocks; [Ps. 104:18.]

27 The locusts have no king, yet they go forth all of them by bands;

28 The lizard you can seize with your hands, yet it is in kings' palaces.

29 There are three things which are stately in step; yes, four are stately in their stride:

30 The lion which is mightiest among beasts, and turns not back before any;

31 The war horse — well-knit in the loins; the male goat also, and the king [when his army is with him and] against whom there is no rising up.

32 If you have done foolishly in exalting yourself, or if you have thought evil, lay your hand upon your mouth. [Job 21:5; 40:4.]

33 Surely the churning of milk brings forth butter, and the wringing of the nose brings forth blood; so the forcing of wrath brings forth strife.

CHAPTER 31

THE words of Lemuel, king of Massa, which his mother taught him:

2 What, my ^{*}son? What, son of my

x) It is important to the purpose of this invaluable chapter that one realize that it is first of all intended for young men. It is the mother's God-given task to provide youth with this information directly from its inspired source, letting them grow up with it in their consciousness.

womb? What *shall I advise you*, son of my vows *and* dedication to God?

3 Give not your strength to [loose] women, nor your ways to those who *and* that which ruin *and* destroy kings.

4 It is not for kings, O Lemuel, it is not for kings to drink wine, or for rulers to desire strong drink; [Eccl. 10:17; Hos. 4:11.]

5 Lest they drink and forget the law *and* what it decrees, and pervert the justice due any of the afflicted.

6 Give strong drink [as medicine] to him who is ready to pass away, and wine to those in bitter distress of heart.

7 Let him drink and forget his poverty, and [seriously] remember his want *and* misery no more.

8 Open your mouth for the dumb [those unable to speak for themselves], for the rights of all who are left desolate *and* defenseless; [Job 29:15, 16; I Sam. 19:4; Esth. 4:16.]

9 Open your mouth, judge righteously, and administer justice for the poor and needy. [Lev. 19:15; Deut. 1:16; Job 29:12; Isa. 1:17; Jer. 22:16.]

10 A capable, intelligent *and* virtuous woman, who is he who can find her? She is far more precious than jewels, *and* her value is far above rubies *or* pearls. [Prov. 12:4; 18:22; 19:14.]

11 The heart of her husband trusts in her confidently *and* relies on and believes in her safely, so that he has no lack of *honest* gain or need of *dishonest* spoil.

12 She will comfort, encourage *and* do him only good as long as there is life within her.

13 She seeks out *the* wool and flax and works with willing hands *to develop it*.

14 She is like the merchant ships loaded with foodstuffs, she brings her household's food from a far [country].

15 She rises while yet it is night and gets *spiritual* food for her household and assigns her maids their tasks. [Job 23:12.]

16 She considers a *new* field before she buys *or* accepts it—expanding prudently [and not courting neglect of her present duties by assuming others]. With her savings [of time and strength] she plants fruitful vines in her vineyard. [S. of Sol. 8:12.]

17 She girds herself with strength [spiritual, mental and physical fitness for her God-given task] and makes her arms strong *and* firm.

18 She tastes *and* sees that her gain from work [with and for God] is good; her lamp goes not out; but it burns on continually through the night [of trouble, privation or sorrow, warning away fear, doubt and distrust].

19 She lays her hands to the spindle, and her hands hold the distaff.

20 She opens her hand to the poor; yes, she reaches out her filled hands to the needy [whether in body, mind or spirit].

21 She fears not *the* snow for her family, for all her household are doubly clothed in scarlet. [Josh. 2:18, 19; Heb. 9:19-22.]

22 She makes for herself coverlets, cushions *and* rugs of tapestry. Her clothing is of linen, pure white *and* fine, and of purple [such as that of which the clothing of the priests and the hallowed cloths of the temple are made]. [Isa. 61:10; I Tim. 2:9; Rev. 3:5; 19:8, 14.]

23 Her husband is known in the *city's* gates, when he sits among the elders of the land. [Prov. 12:4.]

24 She makes fine linen garments *and* leads others to buy them; she delivers to the merchants girdles [or sashes that free one for service].

25 Strength and dignity are her

y) Most unfortunately this description of God's ideal woman is usually confined in readers minds merely to its literal sense—her ability as a homemaker, as was Martha of Bethany. But it is obvious that far more than that is meant. When the summary of what makes her price "far above rubies" is given (verse 30), it is her spiritual life only that is mentioned. One can almost hear the voice of Jesus (Luke 10:42), saying, "Mary has chosen that good portion . . . which shall not be taken from her."

clothing *and* her position is strong and secure. She rejoices over the future — the latter day or time to come [knowing that she and her family are in readiness for it!]

26 She opens her mouth with skillful and godly Wisdom, and in her tongue is the law of kindness — giving counsel and instruction.

27 She looks well to how things go in her household, and the bread of idleness [gossip, discontent and self-pity] she will not eat. [I Tim. 5:14; Titus 2:5.]

28 Her children rise up and call her

blessed [happy, fortunate and to be envied]; and her husband boasts of *and* praises her, *saying*,

29 *Many daughters have done virtuously, nobly *and* well [with the strength of character that is steadfast in goodness] but *you excel them all.

30 Charm *and* grace are deceptive, and beauty is vain [because it is not lasting], but a woman who reverently *and* worshipfully fears the Lord, she shall be praised!

31 Give her of the fruit of her hands, and let her own works praise her in the gates of the city! [Phil. 4:8.]

ECCLESIASTES

CHAPTER 1

THE words of the Preacher, the son of David and king of Jerusalem.

2 Vapor of vapors *and* futility of futilities, says the Preacher, vapor of vapors *and* futility of futilities, all is vanity — emptiness, falsity and vain-glory. [Rom. 8:20.]

3 What profit has man left of all his toil at which he toils *under the sun? [Is life worth living?]

4 One generation goes, and another generation comes, but the earth remains for ever. [Ps. 119:90.]

5 The sun also rises and the sun goes

down, and hastens to the place where it rises.

6 The wind goes to the south, and circles about to the north; it circles *and* circles about continually, and on its circling the wind returns again. [John 3:8.]

7 All the rivers run into the sea, yet the sea is not full; unto the place from which the rivers come, to there *and* from there they return again.

8 All things are weary with toil *and* all words are feeble; man cannot utter it; the eye is not satisfied with seeing,

2) "Many daughters have done . . . nobly and well . . . but you excel them all." This is a very great deal to be recorded of her, a woman in private life. It means she had done more than Miriam, the leader of a nation's women in praise to God, Exod. 15:20, 21; Deborah, the patriotic military advisor, Judg. 4:4-10; Huldah, the woman who revealed God's secret message to national leaders, II Kings 22:14; Ruth, the woman of constancy, Ruth 1:16; Hannah, the ideal mother, I Sam. 1:20; 2:19; the Shunammite, the hospitable woman, II Kings 4:8-10; and even more than Queen Esther, the woman who risked sacrificing her life for her people, Esth. 4:16.

In what way did she "excel them all"? In her spiritual and practical devotion to God, which permeated every area and relationship of her life. All seven of the Christian virtues (II Pet. 1:5) are there, like colored threads in a tapestry. Her secret, which is open to every one, is the Holy Spirit's climax of the story, and of this book. In verse thirty that "reverent *and* worshipful fear of the Lord" which is "the beginning and principal part of Wisdom" (Prov. 1:7) is given the full responsibility for a life which is valued by God and her husband as "far above rubies *or* pearls."

a) Ecclesiastes is the book of the natural man whose interests are confined to the unstable, vanishing baubles and empty satisfactions of those who live merely "under the sun." The natural man is unaware that all the affirmative answers to life are to be found in Him Who is above, not "under the sun." The natural man grovels in the dust and finds only earthworms, while the spiritual man may soar up with wings as eagles, above all that is futile and disappointing, and live in the consciousness of God's companionship, favor and incomparable, everlasting rewards.

nor the ear filled with hearing. [Prov. 27:20.]

9 The thing that has been, it is what will be, and that which has been done is that which will be done, and there is nothing new under the sun.

10 Is there a thing of which it may be said, See, this is new? It has already been, in the vast ages of time [recorded or unrecorded] which were before us.

11 There is no remembrance of former happenings or men, neither will there be any remembrance of happenings of generations that are to come, with those who are to come after them.

12 I the Preacher have been king over Israel in Jerusalem.

13 And I applied by heart *and* mind to seek and search out by [human] ^bwisdom all human activity under heaven. It is a miserable business which God has given to the sons of man with which to be busied.

14 I have seen all the works that are done under the sun, and behold, all is vanity, a striving after wind *and* feeding on wind.

15 What is crooked cannot be made straight, and what is defective *and* lacking cannot be counted.

16 I entered into counsel with my own mind, saying, Lo, I have acquired great [human] wisdom, yes, more than all who have been over Jerusalem before me; and my mind has had great experience of [moral] wisdom and [scientific] knowledge.

17 And I gave my mind to know [practical] wisdom and to discern [the character of] madness and folly [in which men seem to find satisfaction]. I perceived that this also is searching

after wind *and* feeding on it. [I Thess. 5:21.]

18 For in much [human] wisdom is much vexation, and he who increases knowledge increases sorrow.

CHAPTER 2

I SAID in my mind, Come now, I will prove you with mirth and test you with pleasure, so have a good time — enjoy pleasure. But this also was vanity — emptiness, falsity and futility! [Luke 12:19, 20.]

2 I said of laughter, It is mad, and of pleasure, What does it accomplish?

3 I searched in my mind how to cheer my body with wine, yet at the same time have my mind hold its course *and* guide me with [human] wisdom, and to lay hold of folly till I might see what was good for the sons of men to do under heaven all the days of their life.

4 I made great works; I built myself houses; I planted vineyards.

5 I made myself gardens and orchards, and I planted in them all kinds of fruit trees.

6 I made myself pools of water from which to water the forest *and* make the trees to bud.

7 I bought menservants and maid-servants, and had servants born in my house; also I had great possessions of herds and flocks, more than any who had been before me in Jerusalem.

8 I also gathered for myself silver and gold and the treasure of kings and of the provinces. I got me men singers and women singers, and the delights of the sons of men, ^dconcubines very many. [I Kings 9:28; 10:10, 14, 21.]

9 So I became great and increased more than all that were before me in

- b) The "wisdom" of Proverbs is not the "wisdom" of Ecclesiastes. The former is Godlike, the latter is usually human.
- c) Throughout this book not once is the Supreme Being recognized as "Lord" [of lords and King of kings]. The word used to designate Him is invariably the one that may be applied to God or to idols — "Elohim," the God recognized "under the sun." The wisdom which is thus limited can end only in "miserable business" and vexation of spirit until it finds "the wisdom that is from above" (James 3:17), "the hidden wisdom, which God ordained before the world for our glory" (I Cor. 2:7).
- d) Solomon's reign began under most promising conditions: "he loved the Lord and walked in the statutes of David his father . . . The people feared him, for they saw that the wisdom of God was in him to do judgment." But soon his own "wisdom" alone was guiding him. He openly affronted God by taking many wives, even beathen women. They seduced him into toleration or practice of idolatry (I Kings 11:1).

Jerusalem; also my wisdom remained with me *and* stood by me.

10 And whatever my eyes desired I kept not from them; I withheld not my heart from any pleasure, for my heart rejoiced in all my labor, and this was my portion *and* reward for all my toil.

11 Then I looked on all that my hands had done and the labor I had spent in doing it, and behold, all was vanity and searching for wind *and* feeding on it, and there was no profit under the sun. [Matt. 16:26.]

12 So I turned to consider [human] wisdom and madness and folly; for what can the man do who succeeds the king? Nothing but what has been done already.

13 Then I saw that even [human] wisdom [that brings sorrow] is better than [the pleasures of] folly as far as light is better than darkness.

14 The wise man's eyes are in his head, but the fool walks in darkness; and yet I perceived that *in the end* one event happens to them all. [Prov. 17:24.]

15 Then said I in my heart, As it happens to the fool, so it will happen even to me; and of what use is it then for me to be more wise? Then I said in my heart, that this also is vanity — emptiness, vainglory and futility!

16 For of the wise man, the same as of the fool, there is no permanent remembrance, since in the days to come all will have been long forgotten. And how does the wise man die? Even as the fool!

17 So I hated life, because what is done under the sun was grievous to me; for all is vanity, and a striving after wind *and* feeding on it.

18 And I hated all my labor in which I had toiled under the sun; seeing that I must leave it to the man who will succeed me; [Ps. 49:10.]

19 And who knows whether he will be a wise man or a fool? Yet he will

have dominion over all my labor in which I have toiled, and in which I have shown myself wise under the sun. This is also vanity — emptiness, falsity and futility!

20 So I turned around and gave my heart up to despair over all the labor of my efforts under the sun.

21 For here is a man whose labor is in wisdom and knowledge and skill; yet to a man who has not toiled for it he must leave it all as his portion. This also is vanity — emptiness, falsity, futility — and a great evil!

22 For what has a man left of all his labor and of the striving *and* vexation of his heart in which he has toiled under the sun?

23 For all his days are but pain *and* sorrows, and his work is a vexation *and* grief; his mind takes no rest even at night. This is also vanity — emptiness, falsity and futility!

24 There is nothing better for a man, than that he should eat and drink, and make himself enjoy good in his labor. Even this, I saw, is from the hand of God.

25 For who can eat, or who can have enjoyment any more than I — *apart from Him?*

26 For to the person who pleases Him God gives wisdom and knowledge and joy; but to the sinner He gives the work of gathering and heaping up, that he may give to one who pleases God. This also is vanity and striving for the wind *and* feeding on it.

CHAPTER 3

TO every thing there is a season, and a time for every matter *or* purpose under heaven:

2 A time to be born, and a time to die; a time to plant, and a time to pluck up what is planted. [Heb. 9:27.]

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

e) (According to the Septuagint and Syriac reading.) Jesus recognized the unprecedented glory which Solomon's human wisdom had brought him, but He said that Solomon arrayed in all of it was not equal in glory to one tiny lily of the field — which God's wisdom had made. (Matt. 6:29).

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak; [Amos 5:13.]

8 A time to love, and a time to hate; a time of war, and a time of peace. [Luke 14:26.]

9 What profit remains for the worker from his toil?

10 I have seen the painful labor *and* business exertion which God has given to the sons of men in which to be exercised *and* busy.

11 He has made everything beautiful in its time; He also has planted eternity in men's heart *and* mind [a divinely implanted sense of a purpose working through the ages which nothing under the sun, but only God, can satisfy], yet so that man cannot find out what God has done from the beginning to the end.

12 I know that there is nothing better for them than to be glad and to get *and* do good as long as they live;

13 And also that every man should eat and drink and enjoy the good of all his labor; it is the gift of God.

14 I know that whatever God does, it endures for ever; nothing can be added to it, nor anything taken from it; and God does it so that men will (reverently) fear Him — know that He is, revere and worship Him. [James 1:17; Ps. 19:9.]

15 That which is now, already has been; and that which is to be, already has been; and God seeks out that which has passed by [so that history repeats itself].

16 Moreover I saw under the sun that in the place of justice there was wickedness; and that in the place of righteousness also, wickedness was there.

17 I said in my heart, God will judge the righteous and the wicked; for there is a time [appointed] for every matter *and* purpose and for every work.

18 I said in my heart regarding the subject of the sons of men that God is (separating and sifting) trying them that they may see that by themselves [under the sun, without God] they are but as beasts.

19 For that which befalls the sons of men befalls beasts, even one thing befalls them; as the one dies, so dies the other. Yes, they all have one breath *and* spirit, so that a 'man has no pre-eminence over a beast; for all is vanity — emptiness, falsity *and* futility!

20 All go to one place; all are of the dust, and all turn to dust again.

21 Who knows the spirit of man whether it goes upward and the spirit of the beast whether it goes downward to the earth?

22 So I saw that there is nothing better than that a man should rejoice in his own works, for that is his portion; for who shall bring him back to see what has happened after he is gone?

CHAPTER 4

THEN I returned and considered all the oppressions that are practiced

¶ Does the Bible really teach that "a man has no pre-eminence above a beast"? No! The Bible only records that the book of Ecclesiastes says it. Then why is this book in the Bible? Can it possibly be called inspired by God when it makes such "under the sun" pronouncements, some only partially true, others entirely false? Here is the tested answer: "Every scripture inspired of God is also profitable for teaching . . . reproof . . . correction, for instruction . . . in righteousness." (II Tim. 3:16 ASV.) The divine purpose in including Ecclesiastes in the Bible is obvious. It gives a startling picture of how fatal it is for even the wisest of men to substitute man's "wisdom" for God's wisdom and attempt to live by it. Solomon's reign began with God, gold and glory. It ended with bafflement, brass and bewildered acceptance of man's having "no pre-eminence above a beast"! — man, who was made "in the image of God," and "but little lower than God" or "the angels"! (Gen. 1:27; Ps. 8:5 with the margin, ASV.)

under the sun. And I beheld the tears of the oppressed, and they had no comforter; and on the side of their oppressors was power, but they *too* had no comforter.

2 So I praised *and* thought more fortunate those who have been long dead than the living who are still alive.

3 But better than them both *I thought him* who has not yet been born, who has not seen the evil deeds that are done under the sun.

4 Then I saw that all painful effort in labor and all skill in work comes from man's rivalry with his neighbor. This is also vanity, vain striving for the wind *and* feeding on it.

5 The fool folds his hands together, and eats his own flesh — by indolence destroying himself.

6 Better is a handful with quietness, than both the hands full with painful effort, vain striving for the wind *and* feeding on it.

7 Then I returned, and I saw vanity under the sun [in one of its peculiar forms].

8 Here is one alone, no one with him; he neither has child nor brother, yet there is no end of all his labor, neither is his eye satisfied with riches, neither does he ask, For whom do I labor and deprive myself of good? This is also vanity — emptiness, falsity and futility; yes, it is painful effort *and* unhappy business. [Prov. 27:20; I John 2:16.]

9 Two are better than one, because they have a good [more satisfying] reward for their labor;

10 For if they fall, the one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up!

11 Again, if two lie together, then they have warmth; but how can one be warm alone?

12 And though a man might prevail

against him who is alone, two will withstand him. A threefold cord is not quickly broken.

13 Better is a poor and wise youth than an old and foolish king, who "no longer knows how to receive counsel (friendly reproof and warning);

14 Even though *the youth* comes out of prison to reign, while the other, born a king, becomes needy.

15 I saw all the living who walk under the sun, with the youth who was to stand up in the king's stead.

16 There was no end of all the people; he was over all of them. Yet those who come later will not rejoice in him. Surely this also is vanity — emptiness, falsity, vainglory — and striving after wind *and* feeding on it.

CHAPTER 5

KEEP your foot — give your mind to what you are doing — when you go [as Jacob to sacred Bethel] to the house of God; for to draw near to hear *and* obey is better than to give the sacrifice of fools [carelessly, irreverently], too ignorant to know that they are doing evil. [Gen. 35:1-4; Exod. 3:5.]

2 Be not rash with your mouth, and let not your heart be hasty to utter a word before God; for God is in Heaven, and you upon earth; therefore let your words be few.

3 For a dream comes with much business *and* painful effort, and a fool's voice with many words.

4 When you vow *a vow or* make a pledge to God, do not put off paying it; for God has no pleasure in fools [those who witlessly mock Him]. Pay what you vow. [Pss. 50:14; 76:11; 66:13, 14.]

5 It is better that you should not vow than that you should vow and not pay. [Prov. 20:25; Acts 5:4.]

6 Do not allow your mouth to cause

g) "Christianity calls upon us to make our old age into an aspect of youth. There is to be no old age in the sense of spiritual exhaustion or moral decrepitude, or misanthropic isolation; old age is to be equivalent to increase of kingliness and bounty and holy influence." "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day." (Prov. 4:18, ASV.)

your body to sin, and do not say before the messenger [the priest] that it was an error *or* mistake. Why should God be [made] angry at your voice and destroy the work of your hands? [Mal. 2:7.]

7 For in a multitude of dreams there is futility *and* worthlessness, and ruin in a flood of words. But do you [reverently] fear God — know He is, revere and worship Him.

8 If you see the oppression of the poor, and the violent taking away justice and righteousness in the state *or* province, do not marvel at the matter. [Be sure that there are those who will attend to it] for a higher than the high is observing, and higher ones are over them.

9 Moreover the profit of the earth is for all; the king himself is served by the field, *and* in all, a king is an advantage to a land with cultivated fields.

10 He who loves silver will not be satisfied with silver, nor he who loves abundance with gain. This also is vanity — emptiness, falsity, futility!

11 When goods increase, they who eat them increase also; and what gain is there to their owner except to see them with his eyes?

12 The sleep of a laboring man is sweet, whether he eats little or much; but the fullness of the rich will not let him sleep.

13 There is a serious *and* severe evil which I have seen under the sun: riches were kept by their owner to his hurt.

14 But those riches are lost by a bad venture; and he becomes the father of a son, and there is nothing in his hand *with which to support the child*.

15 As *the man* came forth from his mother's womb so he will go again, naked as he came, and will take away nothing for all his labor, which he may carry in his hand.

16 And this also is a serious *and* severe evil, that in all points as he came, so shall he go; and what gain

has he that labored for the wind? [I Tim. 6:6.]

17 All his days also he eats in darkness [cheerlessly, with no sweetness and light in them], and much sorrow and sickness and wrath are his.

18 Behold, what I have seen to be good and fitting is for one to eat and to drink, and find enjoyment in all the labor in which he labors under the sun all the days which God gives him, for this is his (allotted) part. [I Tim. 6:17.]

19 Also every man to whom God has given riches and possessions and power to enjoy them, and to accept his appointed lot and to rejoice in his toil, this is the gift of God *to him*.

20 For he shall not much remember [seriously] the days of his life, because God [Himself] answers *and* corresponds to the joy of his heart [the tranquillity of God is mirrored in him].

CHAPTER 6

THERE is an evil which I have seen under the sun, and it lies heavily upon men:

2 A man to whom God has given riches, possessions, and honor, so that he lacks nothing for his soul of all that he might desire, yet God does not give him the power *or* capacity to enjoy them [which is the gift of God], but a stranger [in whom he has no interest succeeds him and] consumes *and* enjoys them. This is vanity — emptiness, falsity, futility; it is a sore affliction! [Luke 12:20.]

3 If a man begets a hundred children, and lives many years so that the days of his years are many, but his life is not filled with good, and also he be given no burial [honors nor be laid to rest in the sepulcher of his fathers], I say that [he who had] an untimely birth [causing death] is better off than he,

4 For *the untimely one* comes in futility and goes into darkness, and in darkness his name is covered;

5 Moreover he has not seen the sun nor had any knowledge, yet he [the stillborn child] has rest rather than he [who is aware of all that he has missed and not had to suffer].

6 Even though he lives a thousand years twice over, yet has seen no good *and* experienced no enjoyment, do not all go to one place [the place of the dead]?

7 All the labor of man is for his mouth [for self-preservation and enjoyment], and yet *his* desire is not satisfied. [Prov. 16:26.]

8 For what advantage has the wise man over the fool? [Being worldly-wise is no secret of happiness.] What advantage has the poor man who has learned how to walk before the living — publicly, with men's eyes upon him? [Being poor is not the secret of happiness, either.]

9 Better is the sight of the eyes [the enjoyment of what is available to one] than the cravings of wandering desire. This is also vanity — emptiness, falsity and futility; a striving for the wind [and feeding on it!].

10 Whatever *man* is, he has been named that long ago, and it is known that it is Adam [Adam means man, of the ground; the very name witnesses to his frailty]; nor can he contend with him who is mightier than he [whether God or death].

11 Seeing that there are *all these and* many other things *and* words that increase the emptiness, falsity, vainglory *and* futility [of living], what profit *and* what outcome is there for man?

12 For who [limited to human wisdom] knows what is good for man in his life, all the days of his vain life which he spends as a shadow [going through motions, but accomplishing nothing]? For who can tell a man what will happen [to his work, his treasure,

his plans] under the sun after he is gone?

CHAPTER 7

A GOOD name is better than precious perfume; and the day of death than the day of one's birth.

2 It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men, and the living will lay it to heart.

3 Sorrow is better than laughter, for by the sadness of the countenance the heart is made better *and* gains gladness. [II Cor. 7:10.]

4 The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth *and* sensual joy.

5 It is better for a man to hear the rebuke of the wise than to hear the song of fools.

6 For as the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity — emptiness, falsity, futility!

7 Surely oppression *and* extortion make a wise man foolish, and a bribe destroys the understanding *and* judgment.

8 Better is the end of a thing than the beginning of it, and the patient in spirit is better than the proud in spirit.

9 Do not be quick in spirit to be angry *or* vexed, for anger *and* vexation lodge in the bosom of fools. [James 1:19, 20.]

10 Do not say, Why were the old days better than these? For it is not wise *or* because of wisdom that you ask this.

11 Wisdom is as good as an inheritance, yes, more excellent it is for those [the living] who see the sun.

12 For wisdom is a defense even as money is a defense; but the excellency of knowledge is that wisdom shields

b) How impressive throughout Ecclesiastes is the evidence that, while Solomon is doing his utmost to prove that life is futile and not worth living, the Holy Spirit is using him to show that these conclusions are the tragic effect of living "under the sun" — ignoring the Lord, away from God the Father, oblivious of the Holy Spirit — and yet face to face with the mysteries of life and nature!

and preserves the life of him who has it.

13 Consider the work of God; who can make straight what He has made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider that God has made the one side by side with the other, so that man may not find out anything that shall be after him.

15 I have seen everything in the days of my vanity — my emptiness, falsity, vainglory and futility; there is a righteous man who perishes in his righteousness, and there is a wicked man who prolongs his life in [spite of] his evil-doing.

16 Be not [morbidly exacting and externally] righteous overmuch, neither strive to make yourself [pretentiously appear] overwise; why should you [get puffed up and] destroy yourself [with presumptuous self-sufficiency]?

17 [Although all have sinned] be not wicked overmuch *or* willfully, neither be foolish; why should you die before your time?

18 It is good that you should take hold of this, and from that withdraw not your hand; for he who reverently fears *and* worships God will come forth from them all.

19 *True* wisdom is a strength to the wise man more than ten rulers *or* valiant generals who are in the city. [II Tim. 3:15; Ps. 127:1.]

20 Surely there is not a righteous man upon earth who does good and never sins. [Isa. 53:6; Rom. 3:23.]

21 Do not give heed to everything that is said, lest you hear your servant cursing you;

22 For often your own heart knows that you also have likewise cursed others.

23 All this have I tried *and* proved by wisdom; I said, I will be wise [independently of God], but it was far from me.

24 That which is, is far off, and deep, very deep; who can find it out [true wisdom independent of the fear of God]? [I Tim. 6:16.]

25 I turned about [penitent], and my heart was set to know and to search out and to seek [true] wisdom and the reason of things, and to know that wickedness is folly, and that foolishness is madness [and what had led me into such wickedness and madness].

26 And I found that [of all sinful follies none has been so ruinous in seducing one from God as idolatrous women] more bitter than death is the woman whose heart is snares and nets and whose hands are bands. Whoever pleases God shall escape from her, but the sinner shall be taken by her.

27 Behold, this I have found, says the Preacher, weighing one thing after another to find out the right estimate [and the reason],

28 Which I am still seeking, but I have not found: one upright man among a thousand have I found, but an upright woman among all those [one thousand in my harem] have I not found. [I Kings 11:3.]

29 Lo, this is the only *reason for it that* I have found: God made man upright, but they [men and women] have sought out many devices *for evil*.

CHAPTER 8

WHO is like the wise man? And who knows the interpretation of a thing? A man's wisdom makes his face shine, and the hardness of his countenance is changed.

2 I counsel you to keep the king's command, and that in regard to the oath of God [by which you swore him loyalty]. [II Sam. 21:7.]

3 Be not terror-stricken *and* hasty to get out of his presence; persist not in an evil thing, for he does whatever he pleases;

4 For the word of a king is author-

ity *and* power, and who can say to him, What are you doing?

5 Whoever observes the [king's] command will experience no harm, and a wise man's mind will know both when and what to do.

6 For every purpose *and* matter has its *right* time and judgment, although the misery *and* wickedness of man lies heavily upon him [who rebels against the king];

7 For he does not know what is to be, for who can tell him how *and* when it will be?

8 There is no man who has power over the spirit to retain the breath of life, neither has he power over the day of death; and there is no discharge in battle [against death], neither will wickedness deliver those who are its possessors *and* given to it.

9 All this have I seen while applying my mind to every work that is done under the sun; there is a time in which one man has power over another to his own hurt *or* to the other man's.

10 And so I saw the wicked buried, who had come and gone out of the holy place [but did not thereby escape their doom], and they were [praised and] forgotten in the city where they had done such things. This also is vanity — emptiness, falsity, vainglory and futility!

11 Because sentence against an evil work is not executed speedily, the heart of the sons of men is fully set to do evil.

12 Though a sinner do evil a hundred times, and his days [seemingly] be prolonged [in his wickedness], yet surely I know that it will be well with those who (reverently) fear God, who revere *and* worship Him, realizing His continual presence. [Ps. 37:11, 18, 19; Isa. 3:10, 11; Matt. 25:34.]

13 But it will not be well with the wicked, neither will he prolong his days like a shadow, because he does not reverently fear *and* worship God. [Matt. 25:41.]

14 Here also is a futility that goes on upon the earth: there are righteous men who fare as though they were wicked, *and* wicked men who fare as though they were righteous. I said that this also is vanity — emptiness, falsity and futility!

15 Then I commended enjoyment, because a man has no better thing under the sun [without God] than to eat, and to drink, and to be joyful, for that will remain with him in his toil through the days of his life which God gives him under the sun.

16 When I applied my mind to know wisdom, and to see the business activity [and the painful effort] that take place upon the earth, how neither day nor night some men's eyes sleep,

17 Then I saw of all the work of God, that man cannot find out the work that is done under the sun; because however much a man may toil in seeking, yet he will not find it out; yes, more than that, though a wise man thinks *and* claims he knows, yet will he not be able to find it out. [Cf. Deut. 29:29; Rom. 11:33.]

CHAPTER 9

FOR all this I took to heart, exploring *and* examining it all, how the righteous — the upright, in right standing with God — and the wise and their works are in the hand of God; whether it is to be love or hatred no man knows; all that is before them.

2 All things come alike to all; there is one event to the righteous and to the wicked, to the good and clean and to the unclean; to him who sacrifices and to him who does not sacrifice. As is the good man, so is the sinner, *and* he who swears is as he who fears *and* shuns an oath.

3 This evil is in all that is done under the sun; that one fate comes to all; also the hearts of men are full of evil, and madness is in their hearts while they live, and after that they go to the dead.

4 [There is no exemption,] but he who is joined to all the living has hope, for a living dog is better than a dead lion.

5 For the living know that they will die, but the dead know nothing, and they have no more reward *here*, for the memory of them is forgotten.

6 Their love and their hatred and their envy have already perished; neither have they any more a share for ever in anything that is done under the sun.

7 Go your way, eat your bread with joy, and drink your wine with a cheerful heart [if you are righteous, wise, and in the hand of God], for God has already accepted your works.

8 Let your garments be always white [with purity], and let your head not lack *the* oil [of gladness].

9 Live joyfully with the wife whom you love all the days of your vain life which He has given you under the sun — all the days of futility; for that is your portion in this life and in your work at which you toil under the sun.

10 Whatever your hand finds to do, do it with your might; for there is no work or device or knowledge or wisdom in Sheol [the place of the dead], where you are going.

11 I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither bread to the wise, nor riches to men of intelligence *and* understanding, nor favor to men of skill; but time and chance happen to them all. [Rom. 9:16; Ps. 33:16-19.]

12 For man also knows not his time [of death]; as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when *calamity* falls suddenly upon them.

13 This [illustration of] wisdom have I seen also under the sun, and it seemed great to me:

14 There was a little city with few men in it; and a great king came

against it and besieged it, and built great bulwarks against it.

15 But there was found in it a poor wise man, and he by his wisdom delivered the city. Yet no man [seriously] remembered that poor man.

16 But I say that wisdom is better than might, though the poor man's wisdom is despised and his words are not heeded.

17 The words of wise men heard in quiet are better than the shouts of him who rules among fools.

18 Wisdom is better than weapons of war, but one sinner destroys much good.

CHAPTER 10

DEAD flies cause the ointment of the perfumer to putrefy [and] send forth a vile odor; so does a little folly [in him who is valued for wisdom] outweigh wisdom and honor.

2 A wise man's heart turns him toward his right hand, but a fool's heart toward his left. [Matt. 25:31-41.]

3 Even when he who is a fool walks along the road, his heart *and* understanding fail him, and he says of everyone *and* to everyone that he is a fool.

4 If the temper of the ruler rises up against you, do not leave your place [or show a resisting spirit]; for gentleness *and* calmness prevent *or* put a stop to great offenses.

5 There is an evil which I have seen under the sun, as an error which proceeds from the ruler:

6 Folly is set in great dignity *and* in high places, and the rich sit in a low place.

7 I have seen slaves on horses, and princes walking like slaves on the earth.

8 He who digs a pit [for others] will fall into it, and whoever breaks through a fence *or* a stone wall, a serpent will bite him.

9 Whoever removes [landmark] stones *or* hews out [new ones with

similar intent] will be hurt with them, *and* he who fells trees will be endangered by it.

10 If the axe is dull, and the man does not whet the edge, he must put forth more strength; but wisdom helps him to succeed.

11 If the serpent bites before it is charmed, then it is no use to call a charmer, [and the slanderer is no better than the uncharmed snake].

12 The words of a wise man's mouth are gracious *and* win him favor, but the lips of a fool will consume him.

13 The beginning of the words of his mouth is foolishness, and the end of his talk is wicked madness.

14 A fool also multiplies words, though no man can tell what will be; and what will happen after he is gone, who can tell him?

15 The labor of fools wearies every one of them, because [he is so ignorant of the ordinary matters that] he does not even know how to get to town.

16 Woe to you, O land, when your king is a child *or* a servant, and your officials feast in the morning!

17 Happy, fortunate [and to be envied] are you, O land, when your king is a free man *and* of noble birth *and* character, and your officials feast at the proper time, for strength, and not for drunkenness! [Isa. 32:8.]

18 Through indolence the rafters [of state affairs] decay *and* the roof sinks in, and through idleness of the hands the house leaks.

19 [Instead of repairing the breaches, the officials] make a feast for laughter, serve wine to cheer life, and *depend on* [tax] money to answer for all of it.

20 Curse not the king, no not in your thought, and curse not the rich in your bedchamber; for a bird of the air will carry the voice, and a winged creature will tell the matter. [Exod. 22:28.]

CHAPTER 11

CAST your bread upon the waters, for you will find it after many days.

2 Give a portion to seven, yes, even *divide it* to eight; for you know not what evil may come on the earth.

3 If the clouds are full of rain, they empty themselves upon the earth; and if a tree falls toward the south or toward the north, in the place where the tree falls, there it will lie.

4 He who observes the wind [and waits for all conditions to be favorable] will not sow, and he who regards the clouds will not reap.

5 As you know not what is the way of the wind *or* how the spirit comes to the bones in the womb of a pregnant woman, even so you know not the work of God Who does all.

6 In the morning sow your seed, and in the evening withhold not your hand; for you know not which shall prosper, this or that, or whether both alike will be good.

7 Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.

8 Yes, if a man live many years, let him rejoice in them all; yet let him [seriously] remember the days of darkness, for they will be many. All that comes is vanity — emptiness, falsity, vainglory and futility!

9 Rejoice, O young man, in your adolescence, and let your heart cheer you in the days of your *full-grown* youth, and walk in the ways of your heart, and in the sight of your eyes. But know that for all these things God will bring you into judgment.

10 Therefore remove [the lusts that end in] sorrow *and* vexation from your heart *and* mind, and put away evil from your body, for youth and the dawn of life are vanity — transitory, idle, empty and devoid of truth. [I Cor. 7:1; II Tim. 2:22.]

CHAPTER 12

REMEMBER [earnestly] also your Creator [that you are not your own, but His property], *now* in the days of your youth, before the evil days come or the years draw near when you will say [of physical pleasures], I have no enjoyment in them; [II Sam. 19:35.]

2 Before *sight is impaired*, and the sun and the light and the moon and the stars are darkened and the clouds [of depression] return after the rain [of tears];

3 In the day when the keepers of the house [the hands and the arms] tremble, and the strong men [the feet and knees] bow themselves, and the grinders [the molar teeth] cease because they are few, and those that look out of the windows [the eyes] be darkened.

4 And the doors [the lips] are shut in the streets; when the sound of the grinding of the teeth is low, and one rises up at the voice of a bird *and* the crowing of a cock, and all the daughters of music [the voice and ear] shall be brought low;

5 Also when *the old* are afraid of danger from that which is high, and fears are in the way, and the almond tree [white hair] blooms, and the grasshopper [a little thing] is a burden, and desire *and* appetite fail, because man goes to his everlasting home, and the mourners go about the streets *or* market places. [Job 17:13.]

6 Remember your Creator earnestly *now*, before the silver cord of life is snapped apart, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern [and the whole circulatory system of the blood ceases to function],

7 Then shall the dust [of which God made man's body] return to the earth as it was, and the spirit shall return to God Who gave it.

8 Futility of futilities, says the Preacher; all is futility — emptiness, falsity, vainglory *and* transitoriness!

9 And further, because the Preacher was wise, he [Solomon] still taught the people knowledge; and he pondered and sought out *and* set in order many proverbs.

10 The Preacher sought out acceptable words, and to write down rightly words of truth *or* correct sentiment.

11 The words of the wise are as prodding goads, and firmly fixed [in the mind] like nails are the collected sayings which are given [as proceeding] from one shepherd. [Ezek. 37:24.]

12 But about going further [than words given by one shepherd], my son, be warned. Of making many books there is no end [so do not believe everything you read], and much study is a weariness of the flesh.

13 All has been heard. The end of the matter is, Fear God — know that He is, revere and worship Him — and keep His commandments: for this is the whole of man [the full original purpose of his creation, the object of God's providence, the root of character, the foundation of all happiness, the adjustment to all inharmonious circumstances and conditions under the sun], *and* the whole *duty* for every man.

14 For God shall bring every work into judgment, with every secret thing, whether it is good or evil. [Matt. 12:36; Acts 17:30, 31; Rom. 2:16; I Cor. 4:5.]

THE SONG OF SOLOMON

NOTE: *Among the multitudes who read the Bible are comparatively few who have a clear understanding of the Song of Solomon. Some have thought it a collection of songs, but it is more gen-*

erally understood to be a sort of drama, positive interpretation of which is impossible because the identity of the speakers and the length of the speeches are not disclosed.

CHAPTER 1

THE song of songs — the most excellent of them all — which is Solomon's. [I Kings 4:32.]

2 Let him kiss me with the kisses of his mouth! [she cries. Then realizing that Solomon has arrived and has heard her speech, turning to him she adds] For your love is better than wine!

3 *And she continues,* The odor of your ointments is fragrant; your name is like perfume poured out; therefore do the maidens love you.

4 Draw me! We will run after you! The king brings me into his apartments! We will be glad and rejoice in you! We will recall [when we were favored with] your love, more fragrant than wine. The upright [are not offended at your choice, but sincerely] love you.

5 I am so black. But *you are lovely and pleasant* [the ladies assured her]. O you daughters of Jerusalem, *I am as dark* as the tents of the *Bedouin tribe Kedar!* like the *beautiful* curtains of Solomon.

6 [Please] do not look at me, *she said, for I am swarthy. I have worked out* in the sun *and it has left its mark* upon me. My stepbrothers were angry with me, and they made me keeper of the vineyards; but my own vineyard, *my complexion,* I have not kept.

7 [Addressing her shepherd, she said] Tell me, O *you whom my soul loves,* where you pasture your flock, where you make it lie down at noon. For why should I *as I think of you* be as a veiled one straying beside the

flocks of your companions? [Ps. 23: 1, 2.]

8 If you do not know *where your lover is,* O you fairest among women, run along, follow the tracks of the flock, and *amuse yourself* by pasturing your kids beside the shepherds' tents.

9 O my love, *he said as he saw her,* you remind me of my *favorite* mare in my Pharaoh chariot spans.

10 Your cheeks are comely with ornaments, your neck with strings of jewels.

11 We will make you chains and ornaments of gold, studded with silver.

12 While the king sits at his table, *she said,* my spikenard [my absent lover] sends forth *his* fragrance *over me.*

13 My beloved [shepherd] is to me like a *scent* bag of myrrh that lies in my bosom.

14 My beloved [shepherd] is to me a cluster of henna flowers in the vineyards of Engedi [famed for its fragrant shrubs].

15 *Behold, you are beautiful, my love; behold,* you are beautiful; you have doves' eyes.

16 [She cried,] Behold, you are beautiful my beloved [shepherd], yes, delightful! Our arbor *and* couch are green *and* leafy;

17 The beams of our house are cedars, *and* our rafters *and* panels are cypresses *or* pines.

CHAPTER 2

SHE said, I am only a little rose *or* autumn crocus of the plain of Shar-

a) Does my spirit crave for the Divine Shepherd, even in the presence of the best that the world can offer me?

SONG OF SOLOMON 2, 3

on, or a *humble* lily of the valleys [that grows in deep and difficult places].

2 But Solomon replied, As the lily among thorns, so are you, my love, among the daughters.

3 As an apple tree among the trees of the wood, so is my beloved [shepherd] among the sons! *cried the girl.* Under his shadow I delighted to sit, and his fruit was sweet to my taste.

4 He brought me to the banqueting house, and his banner over me was love — for love waved as a *protecting and comforting* banner over my head when I was near him.

5 Sustain me with raisins, refresh me with apples, for I am sick with love.

6 *I can feel* his left hand under my head and his right hand embraces me! [Deut. 33:27; Matt. 28:20.]

7 [He said,] I charge you, O you daughters of Jerusalem, by the gazelles or the hinds of the field [which are free to follow their own instincts], that you not try to stir up or awaken my love until it pleases.

8 [Vividly she pictured it:] The voice of my beloved [shepherd]! Behold, he comes leaping upon the mountains, bounding over the hills. [John 10:27.]

9 My beloved is like a gazelle or a young hart; behold, he stands behind the wall of our house, he looks in through the windows, he glances through the lattice.

10 My beloved speaks and says to me, Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over and gone;

12 The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtledove is heard in our land.

13 The fig tree puts forth *and ripens* her green figs, and the vines are in

blossom; they give forth their fragrance. "Arise, my love, my fair one, and come away.

14 [So I went with him, and when we were climbing the rocky steps up the hillside, my beloved shepherd said to me] O my dove, [while you are there] in the seclusion of the clefts in the solid rock, in the sheltered *and* secret place of the cliff, let me see your face, "let me hear your voice, for your voice is sweet and your face is lovely.

15 [My heart was touched and I fervently sang to him my desire] Take us the foxes, the "little foxes that spoil the vineyards [of our love], for our vineyards are in blossom.

16 [She said distinctly] My beloved is mine, and I am his! He pastures his flocks among the lilies. [Cf. Matt. 10:32; Acts 4:12.]

17 [Then longingly addressing her absent shepherd, she cried] Until the day breaks and the shadows flee away, return hastily, O my beloved, and be like a gazelle or a young hart as you cover the mountains *which separate us.*

CHAPTER 3

IN the night I dreamed that I sought for the one whom I love. *She said,* I looked for him, but could not find him. [Isa. 26:9.]

2 So I decided to go out into the city, into the streets and broad ways [which are so confusing to a country girl] and seek him whom my soul loves. I sought him, but I could not find him.

3 The watchmen who go about the city found me, to whom I said, Did you see him whom my soul loves?

4 I had gone but a little way past them, when I found him whom my soul loves. I held him, and would not let him go until I had brought him into my mother's house, and into the cham-

b) Have I a constant sense of my Shepherd's presence, regardless of my surroundings?

c) Do I take time to meet my Good Shepherd each day, letting Him tell me of His love, and cheering His heart with my interest in Him?

d) Do I realize that my voice in praise and song is sweet to Him, or do I withhold it?

e) What is my greatest concern, the thing about which most of all I want Christ's help? When He asks to hear my voice, what do I tell Him?

ber of her who conceived me. [Rom. 8:35; I Pet. 2:25.]

5 I adjure you, O daughters of Jerusalem, by the gazelles and by the hinds of the field, that you stir not up nor awaken love until it pleases.

6 Who or what is this, *she asked*, that comes gliding out of the wilderness like stately pillars of smoke perfumed with myrrh, frankincense and all the fragrant powders of the merchant? *Someone answered*:

7 Behold, it is the traveling litter — the *bridal car* — of Solomon. Sixty mighty men are about it, of the mighty men of Israel.

8 They all handle the sword and are expert in war. Every man has his sword upon his thigh, that fear be not excited in the night.

9 King Solomon made himself a car or a palanquin of state of the *cedar wood* of Lebanon.

10 He made its posts of silver, its back of gold, its seat of purple, the inside of it being lovingly and intricately wrought in needlework by the daughters of Jerusalem.

11 Go forth, O you daughters of Zion, and gaze upon King Solomon wearing the crown with which his mother [Bathsheba] crowned him on the day of his wedding, on the day of his gladness of heart.

CHAPTER 4

HOW fair you are, my love, *he said*, how very fair. Your eyes behind your veil remind me of those of a dove; your hair [makes me think of the black, wavy fleece] of a flock of [the Arabian] goats which one sees trailing down Mount Gilead [beyond Jordan on the frontiers of the desert].

2 Your teeth are like a flock of shorn ewes, which have come up from the washing, of which all are in pairs, and none is missing among them.

3 Your lips are like a thread of scarlet, and your mouth is lovely.

Your cheeks are like halves of a pomegranate behind your veil.

4 Your neck is like the tower of David, built for an arsenal, whereon hang a thousand bucklers, all of them shields of warriors.

5 Your two breasts are like two fawns, twins of a gazelle, that feed among the lilies.

6 Until the day breaks and the shadows flee away, [in my thoughts] I will get me to the mountain of myrrh and the hill of frankincense [to him whom my soul adores].

7 [He exclaimed] O my love, how beautiful you are! There is no flaw in you! [John 14:18; Eph. 5:27.]

8 Come 'away with me from Lebanon, my [promised] bride, come with me from Lebanon. Depart from the top of Amana, from the peak of Senir and Hermon, from the lions' dens, from the mountain of the leopards. [II Cor. 11:2, 3.]

9 You have ravished my heart and given me courage, my sister, my [promised] bride; you have ravished my heart and given me courage with one look from your eyes, with one jewel of your necklace.

10 How beautiful is your love, my sister, my [promised] bride! How much better is your love than wine! And the fragrance of your ointments than all spices! [Rom. 8:35; John 15:9.]

11 Your lips, O my [promised] bride, drop honey as the honeycomb. Honey and milk are under your tongue, and the odor of your garments is like the odor of Lebanon.

12 A garden enclosed and barred is my sister, my [promised] bride; a spring shut up, a fountain sealed.

13 Your shoots are an orchard of pomegranates or a paradise with precious fruits, henna with spikenard plants, [John 15:5; Eph. 5:9.]

14 Spikenard and saffron, calamus and cinnamon, with all trees of frank-

f) Do I heed Christ when He bids me come away from the lions' den of temptation and dwell with Him?

incense, myrrh and aloes, with all the chief spices.

15 You are a fountain *springing up* in a garden, a well of living waters, and flowing streams from Lebanon. [John 4:10; 7:37, 38.]

16 [You have called me a garden, she said.] O, I pray the *cold* ^anorth wind and the *soft* south to blow upon my garden, that its spices may flow out [in abundance for you in whom my soul delights]. Let my beloved come into his garden and eat its choicest fruits.

CHAPTER 5

I AM come into my garden, my sister, my [promised] bride; I have gathered my myrrh with my balsam and spice. *From your sweet words* I have gathered the richest perfumes and spices; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends [feast on, O revelers of the palace; you can never make my love disloyal to me!] Drink, yes, drink abundantly of love, O precious one [for now I know you are mine, irrevocably mine! With his confident words still thrilling her being, through the lattice she saw her shepherd turn away and pass into the night. [John 16:33.]

2 I went to sleep, but my heart stayed awake. I dreamed that I heard the voice of my beloved as he knocked *at the door of my mother's cottage*. Open to me, my sister, my love, my dove, my spotless one, he said, for I am wet with the *heavy* night dew; my hair is covered with it. [Job 11:13-15.]

3 *But weary from a day in the vineyards, I had already sought my rest*. I had put off my garment; ^bhow could I put it on? I had washed my feet; how could I *again* soil them? [Isa. 32:9; Heb. 3:15.]

g) Am I willing for the north wind of adversity to blow upon me, if it will better fit me for Christ's presence and companionship?

h) In my weariness from earthly cares, do I hesitate to answer when the Divine Shepherd knocks at my door, and so turn Him from me?

4 My beloved put in his hand by the hole of the door, and my heart was moved for him.

5 I rose up to open to my beloved, and my hands dropped with myrrh, and my fingers with liquid (sweet-smelling) myrrh, *which he had left* upon the handles of the bolt.

6 I opened to my beloved, but my beloved had turned away *and* withdrawn himself, and was gone! My soul went forth *to him* when he spoke, but it failed me, *and now he was gone!* I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me; they struck me, they wounded me; the keepers of the walls took my veil *and* my mantle: from me.

8 I charge you, O daughters of Jerusalem, if you find my beloved, that you tell him that I am sick from love — simply sick *to be with him*. [Ps. 63:1.]

9 What is your beloved more than another beloved, O you fairest among women? [taunted the ladies.] What is your beloved more than another beloved, that you should give us such a charge? [John 10:26.]

10 [She said:] My beloved is fair and ruddy, the chief among ten thousand! [John 1:14; Ps. 45:2.]

11 His head is *precious* as the most fine gold; his locks are curling *and* bushy, and black as a raven.

12 His eyes are as doves beside the water brooks, bathed in milk *and* fitly set.

13 His cheeks are as a bed of spices or balsam, as banks of sweet herbs yielding fragrance. His lips are like blood-red anemones or lilies, distilling liquid (sweet smelling) myrrh.

14 His hands are as rods of gold, set with [nails of] beryl or topaz. His body

is a figure of bright ivory overlaid with [veins of] sapphire.

15 His legs are as strong and steady pillars of marble set upon bases of fine gold; his appearance is like Lebanon, excellent, stately *and* majestic as the cedars.

16 His voice *and* speech are exceedingly sweet; yes, he is altogether lovely — the whole of him delights and is precious. 'This is my beloved, and this is my friend, O daughters of Jerusalem! [Col. 1:15; Ps. 92:15.]

CHAPTER 6

WHERE is your beloved gone, O you fairest among women?

[Again the ladies showed their interest in the remarkable person whom the Shulammitte had championed with such unstinted praise; they too wanted to know him, they insisted.] Where is your beloved hiding himself? For we would seek him with you.

2 *She replied*, My beloved is gone down to his garden, to the beds of spices, to feed in the gardens and to gather lilies.

3 I am my beloved's [garden], and my beloved is mine! He feeds among the lilies [which grow there].

4 [*He said*.:] You are as beautiful as Tirzah [capital of northern Israel's first king], my love, and as comely as Jerusalem; *but you are* as terrible as a bannered host!

5 Turn away your *flashing* eyes from me, for they have overcome me! Your hair is like a flock of goats that trail down from Mount Gilead.

6 Your teeth are like a flock of ewes coming from their washing; each is paired, not one of them is missing.

7 Your cheeks are like halves of a pomegranate behind your veil.

8 There are sixty queens, and eighty concubines, and virgins without number,

9 But my dove, my undefiled *and*

perfect one, stands alone *above them all*, she is the only one of her mother, she is the choice one of her who bore her. The daughters saw her, called her blessed *and* happy, yes, the queens and the concubines, and they praised her. [Col. 2:8, 9.]

10 [The ladies asked] Who is this who looks forth as the dawn, fair as the moon, clear *and* pure as the sun, *and* terrible as a bannered host?

11 *The Shulammitte replied*, I went down into the nut orchard *one day* to look at the green plants of the valley, to see whether the *grapevine* had budded and the pomegranates were in flower.

12 Before I was aware of *what was happening*, my desire to *roam about* had brought me into the area of the princes of my people — the king's retinue. [I began to flee, but they called to me]

13 Return, return, O Shulammitte; return, return, that we may look upon you. [I replied], What is there for you to see in the [poor, little] Shulammitte? [And they answered], As upon a dance before two armies or a dance of Mahanaim.

CHAPTER 7

[THEN her companions began noticing and commenting on the attractiveness of her person.] How beautiful are your feet in sandals, O queenly maiden! Your rounded limbs are like jeweled chains, the work of a master hand.

2 Your body is like a round goblet, in which no mixed wine is wanting; your abdomen is like a heap of wheat set about with lilies.

3 Your two breasts are like two fawns, the twins of a gazelle.

4 Your neck is like the tower of ivory; your eyes are the pools of Heshbon, by the gate of Bath-rabbim; your

i) Is my Savior unquestionably the One altogether lovely, the One above all others most precious to me? Can I tell how and why Christ is more to me than any human being, or than all earthly possessions?

nose is like the tower of Lebanon which looks toward Damascus.

5 Your head *crowns you* like Mount Carmel, and the hair of your head like purple. [Then seeing the king watching the girl in absorbed admiration, the speaker added] The king is held captive in its tresses.

6 [The king came forward, saying] How fair and how pleasant you are, O love, for delights!

7 This your stature is like to a palm tree and your bosom to its clusters of dates, *declared the king*;

8 I resolve I will climb the palm tree, I will grasp its branches. Let your breasts be as clusters of the *grapevine*, and the scent of your breath like apples,

9 And your kisses like the best wine —. That goes down smoothly and sweetly for my beloved *shepherd!* [interrupted the Shulammite], *kisses* gliding over his lips while he sleeps.

10 [She proudly said] I am my beloved's, and his desire is toward me! [John 10:28.]

11 [She said] Come, my beloved! Let us go forth into the field; let us lodge in the villages. [Luke 14:33.]

12 Let us go out early to the vineyards and see whether the vines have budded, whether the grape blossoms have opened and the pomegranates are in bloom. There I will give you my love.

13 The mandrakes give forth fragrance, and over our doors are all manner of choice fruits, new and old, which I have laid up for you, O my beloved!

CHAPTER 8

[LOOKING forward to the shepherd's arrival, the eager girl pictures their meeting and says:] Oh, that you were as my brother, who nursed from the breasts of my mother! When I should find you without, I would kiss you, yes, and none would despise me for it. [Ps. 143:6.]

2 I would lead you and bring you into the house of my mother, who would instruct me; I would cause you to drink of spiced wine and of the juice of my pomegranates. [Then musingly she added]

3 Oh, that his left hand were under my head, and that his right hand embraced me! [Exod. 19:4; Deut. 33:27.]

4 I adjure you, O daughters of Jerusalem, that you never [again attempt to] stir up or awaken love until it pleases.

5 Who is this who comes up from the wilderness leaning upon her beloved? [And as they sighted the home of her childhood, the bride said] Under the apple tree I awakened you. There your mother gave you birth; there she was in travail who bore you.

6 Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death: jealousy is as hard and cruel as Sheol (the place of the dead). Its flashes are flashes of fire, a most vehement flame — a very flame of the Lord! [Isa. 49:16; Deut. 4:24; I Cor. 10:22.]

7 Many waters cannot quench love, neither can floods drown it. If a man would offer all the goods of his house for love, he would be utterly scorned and despised.

8 [Gathered with her family and the wedding guests in her mother's cottage, the bride said to her stepbrothers, When I was a little girl, you said] We have a little sister and she has no breasts. What shall we do for our sister on the day when she is spoken for in marriage?

9 If she is a wall [discreet and womanly], we will build upon her a turret [a dowry] of silver; but if she is a door [bold and flirtatious], we will enclose her with boards of cedar.

10 *Well*, I am a wall *with* battlements, and my breasts like the towers of it. Then was I in *the king's* eyes as

one [to be respected and to be allowed] to find peace.

11 Solomon had a vineyard at Baalhamon; he let out the vineyard to keepers; every one for the fruit of it was to bring him a thousand pieces of silver.

12 You, O Solomon, can have your thousand, and those who tend the fruit of it two hundred; but my vineyard, which is mine [with all its radiant joy] is before me!

13 O you who dwell in the gardens,

your companions have been listening to your voice; now cause me to hear it.

14 [Joyfully the radiant bride turned to him, the one altogether lovely, the chief among ten thousand to her soul, and with unconcealed eagerness to begin her life of sweet companionship with him, she answered] Make haste, my beloved, *and* come quickly, like a gazelle or a young hart [and take me to our waiting home] upon the mountains of spices!

THE BOOK OF ISAIAH

CHAPTER 1

THE vision [seen by spiritual perception] of Isaiah the son of Amoz, which he saw concerning Judah [the kingdom] and Jerusalem [its capital] in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth, for the Lord has spoken: I have nourished and brought up sons *and* have made them great and exalted, and they have rebelled against Me *and* broken away from Me.

3 The ox *instinctively* knows his owner, and the donkey his master's crib; but Israel does not know *or* recognize Me [as Lord], My people do not consider *or* understand.

4 Ah, sinful nation, a people loaded with iniquity, offspring of evildoers, sons who deal corruptly! They have forsaken the Lord, they have despised *and* shown contempt *and* provoked the Holy One of Israel to anger, they have become utterly estranged — alienated.

5 Why should you be stricken *and* punished any more [since it brings no correction]? You will revolt more and more. The whole head is sick, and the whole heart is faint (feeble, sick and nauseated).

6 From the sole of the foot even to

the head there is no soundness *or* health in *the nation's body*, but wounds and bruises and fresh *and* bleeding stripes. They have not been pressed out *and* closed up, or bound up, or softened with oil. [No one has troubled to seek a remedy.]

7 [Because of your detestable disobedience] your country lies desolate, your cities are burned with fire; your land, strangers devour it in your *very* presence, and it is desolate, as overthrown by aliens.

8 And the daughter of Zion [Jerusalem] is left like a *deserted* booth in a vineyard, like a lodge in a garden of cucumbers, like a besieged city [spared, but in the midst of desolation].

9 Except the Lord of hosts had left us a very small remnant *of survivors*, we should have been as Sodom, and we should have been like Gomorrah. [Rom. 9:29.]

10 Hear [O Jerusalem] the word of the Lord, you rulers *or* judges of [another] Sodom! Give ear to the law *and* the teaching of our God, you people of [another] Gomorrah!

11 To what purpose is the multitude of your sacrifices to Me [unless they are the offering of the heart]? says the

Lord; I have had enough of the burnt offerings of rams, and the fat of fed beasts [without obedience], and I do not delight in the blood of bulls, or of lambs, or of he-goats [without righteousness].

12 When you come to appear before Me, who requires of you that your [unholy feet] trample My courts?

13 Bring no more offerings of vanity — emptiness, falsity, vainglory *and* futility; [your hollow offering of] incense is an abomination to Me; the new moons and sabbaths, the calling of assemblies I cannot endure, *it is* iniquity *and* profanation, even the solemn meeting.

14 Your new moons and your *hypocritical* appointed feasts My soul hates; they are an oppressive burden to Me, I am weary of bearing them.

15 And when you spread forth your hands in prayer, *implore help*. I will hide My eyes from you; even though you make many prayers, I will not hear; your hands are full of blood!

16 Wash yourselves; make yourselves clean; put away the evil of your doings from before My eyes; cease to do evil,

17 Learn to do right; seek justice, relieve the oppressed *and* correct the oppressor; defend the fatherless, plead for the widow.

18 Come now, and let us reason together, says the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If you are willing and obedient, you shall eat the good of the land;

20 But if you refuse and rebel, you will be devoured by the sword, for the mouth of the Lord has spoken it.

21 How the faithful city has become an *idolatrous* harlot, she who was full of justice! Uprightness *and* right standing with God *once* lodged in her, but now murderers.

22 Your silver is become dross, your wine *is* mixed with water.

23 Your princes are rebels and companions of thieves; every one loves bribes and runs after compensation *and* rewards. They judge not for the fatherless *nor* defend them, neither does the cause of the widow come to them [for they delay or turn a deaf ear].

24 Therefore says the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will appease Myself of My adversaries, and avenge Myself of My enemies.

25 And I will bring My hand again upon you, and thoroughly purge away your dross [as with lye], and take away all your tin *or* alloy.

26 And I will restore your judges as at the first, and your counselors as at the beginning; afterward you shall be called the city of righteousness, a faithful city.

27 Zion shall be redeemed with justice, and her [returned] converts with righteousness — uprightness and right standing with God.

28 But the crushing *and* destruction of rebels and sinners shall be together, and they that forsake the Lord shall be consumed.

29 For you will be ashamed [of the folly and degradation] of the oak *or* terebinth trees in which you found *idolatrous* pleasure, and you will blush with shame for the [idolatrous worship which you practice in the passion inflaming] gardens which you have chosen.

30 For you shall be as an oak *or* terebinth whose leaf withers, and as a garden that has no water.

31 And the strong shall become as tow, and his work as a spark, and they shall both burn together, with none to quench them.

CHAPTER 2

THE word which Isaiah the son of Amoz saw *revealed* concerning Judah and Jerusalem.

2 It shall come to pass in the latter

days that the mountain of the Lord's house shall be (firmly) established as the highest of the mountains, and shall be exalted above the hills, and all nations shall flow to it.

3 And many people shall come and say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that He may teach us His ways and that we may walk in His paths. For out of Zion shall go forth the law *and* instruction, and the word of the Lord from Jerusalem.

4 And He shall judge between the nations, and shall decide [disputes] for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come, let us walk in the light of the Lord.

6 Surely [Lord] You have rejected *and* forsaken your people, the house of Jacob, because they are filled with *customs* from the east and with soothsayers *who foretell* like the Philistines; also they strike hands *and* make pledges *and* agreements with the children of aliens. [Deut. 18:9-12.]

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end to their chariots. [Deut. 17:14-17.]

8 Their land also is full of idols; they worship the work of their own hands, what their own fingers have made.

9 And the common man is bowed down [before idols], also the great man is brought low *and* humbles himself; therefore forgive them not [O Lord].

10 Enter into the rock, and hide yourself in the dust from before the terror of the Lord, and from the glory of His majesty.

11 The proud looks of man shall be brought low, and the haughtiness of men shall be humbled, and the Lord alone shall be exalted in that day.

12 For there shall be a day of the Lord of hosts against all that is proud and haughty and against all that is lifted up, and it shall be brought low; [Zeph. 2:3; Mal. 4:1.]

13 [The wrath of God will begin by coming down] against all the cedars of Lebanon [west of the Jordan] that are high and lifted up, and against all the oaks of Bashan [east of the Jordan];

14 And [after that] against all the high mountains and all the hills that are lifted up,

15 And against every high tower and every fenced wall,

16 And against all the ships of Tarshish and all the picturesque *and* desirable imagery [designed for mere ornament and luxury].

17 Then the loftiness of man shall be bowed down, and the haughtiness of men shall be brought low, and the Lord alone shall be exalted in that day.

18 And the idols shall utterly pass away — be abolished.

19 Then shall *the stricken* [deprived of all in which they had trusted] go into the caves of the rocks and into the holes of the earth, from before the terror *and* dread of the Lord, and from the glory of His majesty, when He arises to shake mightily *and* terribly the earth. [Luke 23:30.]

20 In that day men shall cast away to the moles and to the bats their idols of silver and their idols of gold, which they made for themselves to worship,

21 To go into the caverns of the rocks and into the clefts of the ragged rocks, from before the terror *and* dread of the Lord, and from before the glory of His majesty, when He rises to shake mightily *and* terribly the earth.

22 Cease to trust in [weak, frail and dying] man, whose breath is in his nostrils [for so short a time]; in what sense can he be counted as having intrinsic worth?

CHAPTER 3

FOR, behold, the Lord, the Lord of hosts, is taking away from Jerusalem and from Judah the stay and the staff — every kind of prop — the whole stay of bread, and the whole stay of water,

2 The mighty man and the man of war, the judge *and* the professional prophet, the one who foretells by divination and the old man,

3 The captain of fifty and the man of rank, the counselor and the expert craftsman and the skillful enchanter.

4 And I will make boys their princes, and with childishness shall they rule over them — with outrage [instead of justice].

5 And the people shall be oppressed, every one by another, and every one by his neighbor; the child shall behave himself proudly *and* with insolence against the old man, and the lowborn against the honorable *person* [of rank].

6 When a man shall take hold of his brother in the house of his father, saying, You have a robe, you shall be our judge *and* ruler, and this heap of ruins shall be under your control;

7 In that day he will answer, saying, I will not be a binder-up *and* a healer — "I am not a physician; for in my house is neither bread nor clothing; you shall not make me judge *and* ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen; because their speech and their deeds are against the Lord, to provoke the eyes of His glory *and* defy His glorious presence.

9 Their respecting of persons *and* showing of partiality witnesses against them; they proclaim their sin like Sodom, they do not hide it. Woe to them! For they have brought evil *as a reward* upon themselves.

10 Say to the righteous that it shall be well with them, for they shall eat the fruit of their deeds.

11 Woe to the wicked! It shall be ill

with him, for what his hands have done shall be done to him.

12 As for My people, children are their oppressors, and women rule over them. O My people, your leaders cause you to err, and confuse (destroy and swallow up) the course of your paths.

13 The Lord stands up to contend, and stands to judge the peoples *and His* people.

14 The Lord will enter into judgment with the elders of His people and their princes; for [by your exactions, and oppressions you have robbed the people and ruined the country] you have devoured the vineyard; the spoil of the poor is in your houses.

15 What do you mean by crushing My people and grinding the face of the poor? says the Lord God of hosts.

16 Moreover the Lord said, Because: the daughters of Zion are haughty and walk with outstretched necks and with undisciplined (flirtatious and alluring) eyes, tripping along with mincing *and* affected gait, and making a tinkling noise with [the anklets on] their feet;

17 Therefore the Lord will smite with a scab the crown of the heads of the daughters of Zion [making them bald], and the Lord will cause them to be [taken as captives and suffer the indignity of being] stripped naked.

18 In that day the Lord will take away the finery of their tinkling anklets, the caps of network, the crescent head ornaments,

19 The pendants, the bracelets *or* chains, and the spangled face veils *and* scarfs,

20 The headbands, the short stepping-chains [attached from one foot to the other to insure a measured gait], the sashes, the perfume boxes, the amulets *or* charms [suspended from the ears or neck],

21 The signet rings and nose rings,

22 The festal robes, the cloaks, the stoles *and* shawls, and the handbags,

a) The Vulgate (Latin) rendering.

23 The hand mirrors, the fine linen [undergarments], the turbans, and the [whole-body-enveloping] veils.

24 And it shall come to pass that instead of the sweet odor of spices there shall be the stench of rottenness; and instead of a girdle, a rope; and instead of well-set hair, baldness; and instead of a rich robe, a girding of sackcloth; *and* searing [of captives by the scorching heat] instead of beauty.

25 Your men shall fall by the sword, and your mighty men in battle.

26 And [Jerusalem's] gates shall lament and mourn [as those who wail for the dead]; and she, being ruined *and* desolate, shall sit upon the ground.

CHAPTER 4

AND in that day ^bseven women shall take hold of one man, saying, We will eat our own bread and provide our own apparel, only let us be called by your name to take away our reproach [of being unmarried].

2 In that day the Branch of the Lord shall be beautiful and glorious, and the fruit of the land shall be excellent and lovely to those who have escaped of Israel. [Jer. 23:5; 33:15; Zech. 3:8; 6:12.]

3 And he who is left in Zion and remains in Jerusalem will be called holy, everyone who is recorded for life in Jerusalem *and* for ^ceternal life, [Phil. 4:3; Joel 3:17.]

4 After the Lord has washed away the *moral* filth of the daughters of Zion [pride, vanity, haughtiness], and shall have purged the blood stains of Jerusalem from the midst of it by the spirit *and* blast of judgment and by the spirit *and* blast of burning *and* sifting.

5 And the Lord will create over the whole site, over every dwelling place of Mount Zion and over her assem-

blies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy — a defense [of divine love and protection].

6 And there shall be a pavilion for a shade in the daytime from the heat, and for a place of refuge and a shelter from storm and from rain.

CHAPTER 5

LET me sing of *and* for my greatly Beloved [and as His representative] a tender song of my Beloved [God, the Son] concerning His vineyard [His chosen people]. My greatly Beloved had a vineyard on a very fruitful hill. [S. of Sol. 6:3; Matt. 20:1; 21:33-40.]

2 And He dug *and* trenched the ground and gathered out the stones from it, and planted it with the choicest vine, and built a tower in the midst of it and hewed out a winepress in it. And He looked for it to bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, between Me and My vineyard [My people, says the Lord].

4 What more could have been done to My vineyard, that I have not done in it? When I looked for it to bring forth grapes, why did it yield wild grapes?

5 And now I will tell you what I will do to My vineyard: I will take away its hedge, and it shall be eaten *and* burned up; and I will break down its wall, and it shall be trodden down [by enemies].

6 And I will lay it waste; it shall not be pruned or cultivated, but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the Lord of

b) Although more boy babies are born than girl babies, the number of marriageable men in the world is constantly decreasing. Over 57% of the enlisted men in World War I became casualties (— World Almanac), and the casualties in World War II have been estimated at 33,000,000. Not counting deaths in the Armed Forces, the ratio of deaths between males and females is (in 1960) nine to seven. This was not true in previous centuries. Isaiah here foresees a time when the ratio between marriageable men and women will be one to seven in Jerusalem.

c) The Chaldee translation reads "eternal life."

hosts is the house of Israel, and the men of Judah His pleasant planting — the plant of His delight; and He looked for justice, but behold, oppression and bloodshed; He looked for righteousness — for uprightness and right standing with God — but behold, a cry [of oppression and distress]!

8 Woe to those who join house to house [and by violently expelling the poorer occupants enclose large acreage] and join field to field, until there is no place for others, and you are made to dwell alone in the midst of the land!

9 In my [Isaiah's] ears the Lord of hosts said, Of a truth many houses shall be desolate, even great and beautiful ones, without inhabitant.

10 For ten acres of vineyard shall yield only about eight gallons, and ten bushels of seed will produce but one bushel.

11 Woe unto those who rise early in the morning, that they may pursue strong drink, who tarry late into the night till wine inflames them!

12 They have lyre and harp, tambourine and flute, and wine at their feasts; but they do not regard the deeds of the Lord, neither consider the operation of His hands [in mercy and in judgment].

13 Therefore My people go into captivity [to their enemies] without knowing it and because they have no knowledge of God. And their honorable men — their glory — are famished, and their common people are parched with thirst.

14 Therefore Sheol — the unseen state, the realm of the dead — has enlarged its appetite and opened its mouth without measure, and [Jerusalem's] nobility and her multitude and her pomp and tumult and [the drunken reveler] who exults in her descend into it.

15 And the common man is bowed down, and the great man is brought

low, and the eyes of the haughty are humbled.

16 But the Lord of hosts is exalted in justice, and God the Holy One shows Himself holy in righteousness and through righteous judgments.

17 Then shall the lambs feed [among the ruins] as in their pasture, and among the desolate places of the [exiled] rich shall sojourners and aliens eat.

18 Woe to those who draw calamity with cords of iniquity and falsehood, who bring punishment to themselves with a cart rope of wickedness;

19 Who say, Let the Holy One make haste and speed His prophesied vengeance, that we may see it; and let the purpose of the Holy One of Israel draw near and come, that we may know it!

20 Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!

21 Woe to those who are wise in their own eyes, and prudent and shrewd in their own sight!

22 Woe to those who are mighty heroes at drinking wine, and men of strength in mixing alcoholic drinks!

23 Who justify and acquit the guilty for a bribe, and take away the rights of the innocent and righteous from him!

24 Therefore as the tongue of fire devours the stubble, and as the dry grass sinks down in the flame, so their root shall be as rottenness and their blossom shall go up as fine dust; because they have rejected and cast away the law and the teaching of the Lord of hosts, and have not believed but have treated scornfully and have despised the word of the Holy One of Israel.

25 Therefore is the anger of the Lord kindled against His people, and He has stretched forth His hand against them and has smitten them, and the mountains trembled; and their

dead bodies were as dung *and* sweepings in the midst of the streets. For all this His anger is not turned away, but His hand is stretched out still *in judgment*.

26 And He will lift up a signal to call together a hostile people from afar [to execute His judgment on Judea], and will hiss for them from the end of the earth [as bees are hissed from their hives], and behold, they shall come with speed swiftly!

27 None shall be weary or stumble among them, none shall slumber or sleep; nor shall the girdle of their loins be loosed or the latchet of their shoes be broken;

28 Their arrows are sharp, and all their bows bent; their horses' hoofs shall seem like flint, and their wheels like a whirlwind.

29 Their roaring shall be like a lioness', they shall roar like young lions; they shall growl and seize their prey and carry it safely away, and there shall be none to deliver it.

30 And in that day they [the army from afar] shall roar against *the Jews* like the roaring of the sea; and if one look to the land, behold, darkness and distress, and the light *itself* will be darkened by the clouds of it.

CHAPTER 6

IN the year that King Uzziah died, [in a vision] I saw the Lord sitting upon a throne high and lifted up, and the skirts of His train filled the [most holy part of the] temple. [John 12:41.]

2 Above Him stood the seraphim; each had six wings; with two *each* covered his *own* face, and with two covered his feet, and with two he flew.

3 And one cried to another and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory!

4 And the foundations of the thresholds shook at the voice of him who cried, and the house was filled with smoke.

5 Then said I, Woe is me! For I am

undone *and* ruined, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!

6 Then flew one of the seraphim [heavenly beings] to me, having a live coal in his hand which he had taken with tongs from off the altar;

7 And with it he touched my mouth and said, Lo, this has touched your lips; your iniquity *and* guilt *are* taken away, and your sin is completely atoned for *and* forgiven.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then said I, Here am I; send me.

9 And He said, Go, and tell this people, Hear *and* hear continually, but understand not; and see *and* see continually, but do not apprehend with your mind.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn again and be healed.

11 Then said I, Lord, how long? And He answered, Until cities lie waste without inhabitant, and houses without man, and the land is utterly desolate,

12 And the Lord removes *His* people far away, and the forsaken places are many in the midst of the land.

13 And though a tenth [of the people] remain in it, it will be for their destruction — eaten up and burned; like a terebinth tree or like an oak whose stump *and* substance remain when they are felled *or* have cast their leaves. The holy seed [the elect remnant] is the stump *and* substance [of Israel].

CHAPTER 7

IN the days of Ahaz the son of Jotham, son of Uzziah, king of Judah, Rezin the king of Syria and Pekah the

son of Ramaliah, the king of Israel, went up to Jerusalem to wage war against it, but they could not conquer it.

2 And the house of David [Judah] was told, Syria is allied with Ephraim [Israel]. And the heart of Ahaz and the heart of his people trembled and shook as the trees of the forest tremble and shake with the wind.

3 Then said the Lord to Isaiah, Go forth now to meet Judah's King Ahaz, you and your son Shearjashub [meaning, A remnant shall return], at the end of the aqueduct or canal of the upper pool on the highway to the fuller's field,

4 And say to him, Take heed and be quiet, fear not, neither be faint-hearted because of these two stumps of smoking firebrands, at the fierce anger of [the Syrian King] Rezin and Syria, and of the son of Remaliah [Pekah, usurper of the throne of Israel].

5 Because Syria, Ephraim [Israel] and the son of Remaliah have purposed evil against you, Judah, saying,

6 Let us go up against Judah and harass and terrify it, and let us cleave it asunder [each of us taking a portion], and set a [vassal] king in the midst of it, namely the son of Tabeel,

7 Thus says the Lord God: It shall not stand, neither shall it come to pass.

8 For the head [the capital] of Syria is Damascus, and the head of Damascus is King Rezin. Within sixty-five years Ephraim will be broken to pieces so that it will no longer be a people.

9 And the head [the capital] of Ephraim is Samaria, and the head of Samaria is Remaliah's son [Pekah]. If you will not believe and trust in and rely on God [and on the words of God's prophet, instead of Assyria], surely you will not be established nor will you remain.

10 Moreover the Lord spoke again to King Ahaz, saying,

11 Ask for yourself a sign — a token or proof — of the Lord your God [one that will be convincing to you that God has spoken and will keep His word]; ask it either in the depth, or in the height above — let it be as deep as Sheol or as high as Heaven.

12 But Ahaz said, I will not ask, neither will I tempt the Lord.

13 And [Isaiah] said, Hear then, O house of David! Is it a small thing for you to weary and try the patience of men, but will you weary and try the patience of my God also?

14 Therefore the Lord Himself shall give you a sign, Behold, the young woman who is unmarried and a virgin shall conceive and bear a son, and shall call his name Immanuel — God with us. [Matt. 1:22, 23; Isa. 9:6; Jer. 31:22; Mic. 5:3-5.]

15 Butter and curds and wild honey shall he eat, when he knows to refuse the evil and choose the good.

16 For before the child shall know to refuse the evil and choose the good, the land [Canaan] whose two kings you abhor, and of whom you are in sickening dread, shall be forsaken [both Ephraim and Syria]. [Verse 2.]

17 The Lord shall bring upon you and upon your people and upon your father's house such days as have not come since the day that Ephraim [the ten northern tribes] departed from Judah, even the king of Assyria.

18 And in that day the Lord shall whistle for the fly [the numerous and troublesome foe] that is in the whole extent of the canal country of Egypt, and for the bee that is in the land of Assyria.

19 And these [enemies like flies and bees] shall come and shall rest all of them in the desolate and rugged valleys and deep ravines, and in the clefts of the rocks, and on all thornbushes, and on all the pastures.

20 In the same day [will the people

d) "Jesus was actually born in a time when the Holy Land found itself under the supremacy of [Assyria, when looked upon as] the universal Empire, and in a condition which went back to the unbelief of Ahaz as its ultimate cause" (Delitzsch, quoted in *The New Bible Commentary*).

of Judah be utterly stripped of belongings], the Lord will shave with the razor that is hired in the parts beyond the River [Euphrates], even with the king of Assyria; *that razor will shave the head and the hair of the legs, and it shall also consume the beard* [leaving Judah to open shame and scorn]. [II Kings 16:7, 8; 18:13-16.]

21 And [because of desolation brought on by the invaders] in that day a man will [be so poor that he will] keep alive only a young milk cow and two sheep.

22 And because of the abundance of milk that they will give, he will eat butter *and* curds, for *only* butter *and* curds and *wild* honey [no vegetables] shall everyone eat who is left in the land [these products provided from the extensive pastures, and the plentiful wild flowers upon which the bees depend].

23 And in that day in every place where there used to be a thousand vines, worth a thousand silver shekels, there will be briars and thorns.

24 With arrows and with bow shall a man come [to hunt] there, because all the land will be briars and thorns;

25 And *as to* all the hills that were formerly cultivated with mattock *and* hoe, you will not come there for fear of briars and thorns; but they will have become a place where oxen are let loose to pasture and where sheep tread.

CHAPTER 8

THEN the Lord said to me, Take a large tablet [of wood, metal or stone] and write upon it with a graving tool *and* in ordinary characters [which the humblest man can read], Belonging to Maher-shalal-hash-baz — They [that is, the Assyrians] hasten to the spoil [of Syria and Israel], they speed to the prey.

2 And I took faithful witnesses to record *and* attest [this prophecy] for me, Uriah the priest and Zechariah the son of Jeberechiah.

3 And I approached *my wife* the prophetess, and when she had conceived and borne a son, the Lord said to me, Call his name Maher-shalal-hash-baz [as a continual reminder to the people of the prophecy],

4 For before the child knows how to say, My father or my mother, the riches of Damascus [Syria's capital] and the spoil of Samaria [Israel's capital] 'shall be carried away before the king of Assyria.

5 The Lord spoke to me yet again, and said,

6 Because this people [Israel and Judah] have refused *and* despised the waters of Shiloah [Siloam, the only perennial fountain of Jerusalem, and typical of God's protection] that go gently, and rejoice in *and* with Rezin *the king of Syria* and Remaliah's son *Pekah the king of Israel*,

7 Now therefore, behold, the Lord brings up upon them the waters of the River [Euphrates], strong and many, even the king of Assyria and all the glory of *his gorgeous retinue*; and it will rise over all its channels, brooks, valleys *and* canals, and extend far beyond its banks; [Isa. 7:17.]

8 And it will 'sweep on into Judah; it will overflow *and* go over [the hills], reaching even, *but only*, to the neck [of which Jerusalem is the head], and the stretched out wings [of the armies of Assyria] shall fill the breadth of Your land, O Immanuel ^e[Messiah] — meaning God is with us! [Num. 14:9; Ps. 46:7.]

9 Make an uproar *and* be broken in pieces, O you peoples — rage, raise the war cry, do your worst, and be utterly dismayed! Give ear all you [our

e) Samaria was overthrown by Assyria in B.C. 722, ten years after the downfall of Damascus, fulfilling this prophecy.

f) This prophecy was literally fulfilled, and although Syria and Israel were conquered and led into captivity, the kingdom of Judah was spared and continued for over 130 years.

g) In its full sense it can apply only to the Messiah; "that Judea is His, was and still is a pledge that however sorely overwhelmed, it shall be saved at last."

enemies] of far countries; gird yourselves for war and be thrown into consternation; gird yourselves and be [utterly] dismayed!

10 Take counsel together [against Judah] and it shall come to nought; speak the word, but it will not stand, for God is with us — Immanuel!

11 For the Lord spoke thus to me with His strong hand upon me, and warned and instructed me not to walk in the way of this people, saying,

12 Do not call conspiracy [or hard, or holy] all that this people will call conspiracy [or hard, or holy]; neither be in fear of what they fear, nor [make others afraid and] in dread.

13 The Lord of hosts, regard Him as holy and honor His holy name [by regarding Him as your only hope of safety], and let Him be your fear and let Him be your dread [lest you offend Him by your fear of man and distrust of Him].

14 And He shall be for a sanctuary — a sacred and indestructible asylum [to those who reverently fear and trust in Him]; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a trap and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble thereon, and fall and be broken, and be snared and taken.

16 Bind up the testimony, seal the law and the teaching among my [Isaiah's] disciples.

17 And I will wait for the Lord, Who is hiding His face from the house of Jacob, and I will look for and hope in Him.

18 Behold, I and the children whom the Lord has given me are "for signs and for wonders [that are to take place] in Israel from the Lord of hosts, Who dwells in Mount Zion.

19 And when the people [instead of putting their trust in God] shall say to you, Consult for direction mediums

and wizards who chirp and mutter, should not a people seek and consult their God? Should they consult the dead on behalf of the living?

20 [Direct such people] to the teaching and to the testimony; if their teachings are not in accord with this word, it is surely because there is no dawn and no morning for them.

21 And they [who consult mediums and wizards] shall pass through the land, sorely distressed and hungry; and when they shall be hungry, they will fret themselves, and curse by their king and their God; and whether they look upward,

22 Or look to the earth, they will behold only distress and darkness, the gloom of anguish; and into thick darkness and widespread, obscure night they shall be driven away.

CHAPTER 9

BUT [in the midst of judgment there is the promise and the certainty of the Lord's deliverance] there shall be no gloom for her who was in anguish. In the former time the Lord brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time He will make it glorious, by the way of the Sea of Galilee, the land beyond the Jordan, Galilee of the nations.

2 The people who walked in darkness have seen a great light; those who dwelt in the land of intense darkness and the shadow of death, upon them has the light shined. [Matt. 4:15, 16.]

3 You, O Lord, have multiplied the nation and increased their joy; they rejoice before You like the joy in harvest, as men rejoice when they divide the spoil of battle.

4 For the yoke of [Israel's] burden, and the staff or rod for [goading] his shoulder, the rod of his oppressor. You have broken as in the day of [Gideon with] Midian. [Judg. 7:8-22.]

h) Isaiah's own name means, "Salvation of the Lord"; His two children's names were "signs" suggestive of the coming crisis and the need of God's help. *Shear-jashub* means, "A remnant shall return," and *Maher-shalal-hash-baz* means: "They hasten to the spoil; they speed to the prey," referring to the Assyrians. (Isa. 7:3; 8:1.)

5 For every *tramping* warrior's warboots and all his armor in the battle tumult and every garment rolled in blood shall be burned as fuel for the fire.

6 For to us a child is born, to us a son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful Counselor, Mighty God, Everlasting Father (of Eternity), Prince of Peace. [Luke 2: 11; Matt. 28:18; Heb. 1:8; Eph. 5:14.]

7 Of the increase of His government and of peace there shall be no end, upon the throne of David and over His kingdom, to establish it and to uphold it with justice and with righteousness from that *latter* time forth, even for evermore. The zeal of the Lord of hosts will perform this. [Dan. 2:44; I Cor. 15:25-28.]

8 The Lord has sent a word against Jacob [the ten tribes] and it has lighted upon Israel [the ten tribes, the kingdom of Ephraim].

9 And all the people shall know *it*, even Ephraim and the inhabitants of Samaria [its capital], who said in pride and stoutness of heart,

10 The bricks are fallen, but we will build *all the better* with hewn stones; the sycamores are cut down, but we will put *costlier* cedars in their place.

11 Therefore the Lord has stirred up [the Assyrians] the adversaries of Rezin king of Syria against Ephraim, and He will stir up his enemies and arm and join them together,

12 The Syrians [compelled then to fight with their enemies, going] before [on the east] and the Philistines behind [on the west]; and they will devour Israel with open mouth. For all this *God's* anger is not *then* turned away, but His hand is stretched out still *in judgment*.

13 Yet the people turn not to Him Who smote them, neither do they seek [inquire for or require as their vital need] the Lord of hosts.

14 Therefore the Lord will cut off from Israel head and tail [the highest and the lowest], *high* palm branch and *low* rush in one day.

15 The elderly and honored man, he is the head; and the prophet who teaches lies, he is the tail.

16 For they who lead this people cause them to err, and they who are led *astray* by them are swallowed up — destroyed.

17 Therefore the Lord will not rejoice over their young men, neither will He have compassion on their fatherless and widows; for every one is profane and an evildoer, and every mouth speaks folly. For all this *God's* anger is not turned away, but His hand is stretched out still *in judgment*.

18 For wickedness burns like a fire, it devours the briars and thorns, and kindles in the thickets of the forest; they roll upward in a column of smoke.

19 Through the wrath of the Lord of hosts the land is darkened and burned up, and the people are like fuel for the fire; no man spares his brother.

20 *They* snatch in discord on the right hand, but are still hungry [their cruelty not diminished], and *they* devour and destroy on the left hand, but are not satisfied; each devours and destroys his own flesh [and blood] or his neighbor's.

21 Manasseh [thirsts for the blood of his brother] Ephraim, and Ephraim [for that of] Manasseh; but together they are against Judah. For all this *God's* anger is not turned away, but His hand is stretched out still *in judgment*.

CHAPTER 10

WOE to those *judges* who issue unrighteous decrees, and to the magistrates who keep causing unjust and oppressive decisions to be recorded,

2 To turn aside the needy from justice and to make plunder of the rightful claim of the poor of My peo-

ple, that widows may be their spoil, and that they may make the fatherless their prey!

3 And what will you do in the day of visitation of *God's wrath*, and in the desolation which shall come from afar? To whom will you flee for help? And where will you deposit [for safe keeping] your wealth, *and* with whom leave your glory?

4 Without Me they shall bow down among the prisoners, and they shall fall [overwhelmed] under the heaps of the slain on the battlefield. For all this *God's* anger is not turned away, but His hand is stretched out still in judgment.

5 Ho, Assyrian, the rod of My anger, the staff in whose hand is My indignation *and* fury [against Israel's disobedience]!

6 I will send the Assyrian against a hypocritical *and* goddess nation, and against the people of My wrath; I command him to take the spoil and to seize the prey, and to tread them down like the mire of the streets.

7 However, this is not his intention [nor is the Assyrian aware that he is doing this at My bidding], neither does his mind so think *and* plan, but it is in his mind to destroy and cut off many nations.

8 For the Assyrian says, Are not my officers all of them either [subjugated] kings or their equal?

9 Is not Calno of *Babylonia* conquered as is Carchemish on the *Euphrates*? Is not Hamath in *Upper Syria* as Arpad, her neighbor? Is not Samaria in *Israel* as Damascus in *Syria*? [Have any of these cities been able to resist Assyria? Not one!]

10 As my hand has reached to the kingdoms of the idols [which were unable to defend them, and] whose graven images were more to be feared *and* dreaded *and* more mighty than those of Jerusalem and of Samaria.

11 Shall I not be able to do to Jerusalem and her images as I have done to Samaria and her idols? [says the Assyrian.]

12 Therefore when the Lord has completed all His work [of chastisement and purification] to be executed on Mount Zion and on Jerusalem, it shall be that He will inflict punishment on the fruit [the thoughts, words and deeds] of the stout *and* arrogant heart of the king of Assyria and the haughtiness of his pride.

13 For the Assyrian king has said. I have done it solely by the power of my own hand and wisdom, for I have insight *and* understanding; I have removed the boundaries of the peoples and have robbed their treasures, and like a bull I have brought down those who sat on thrones, *and* the inhabitants.

14 And my hand has found like a nest the wealth of the people, and as one gathers eggs that are forsaken, so I have gathered all the earth; and there was none that moved the wing, or that opened the mouth, or chirped.

15 Shall the ax boast itself against him who chops with it? Or shall the saw magnify itself against him who wields it back and forth? As if a rod should wield those who lift it up, or as if a staff should lift itself up as if it were not wood [but a man or God]!

16 Therefore will the Lord, the Lord of hosts, send leanness among [the Assyrian's] fat ones, and instead of his glory or under it He will kindle a burning like the burning of fire.

17 And the light of Israel shall be for a fire and His Holy One for a flame, and it will burn and devour [the Assyrian's] thorns and briers in one day;

18 The Lord will consume the glory of the [Assyrian's] forest and of his fruitful field, both soul and body; and

i) During a single night this prophecy was fulfilled, when "the Angel of the Lord went forth and smote in the camp of the Assyrians a hundred and eighty-five thousand men and in the morning they were all dead," just when their victory over God's people had seemed certain. (Isa. 37:38.)

it shall be as when a sick man pines away or a standard-bearer faints.

19 And the remnant of the trees of his forest shall be few, so that a child may make a list of them.

20 And it shall be in that day that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more lean upon him who smote them, but will lean upon the Lord, the Holy One of Israel, in truth.

21 A remnant will return [Shear-jashub, name of Isaiah's son], a remnant of Jacob, to the mighty God.

22 For though your population, O Israel, be as the sand of the sea, only a remnant of it will return [and survive]. The *fully completed* destruction is decreed — decided upon and brought to an issue; it overflows with justice and righteousness [the infliction of just punishment]. [Rom. 9:27, 28.]

23 For the Lord, the Lord of hosts, will make a full end, and whatever is determined or decreed in *Israel*, in the midst of all the earth.

24 Therefore thus says the Lord, the Lord of hosts, O My people who dwell in Zion, do not be afraid of the Assyrian, who will smite you with a rod and will lift up his staff against you, as [the king of] Egypt did. [Exod. 5.]

25 For yet a little while, and My indignation against you shall be accomplished, and My anger shall be directed to destruction [of the Assyrian].

26 And the Lord of hosts shall stir up and brandish a scourge against them as when He smote Midian at the rock of Oreb; and as His rod was over the *Red Sea*, so shall He lift it up as He did in the *flight from Egypt*. [Judg. 7:24, 25; Exod. 14:26-31.]

27 And it shall be in that day that the burden of the *Assyrian* shall depart from off your shoulder, and his yoke from off your neck. The yoke shall be destroyed because of fatness

[which prevents it from longer going around your neck]. [Deut. 32:15.]

28 *The Assyrian with his army is come to Judah*: he has arrived at Aiath, he is passed to Migron; at Michmash he gets rid of his baggage [by storing it].

29 They go through the pass, they make Geba their camping place for the night; Ramah is afraid and trembles, Gibeah *the city of King Saul* has fled.

30 Cry aloud in *consternation*, O daughter of Gallim! Harken, O Laishah! *Answer her*, O you poor Anathoth!

31 Madmenah is in flight; the inhabitants of Gebim seize their belongings and make their households flee for safety.

32 This very day *the Assyrian* will halt at Nob [the city of priests], shaking his fist at the mountain of the daughter of Zion, the hill of Jerusalem.

33 [But just when the Assyrian is in sight of his goal] behold the Lord, the Lord of hosts, will lop off the beautiful boughs with terrorizing force; the high in stature will be hewn down, and the lofty will be brought low.

34 And He will cut down the thickets of the forest with an ax, and Lebanon [the Assyrian] with its majestic trees shall fall by a mighty one and mightily. [Isa. 9:6.]

CHAPTER 11

AND there shall come forth a Shoot out of the stock of Jesse [David's father], and a Branch out of his roots shall grow and bear fruit. [Rev. 5:5; 22:16.]

2 And the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the reverential and obedient fear of the Lord.

3 And shall make Him of quick understanding, and His delight shall be in the reverential and obedient fear

of the Lord. And He shall not judge by the sight of His eyes, neither decide by the hearing of His ears;

4 But with righteousness *and* justice shall He judge the poor, and decide with fairness for the meek, the poor *and* downtrodden of the earth; and He shall smite the earth *and* the oppressor with the rod of His mouth, and with the breath of His lips He shall slay the wicked.

5 And righteousness shall be the girdle of His waist, and faithfulness the girdle of His loins.

6 And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatted domestic animal together, and a little child shall lead them.

7 And the cow and the bear shall feed side by side; their young shall lie down together; and the lion shall eat straw like the ox.

8 And the sucking child shall play over the hole of the asp, and the weaned child shall put his hand on the adder's den.

9 They shall not hurt or destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

10 And it shall be in that day that the Root of Jesse shall stand for a signal to the peoples; of Him shall the nations inquire *and* seek knowledge, and His dwelling shall be glory — His rest glorious! [John 12:32.]

11 And in that day the Lord shall again lift up His hand a second time to recover — acquire and deliver — the remnant of His people which is left, from Assyria, from Lower Egypt, from Pathros, from Ethiopia, from Elam [in Persia], from Shinar, from Hamath [in Upper Syria], and from the countries bordering on the [Mediterranean] Sea. [Jer. 23:5-8.]

12 And He will raise up a signal for the nations, and will assemble the outcasts of Israel, and gather together the

dispersed of Judah from the four corners of the earth.

13 The envy *and* jealousy of Ephraim also shall depart, and they who vex *and* harass Judah from outside *or* inside shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex *and* harass Ephraim.

14 But [with united forces] *Ephraim and Judah* will swoop down upon the shoulder of the Philistine's *land sloping* toward the west; together they will strip the people on the east [the Arabs]. They will lay their hand upon Edom and Moab, and the Ammonites shall obey them.

15 And the Lord will utterly destroy — doom and dry up — the tongue of the Egyptian sea [the west fork of the Red Sea], and with His [mighty] scorching wind He will wave His hand over the river *Nile*, and will smite it into seven channels, and cause men to cross over dry-shod.

16 And there shall be a highway from Assyria for the remnant left of His people, as there was for Israel when they came up out of the land of Egypt.

CHAPTER 12

AND in that day you will say, I will give thanks to You, O Lord, for though You were angry with me, Your anger is turned away, and You comfort me.

2 Behold God, my salvation! I will trust and not be afraid, for the Lord God is my strength and song; yes, He has become my salvation.

3 Therefore with joy will you draw water from the wells of salvation.

4 And in that day you will say, Give thanks to the Lord, call upon His name *and* by means of His name [in solemn entreaty]; declare *and* make known His deeds among the peoples of the earth, proclaim that His name is exalted!

5 Sing praises to the Lord, for He has done excellent things — gloriously;

let this be made known in all the earth.

6 Cry aloud and shout joyfully, you women *and* inhabitants of Zion, for great in your midst is the Holy One of Israel.

CHAPTER 13

THE mournful prediction — a burden to be lifted up — concerning Babylon, which Isaiah the son of Amoz saw [with prophetic insight].

2 Raise up a signal banner upon the high *and* bare mountain, summon [the Medes and Persians] with loud voice and beckoning hand that they may enter the gates of the *Babylonian* nobles.

3 I Myself [says the Lord] have commanded My designated ones and have summoned My mighty men to execute My anger, even My proudly exulting ones [the Medes and Persians] — those who are made to triumph for My honor.

4 *Hark*, the uproar of a multitude in the mountains, as of a great people! The noise of the tumult of the kingdoms of the nations gathering together! The Lord of hosts is mustering the host for the battle.

5 They come from a distant country, from the uttermost part of the heavens [the far East], even the Lord and the weapons of His indignation, to seize *and* destroy the whole land. [Cf. Ps. 19:4-6 for "heavens."]

6 Wait, for the day of the Lord is at hand; as destruction from the Almighty *and* sufficient One (Shaddai) will it come! [Gen. 17:1.]

7 Therefore will ¹all hands be feeble and every man's heart will melt.

8 And they [of Babylon] shall be dismayed and terrified; pangs and sorrows shall take hold of them; they shall be in pain as a woman in childbirth; they will gaze stupefied *and*

aghast at one another, their faces will be aflame [from the effects of the unprecedented warfare].

9 Behold, the day of the Lord comes! Fierce, with wrath and raging anger, to make the land *and* the *whole* earth a desolation, and to destroy out of it its sinners. [Isa. 2:10-22; Rev. 19:11-21.]

10 For the stars of the heavens and their constellations will not give their light; the sun will be darkened at its rising, and the moon will not shed its light.

11 And I, the Lord, will punish the world for its evil and the wicked for their guilt *and* iniquity; I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible *and* the boasting of the violent *and* ruthless.

12 I will make a man more rare than fine gold, and mankind scarcer than the pure gold of Ophir.

13 Therefore I will make the heavens tremble, and the ²earth shall be shaken out of its place at the wrath of the Lord of hosts in the day of His fierce anger.

14 And like the chased roe *or* gazelle, and like sheep that no man gathers, each [foreign resident] will turn to his own people, and flee every one to his own land.

15 Every one who is found will be thrust through, and every one who is connected with the slain *and* is caught will fall by the sword.

16 Their infants also will be dashed to pieces before their eyes; their houses will be plundered, and their wives ravished.

17 Behold, I will stir up the Medes against them, who have no regard for silver and do not delight in gold [so cannot be bribed].

18 Their bows will cut down the young men [of Babylon], and they will

j) Babylon was taken by surprise on the night of Belshazzar's sacrilegious feast (Dan. 5:30).

k) "By the outbreak of Jehovah's wrath the material universe is [to be] shaken to its foundations. Such representations are common in the descriptions of the day of the Lord, and are not to be dismissed as merely figurative." (Cambridge Bible.) See I Thess. 5:2; II Pet. 3:10; II Thess. 1:7, 8.

have no pity on the fruit of the womb; their eye will not spare children.

19 And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as Sodom and Gomorrah when God overthrew them.

20 *Babylon* shall never be inhabited or dwelt in from generation to generation; neither shall the Arab pitch his tent there, nor shall the shepherds make their sheepfolds there.

21 But wild beasts of the desert will lie down there, and the peoples' houses will be full of dolefully howling creatures; and ostriches shall dwell there, and wild goats [like demons] will dance there.

22 And 'wolves and howling creatures will cry and answer in the deserted castles, and jackals in the pleasant palaces. And *Babylon's* time is nearly come, and its days will not be prolonged.

CHAPTER 14

FOR the Lord will have mercy on Jacob [the captive Jews in Babylon] and will again choose Israel and set them in their own land, and foreigners [who are proselytes] will join them and will cleave to the house of Jacob (Israel). [Esth. 8:17.]

2 And the peoples [of Babylonia] shall "take them and bring them to their own country of *Judea* and aid in restoring them; and the house of Israel will possess [the foreigners who prefer to stay with] them in the land of the Lord as male and female servants; and they will take captive [not by physical, but by moral might] those whose captives they have been, and they will rule over their [former] oppressors. [Ezra 1.]

3 When the Lord has given you rest from your sorrow and pain, and from your trouble and unrest, and from the hard service with which you were made to serve,

4 You shall take up this [taunting] parable against the king of Babylon, and say, How the oppressor is stilled — stilled the restless insolence! The golden and exacting city has ceased!

5 The Lord has broken the staff of the wicked, the scepter of the [tyrant] rulers,

6 Who smote the peoples in anger with incessant blows and trod down the nations in wrath with unrelenting persecution — until he that smote is persecuted and no one hinders.

7 The whole earth is at rest and is quiet; they break forth into singing.

8 Yes, the fir trees and cypresses rejoice at you [O kings of Babylon] and the cedars of Lebanon, saying, Since you are laid low, no wood-cutter has come up against us.

9 Sheol [Hades] below is stirred up to meet you at your coming [O tyrant Babylonian rulers]; it stirs up the shades of the dead to greet you, even all the chief ones of the earth: it raises from their thrones [in astonishment at your humbled condition] all the kings of the nations.

10 All of them will [tauntingly] say to you, Have you also become weak as we are? Have you become like us?

11 Your pomp and magnificence are brought down to Sheol [the underworld], and the sound of your harps; the maggots [which prey upon dead bodies] are spread under you, and worms cover you [O Babylonian rulers].

12 How are you fallen from heaven.

d) This whole prophecy is generally conceded to have been written long over a century (170 yrs. according to Ussher) before Babylon's downfall, when the circumstances necessary for its fulfilment seemed most improbable; but it has been literally fulfilled in detail. Human keenness of foresight could not possibly have foreseen that great Babylon would be wiped from the face of the earth (v. 19), become ruins infested by wild animals (vss. 21, 22), feared because of superstition by the Arabs (v. 20), with only a small village near the area to mark the place, where since the days of Nimrod mighty kings had exalted themselves above the God of Heaven. Various conquerors during the centuries contributed to Babylon's downfall until by the first century B.C. it was as utterly and hopelessly destroyed "as Sodom and Gomorrah" (v. 19).

m) This prophecy (verses one and two) was fulfilled literally and in detail under King Cyrus of Persia and Babylonia. (Ezra 1.)

O "light-bringer and day-star, son of the morning! How you are cut down to the ground, you who weakened and laid prostrate the nations [O blasphemous, satanic king of Babylon!]

13 And you said in your heart, I will ascend to Heaven; I will exalt my throne above the stars of God; I will sit upon the mount of assembly in the uttermost north;

14 I will ascend above the heights of the clouds, I will make myself like the Most High.

15 Yet you shall be brought down to Sheol [Hades], to the inmost recesses of the pit [the region of the dead].

16 Those who see you will gaze at you and consider you, saying, Is this the man who made the earth tremble, who shook kingdoms?

17 Who made the world like a wilderness and overthrew its cities, who would not permit his prisoners to return home?

18 All the kings of the nations, all of them lie sleeping in glorious array, every one in his own sepulcher.

19 But you are cast out, away from your tomb, like a loathed growth or premature birth or an abominable branch [of the family], and as the raiment of the slain; and you are clothed with the slain, whose thrust through with the sword, who go down to the stones of the pit [into which carcasses are thrown], like a dead body trodden under foot.

20 You shall not be joined with them in burial, because you have destroyed your land and have slain your

people. May the descendants of evil-doers nevermore be named!

21 Prepare a slaughtering place for his sons because of the guilt and iniquity of their fathers, so that they may not rise, possess the earth and fill the face of the world with cities.

22 And I will rise up against them, says the Lord of hosts, and cut off from Babylon name and remnant, and son and son's son, says the Lord.

23 I will also make it a possession of the hedgehog and porcupine, and marshes and pools of water, and I will sweep it with the broom of destruction, says the Lord of hosts.

24 The Lord of hosts has sworn, saying, Surely as I have thought and planned, so shall it come to pass; and as I have purposed, so shall it stand:

25 That I will break the Assyrian in My land, and upon My mountains tread him under foot. Then shall the [Assyrian's] yoke depart from off [the people of Judah], and his burden depart from off their shoulder.

26 This is the [Lord's] purpose that is purposed upon the whole earth [regarded as conquered and put under tribute by Assyria], and this is [His omnipotent] hand that is stretched out over all the nations.

27 For the Lord of hosts has purposed, and who will annul it? And His hand is stretched out, and who will turn it back?

28 In the year that King Ahaz of Judah died there came this mournful, inspired prediction — a burden to be lifted up:

29 Rejoice not, O Philistia, all of

- n) "Light-bringer" or "Shining one" was originally translated *Lucifer*, but because of the association of that name with Satan it is not now used. Some students feel that the application of the name *Lucifer* to Satan, in spite of the long and confident teaching to that effect, is erroneous. *Lucifer, the light-bringer*, is the Latin equivalent of the Greek word *Phosphoros*, which is used as a title of Christ in II Peter 1:19 and corresponds to the name "bright Morning Star" in Revelation 22:16, which Jesus called Himself. The application of the name has existed since the third century A.D., and is based on the supposition that Luke 10:18 is an explanation of Isaiah 14:12, which some authorities feel is not true.
- o) The city of Babylon was in the midst of a very fertile area, and it would have seemed reasonable to suppose that, regardless of what happened to the population, the region would always furnish pasturage for flocks. But Isaiah said it would become the possession of wild animals, and be covered with "marshes of water." This is how that prophecy was literally fulfilled: After Babylon was taken, the whole area around the city was put under water by the neglect of canals and dykes of the Euphrates River. It became stagnant "marshes of water" among ruins haunted by wild animals, and proclaiming to any who might see it that surely as the Lord has purposed, so shall it come to pass.
- p) The prophecy against Assyria had by this time actually been fulfilled, but Isaiah "attached it to the still unfulfilled prophecy against Babylon to give [it] as a pledge of the fulfillment of the latter."

you, because the rod [of Judah] that smote you is broken; for out of the serpent's root shall come forth an adder [King Hezekiah of Judah] and [the serpent's] offspring will be a fiery flying serpent. [II Kings 18:1, 3, 8.]

30 And the first-born of the poor *and* the poorest of the poor [of Judah] shall feed on My meadows, and the needy will lie down in safety; but I will kill your root with famine, and your remnant shall be slain.

31 Howl, O gate; cry, O city; melt away, O Philistia, all of you! For there is coming a smoke out of the north, and there is no straggler in his ranks *and* none stands aloof [in Hezekiah's battalions].

32 What then shall one answer the messengers of the [Philistine] nation? That the Lord has founded Zion, and in her shall the poor *and* afflicted of His people trust *and* find refuge.

CHAPTER 15

THE mournful, inspired prediction — a burden to be lifted up — concerning Moab. Because in a night Ar of Moab is laid waste and brought to silence; because in a night Kir of Moab is laid waste and brought to silence.

2 They are gone up to Bayith and to Dibon, to the high places, to weep. Moab wails over Nebo and over Medeba; on all their heads is baldness, and every beard is cut off [as a sign of deep sorrow and humiliation].

3 In their streets they gird themselves with sackcloth; on the tops of their houses and in their broad places every one wails, weeping abundantly.

4 And Heshbon and Elealeh [cities in possession of Moab] cry out; their voice is heard even to Jahaz; therefore the armed soldiers of Moab cry out; *Mbab's* life is grievous *and* trembles within him.

5 My heart cries out for Moab; his nobles *and* other fugitives flee to Zoar, to Eglath-shelishiyah — like a heifer

three years old. For with weeping they go up the ascent of Luhith, for on the road to Horonaim they raise a cry of destruction.

6 For the waters of Nimrim are desolations, for the grass is withered away and the new growth fails, there is no green thing.

7 Therefore the abundance [of possessions] they have acquired and that which they have stored away they [now] carry over the willow-brook *and* to the valley of the Arabians.

8 For the cry [of distress] has gone round the borders of Moab; the wailing has reached to Eglaim, and the prolonged *and* mournful cry to Beerelim.

9 For the waters of Dimon are full of blood; yet I, [the Lord], will bring even more on Dimon, a lion upon those of Moab who escape, and upon the remnant of the land.

CHAPTER 16

YOU [Moabites, now fugitives in Edom which is ruled by the king of Judah, win the king's favor and protection by diverting your tribute to him, as an acknowledgment of subjection], send lambs to the ruler of the land from Selah *or* Petra through the desert *and* wilderness to the mountain of the daughter of Zion — Jerusalem. [II Kings 3:4, 5.]

2 For as wandering birds, as a brood cast out *and* a scattered nest, so shall the daughters of Moab be at the fords of the river Arnon. [Say to the ruler]

3 Give counsel, execute justice [for Moab, O king of Judah]; make your shade [over us] as the night in the midst of the noonday; hide the outcasts; betray not the fugitive to his pursuer.

4 Let our outcasts of Moab dwell among you; be a sheltered hiding place to them from the destroyer. When the extortion *and* the extortioner have been brought to nought, and destruction has ceased, and the oppressors

and they who trample men down are consumed and have vanished out of the land,

5 Then in mercy and loving-kindness shall a throne be established, and "One shall sit upon it in truth and faithfulness in the tent of David, judging and seeking justice and being swift to do righteousness. [Ps. 96:13; Jer. 48:47.]

6 We have heard of the pride of Moab, that he is very proud; of his arrogance, his conceit, his wrath, his untruthful boasting.

7 Moab therefore shall wail for Moab; every one shall wail. For the ruins, flagons of wine, and the raisin-cakes of Kirhareth you shall sigh and mourn, utterly stricken and discouraged.

8 For the fields of Heshbon languish, and the vine of Sibmah; the lords of the nations have broken down Moab's choice vine-branches, which reached even to Jazer, wandering into the wilderness; its shoots stretched out abroad, they passed over [the shores of] the Dead Sea.

9 Therefore I [Isaiah] will weep with the weeping of Jazer for the vine of Sibmah. I will drench you with my tears, O Heshbon and Elealeh, for upon your summer fruits and your harvest the shout [of alarm and the cry of the enemy] has fallen.

10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there is no singing, neither joyful sound; the treaders tread out no wine in the presses, for the shout of joy has been made to cease.

11 Wherefore my heart sounds like a harp [in mourning compassion] for Moab, and my inner being goes out

for Kirheres — for those brick-walled citadels of his.

12 It shall be that when Moab presents himself, when he wears himself [worshiping] on the high place of idolatry, he will come to his sanctuary [of Chemosh, god of Moab], but he will not prevail. [Then will he be ashamed of his god.] [Jer. 48:13.]

13 This is the word that the Lord has spoken concerning Moab since that time [when Moab's pride and resistance to God were first known].

14 But now the Lord has spoken, saying, Within three years, as the years of a hireling [who will not serve longer than the allotted time], the glory of Moab shall be brought into contempt, in spite of all his mighty multitude of people; and the remnant that survives will be very small, feeble and no account.

CHAPTER 17

THE mournful, inspired prediction — a burden to be lifted up — concerning Damascus [capital of Syria, and Israel's bulwark against Assyria]. Behold, Damascus will cease to be a city, and will become a heap of ruins.

2 The cities of Aroer [east of Jordan] are forsaken; they shall be for flocks, which shall lie down, and none shall make them afraid.

3 His bulwark [Syria] and the fortress shall disappear from Ephraim, and the kingdom from Damascus; and the remnant of Syria will be as the departed glory of the children of Israel [her ally], says the Lord of hosts.

4 And in that day the former glory of Jacob [Israel, his might, his population, his prosperity] shall be enfeebled, and the fat of his flesh shall become lean.

q) Isaiah apparently puts these words in the mouths of the Moabite ambassadors to the king of Judah, but in "language so divinely framed as to apply to 'the latter days' under King Messiah, when the Lord shall bring again [reverse] the captivity of Moab.'" (Jamieson, Fausset and Brown Commentary.)

r) This prophecy was fulfilled after the death of King Ahaz of Judah (chapter 14:28) and the third year of King Hezekiah, three years before the conquest of Israel by Assyria. Moab was not left completely without population at this time; there was still a "remnant." The final desolation of Moab was reserved for King Nebuchadnezzar of Babylon, five years after the taking of Jerusalem. The ruins of Elealeh, Heshbon, Medeba, Dimon, etc., still exist definitely to confirm through modern research the accuracy of the fulfillment of this prophecy.

5 And it shall be as when the reaper gathers the standing grain and his arm harvests the ears; yes, it shall be as when one gathers the ears of grain in the fertile valley of Rephaim.

6 Yet gleanings [of grapes] shall be left in [the land of Israel], as after the beating of an olive tree [with a stick], two or three berries in the top of the uppermost bough, four or five in the outmost branches of the fruitful tree, says the Lord God of Israel.

7 In that day will men look to their Maker, and their eyes shall have respect to the Holy One of Israel.

8 And they will not look to the [idolatrous] altars, the work of their hands, neither will they have respect for what their fingers have made, either the Asherim [sacred pillars or poles] or the sun-images.

9 In that day will [Syria's and Israel's] strong cities be as the forsaken places in the wood and on the mountain top, as [the *Amorites and the Hivites] forsook their *cities* because of the children of Israel; and there will be desolation.

10 Because you have forgotten the God of your salvation, [O Judah] and have not been mindful of the Rock of your strength, *and* your Stronghold; therefore you have planted pleasant nursery grounds *and* plantings [to Adonis, pots of quickly withered flowers used to set at their doors or in the courts of temples], and you have set the *grounds* with vine-slips of a strange god.

11 In the day of your planting you hedge it in, and in the morning you make your seed to blossom, but [promising as it is] the harvest shall be a heap of ruins *and* flee away in the day of expected *possession* and of

desperate sorrow *and* sickening, incurable pain.

12 Hark, the uproar of a multitude of peoples! They roar *and* thunder like the noise of the seas! Ah, the roar of nations! They roar like the roaring of rushing *and* mighty waters!

13 The nations will rush *and* roar like the rushing *and* roaring of many waters; but *God* will rebuke them, and they will flee far off, and will be chased like chaff on the mountains before the wind, and like rolling thistledown *or* whirling dust of the stubble before the storm.

14 At evening time, behold, terror! *And* 'before the morning [the terrorizing Assyrians] are not. This is the portion of those who strip us [the Jews] of what belongs to us, and the lot of those who rob us. [Fulfilled in Isa. 37:36.]

CHAPTER 18

AH, the land whirring with wings which is beyond the rivers of Cush *or* Ethiopia;

2 That sends ambassadors by the Nile, and in vessels of papyrus upon the waters! Go, you swift messengers, to a nation tall and polished, to a people terrible from their beginning—feared and dreaded near and far; a nation strong and victorious, whose land the rivers divide!

3 All you inhabitants of the world, you who dwell on the earth, when a signal is raised on the mountains, look! When a trumpet is blown, hear!

4 For thus the Lord has said to me, I will be still and I will look on from My dwelling place like clear *and* glowing heat in sunshine, like a fine mist-cloud in the heat of harvest.

5 For before the harvest, when the blossom is over and the flower be-

s) The Septuagint (Greek) Version so reads.

t) Isaiah 14:25 foretells that God will break the Assyrian conqueror and tread him under foot. Now (in 17:14) further details seem to be furnished, terror (because the enemy has all but been victorious), but "before morning they are not." The fulfillment is found in Isaiah 37:36, immediately after a repetition of the prophecy in full, and it is also recorded in II Kings 19:35, 36. Just when an overwhelming victory by the Assyrian Sennacherib seemed inevitable, during a single night 185,000 of his army died, and Judah was spared — as the Lord through Isaiah had been promising.

comes a ripening grape, He will cut off the sprigs with pruning hooks, and the spreading branches He will remove, cut them away.

6 They [the dead bodies of the slain warriors] shall be left together to the ravenous birds of the mountains and to the beasts of the earth; and the ravenous birds will summer upon them, and all the beasts of the earth will winter upon them.

7 At that time shall a present be brought to the Lord of hosts from a people tall and polished, from a people terrible from their beginning and feared and dreaded near and far; a nation strong and victorious, whose land [south of Egypt?] the rivers or great channels divide, to the place of worship of the name of the Lord of hosts, to Mount Zion in Jerusalem.

CHAPTER 19

THE mournful, inspired prediction — a burden to be lifted up — concerning Egypt. Behold, the Lord is riding on a swift cloud and comes to Egypt, and the idols of Egypt shall tremble at His presence, and the heart of the Egyptians will melt within them.

2 And I will stir up Egyptians against Egyptians, and they will fight every one against his brother and every one against his neighbor, city against city, kingdom against kingdom.

3 And the spirit of the Egyptians within them will become exhausted, emptied out and will fail; and I will destroy their counsel and confound their plans; and they will seek counsel of the idols and the sorcerers, and of those having familiar spirits — the mediums — and the wizards.

4 And I will give over the Egyptians into the hand of a hard and cruel master, and a fierce king shall rule over them, says the Lord, the Lord of hosts.

5 And the waters shall fail from the Nile, and the river shall be wasted and become dry;

6 And the rivers shall become foul, the stream and canals of Egypt shall be diminished and dried up, the reeds and the rushes shall wither and rot away.

7 The meadows by the Nile, by the brink of the Nile, and all the sown fields of the Nile shall become dry, be blown away, and be no more.

8 The fishermen shall lament, and all who cast a hook into the Nile will mourn, and they who spread nets upon the waters will languish.

9 Moreover they who work in combed flax, and they who weave white [cotton] cloth will be confounded and in despair.

10 [Those who are] the pillars and foundations of Egypt will be crushed, and all those who work for hire or who build dams will be grieved.

11 The princes of Zoan [ancient capital of the Pharaohs] are utterly foolish, the counsel of the wisest counselors of Pharaoh has become witless — stupid. How can you say to Pharaoh, I am a son of the wise, a son of ancient kings?

12 Where then are your wise men? Let them tell you now [if they are so wise], and let them make known what the Lord of hosts has purposed against Egypt [if they can].

13 The princes of Zoan have become fools, and the princes of Memphis are confused and deceived; those who are the cornerstones of her tribes have led Egypt astray.

14 The Lord has mingled a spirit of perverseness, error and confusion within her; her leaders have caused Egypt to stagger in all her doings, as a drunken man staggers in his vomit.

15 Neither can any work [done singly or by concerted action] accomplish anything for Egypt, whether by head or tail, palm branch or rush — high or low.

16 In that day will the Egyptians be like women [timid and helpless], and they will tremble and fear because of

the shaking of the hand of the Lord of hosts, which He shakes over them.

17 And the land of Judah shall [allied to Assyria] become a terror to the Egyptians; everyone to whom mention of it is made will be afraid *and* everyone who mentions it, to him will they turn in fear, because of the purpose of the Lord of hosts which He purposes against Egypt.

18 In that day there shall be five cities in the land of Egypt that speak the language of *the Hebrews of Canaan* and swear allegiance to the Lord of hosts. One of them will be called the City of the Sun *or* Destruction.

19 In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its border.

20 And it shall be for a sign and for a witness to the Lord of hosts in the land of Egypt; for they will cry to the Lord because of oppressors, and He will send them a savior, even a mighty one, and he will deliver them. [Judg. 3:9, 15.]

21 And the Lord will make Himself known to Egypt, and the Egyptians will know (have knowledge of, be acquainted with, give heed to and cherish) the Lord in that day and will worship with sacrifice of animal *and* vegetable offerings; they will vow a vow to the Lord and perform it.

22 And the Lord shall smite Egypt, smiting and healing it, and they will return to the Lord, and He will listen to their entreaties and heal them.

23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian will come into Egypt, and the Egyptian into Assyria, and the Egyptians will worship [the Lord] with the Assyrians.

24 In that day Israel shall be the third with Egypt and with Assyria [in a Messianic league], a blessing in the midst of the earth,

25 Whom the Lord of hosts has blessed, saying, Blessed be Egypt My

people, and Assyria the work of My hands, and Israel My heritage.

CHAPTER 20

IN the year that the Tartan — Assyrian commander-in-chief — came to Ashdod in Philistia, sent by Sargon the king of Assyria, he fought against Ashdod and took it.

2 At that time the Lord had spoken by Isaiah the son of Amoz, saying, Go, loose the sackcloth from off your loins, and take your shoes from off your feet. And he had done so, walking stripped *to his loincloth* and barefoot.

3 And the Lord said, As My servant Isaiah has walked [comparatively] naked and barefoot for three years for a sign and forewarning concerning Egypt and concerning Cush, *that is*, Ethiopia,

4 So shall the king of Assyria lead away the Egyptians captives and the Ethiopians exiles, young and old, naked and barefoot, even with buttocks uncovered, to the shame of Egypt.

5 And they shall be dismayed and confounded because of Ethiopia their hope *and* expectation and of Egypt their glory *and* boast.

6 And the inhabitants of this coastland [the Israelites and their neighbors] will say in that day, See! This is what comes to those in whom we trusted *and* hoped, to whom we fled for help to deliver us from the king of Assyria! But we, how shall we escape *captivity and exile*?

CHAPTER 21

THE mournful, inspired prediction — a burden to be lifted up — concerning the desert of the sea [which was Babylon after great dams were raised to control the waters of the Euphrates River which overflowed it like a sea, and would do so again]. As whirlwinds in the South (the Negeb) sweep through, so it [the judgment of

God by hostile armies] comes from the desert, from a terrible land.

2 A hard *and* grievous vision is declared to me; the treacherous dealer deals treacherously, and the destroyer destroys. Go up, O Elam [here put for Persia]! Besiege, O Media! All the sighing [caused by Babylon's ruthless oppressions] I will cause to cease [says the Lord].

3 Therefore are my [Isaiah's] loins filled with anguish; pangs have seized me like the pangs of a woman in childbirth; I am bent *and* pained so that I cannot hear, I am dismayed so that I cannot see.

4 My mind reels *and* wanders, horror terrifies me. [In my mind's eye I am at the feast of Belshazzar; I see the defilement of the golden vessels taken from God's temple; I watch the handwriting appear on the wall, I know that Babylon's great king is to be slain.] The twilight I looked forward to with pleasure has been turned into fear *and* trembling for me. [Dan. 5.]

5 They prepare the table, they spread the rugs, *and having* set the watchers [the revellers take no other precaution], they eat, they drink. Arise, you princes, and oil your shields [for your deadly foe is at the gates]!

6 For thus has the Lord said to me, Go, set [yourself as] a watchman, let him declare what he sees.

7 And when he sees a troop, horsemen in pairs, a troop of donkeys and a troop of camels, he shall listen diligently, very diligently.

8 And *the watchman* cried like a lion: O Lord, I stand continually on the watchtower in the daytime, and I am set in my station every night through.

9 And see! Here comes a troop of men *and* chariots, horsemen in pairs! And he [the watchman] tells *what it foretells*: Babylon is fallen, is fallen, and all the graven images of her gods lie shattered to the ground [in my vision]!

10 O you, my threshed and winnowed one [my own people the Jews who must be trodden down by Babylon], that which I have heard from the Lord of hosts, the God of Israel, I have *joyfully* announced to you — *Babylon is to fall!*

11 The mournful, inspired prediction — a burden to be lifted up — concerning Dumah (Edom). One calls to me from Seir (Edom), Watchman, what of the night? [How far is it spent? How long till morning?] Guardian, what of the night?

12 The watchman said, The morning comes, and also the night. [Another time, if Edom earnestly wishes to know] if you will inquire *of me*, inquire; return, come again.

13 The mournful, inspired prediction — a burden to be lifted up — concerning Arabia. In the forests *and* thickets of Arabia you shall lodge, O you caravans of Dedanites [from northern Arabia].

14 To the thirsty [Dedanites] bring water, O inhabitants of the land of Tema *in Arabia*, meet the fugitive with bread [suitable] for him.

15 For they have fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war — the press of battle.

16 For the Lord has said this to me, Within a year, according to the years of a hireling [who will work no longer than was agreed], all the glory of Kedar [an Arabian tribe] shall fail.

17 And the remainder of the number of archers *and their* bows, the mighty men of the sons of Kedar, will be diminished *and* few; for the Lord, the God of Israel, has spoken it.

CHAPTER 22

THE mournful, inspired prediction — a burden to be lifted up — concerning the valley of vision. What do you mean, *I wonder*, that you have all gone up to the housetops,

2 You who are full of shoutings, a tumultuous city, a joyous *and* exultant city? [O Jerusalem] your slain warriors have not met [a glorious] death with the sword or in battle.

3 All your *military* leaders have fled together; without the bow [which they had thrown away] they were taken captive *and* bound by the archers. All of you that were found were bound together *as captives*, though they had fled far away.

4 Therefore I [Isaiah] said, Look away from me; I will weep bitterly; do not hasten *and* try to comfort me for the destruction of the daughter of my people.

5 For it is a day of discomfiture *and* of tumult, of treading down, of confusion *and* perplexity from the Lord God of hosts in the valley of vision, a breaking down of the walls and of crying to the mountains.

6 And [in my vision] I saw Elam take up the quiver, with troops in chariots, infantry *and* horsemen, and Kir [with Elam subject to Assyria] uncovered the shield.

7 And it came to pass, that your choicest valleys were full of chariots, and the horsemen took their station [and set themselves in offensive array at the gate of Jerusalem]. [Fulfilled in Isa. 36; II Chron. 32.]

8 Then God removed the protecting covering of Judah, and you looked to weapons in the house of the forest [the king's armory] in that day.

9 You saw that the breaches *in the walls* of the city of David [the citadel of Zion] were many; [the water supply being still defective] you collected *within the city's walls* the waters of the lower pool;

10 And you numbered the houses of Jerusalem, and you broke down the houses *to get materials* to fortify the city wall.

11 You also made a reservoir between the two walls for the water of the old pool. But you did not look to

the Maker of it, nor did you recognize Him Who planned it long ago.

12 And in that day the Lord God of hosts called to weeping and mourning, to the shaving off of all hair *in humiliation*, and to girding with sackcloth.

13 But instead, see the pleasure and mirth, slaying oxen and killing sheep, eating flesh and drinking wine, [with the idea] Let us eat and drink, for tomorrow we shall die.

14 And the Lord of hosts revealed Himself in my ears [as He said], Surely this unatoned-for sin shall not be purged from you until [you are punished, and the punishment will be] death, says the Lord God of hosts.

15 Come, go to this *contemptible* steward *and* treasurer, to Shebna who is over the house [but who is presumptuous enough to be building himself a tomb among those of the mighty], and say to him,

16 What business have you here? And whom have you entombed here, that you have the right to hew you out a tomb here? He hews him out a sepulchre on the height! He carves out a dwelling for himself in the rock!

17 Behold, the Lord will hurl you away violently, O you strong man; yes, He will take tight hold of you *and* He will surely cover you [with shame].

18 He will surely roll you up in a bundle, *Shebna*, and toss you like a ball into a large country; there you will die, and there shall be your splendid chariots, you disgrace of your master's house!

19 And I will thrust you from your office, and from your station shall you be pulled down.

20 And in that day I will call My servant Eliakim the son of Hilkiah.

21 And I will clothe him with your robe, and will bind your girdle on him and I will commit your authority to his hand; he shall be a father to the inhabitants of Jerusalem and to the house of Judah.

22 And the key of the house of

David I will lay upon his shoulder; he shall open, and no one shall shut; he shall shut, and no one shall open.

23 And I will fasten him like a peg or nail in a firm place; and he will become a throne of honor and glory to his father's house.

24 And they will hang on him the honor and the whole weight of responsibility for his father's house, the offspring and issue [of the family, high and low], every small vessel, from the cups even to all the flasks and big bulging bottles.

25 In that day, says the Lord of hosts, the nail or peg that was fastened in the sure place shall give way and be moved, and be hewn down and fall; and the burden that was upon it shall be cut off, for the Lord has spoken it.

CHAPTER 23

THE mournful, inspired prediction — a burden to be lifted up — concerning Tyre. Wail, you ships [of Tyre returning from] trading with Tarshish, for Tyre is laid waste, so that there is no house, no harbor; from the land of Kittim (Cyprus) they learn of it.

2 Be still, you inhabitants of the coast, you merchants of Sidon, "your messengers passing over the sea have replenished you [with wealth and industry],

3 And on great waters, the seed or grain of the Shihor, the harvest [due to the overflow] of the Nile River, was Tyre's revenue, and it became the merchandise of the nations.

4 Be ashamed, O Sidon [mother-city of Tyre, now a widow bereaved of her children], for the sea has spoken, the stronghold of the sea, saying, I have neither travailed nor brought forth children; I have neither nourished and reared young men nor brought up virgins.

5 When the report comes to Egypt, they will be sorely pained over the report about Tyre.

u) The Dead Sea Scrolls so read.

6 Pass over to Tarshish [to seek safety as exiles]! Wail, you inhabitants of the [Tyre] coast!

7 Is this your jubilant city, whose origin dates back into antiquity, whose own feet are accustomed to carry her far off to settle [daughter cities]?

8 Who has purposed this against Tyre, the bestower of crowns, whose merchants were princes, whose traders were the honored of the earth?

9 The Lord of hosts has purposed it [in accordance with a fixed principle of His government], to defile the pride of all glory and to bring into dishonor and contempt all the honored of the earth.

10 Overflow your land like [the overflow of] the Nile River, O daughter of Tarshish; there is no girdle of restraint on you any more [to make you pay tribute or custom duties to Tyre].

11 He stretched out His hand over the sea, He shook the kingdoms; the Lord has given a command concerning Canaan to destroy her strongholds and fortresses [Tyre, Sidon, etc.].

12 And He said, You shall no more exult, O Tyre, you oppressed and extorted one, virgin daughter of Sidon. Arise, pass over to Kittim [Cyprus]; but even there you will have no rest.

13 Look at the land of the Chaldeans! That people and not the Assyrians designed and assigned Tyre for the wild beasts and those who [previously] dwelt in the wilderness. They set up their siegeworks, they overthrew its palaces, they made it a ruin!

14 Howl, you ships of Tarshish, for your stronghold of Tyre is laid waste — your strength has been destroyed.

15 And in that day Tyre will be in obscurity and forgotten for seventy years, according to the days of one dynasty. After the end of seventy years shall Tyre sing as a harlot [who has been forgotten, but again attracts her lovers].

16 Take a harp, go about the city,

forgotten harlot; play skillfully *and* make sweet melody, sing many songs, that you may be remembered.

17 And after the end of seventy years the Lord will remember Tyre, and she will return to her hire and will play the harlot [resume her commerce] with all the kingdoms of the world upon the face of the earth.

18 But [the profits of Tyre's new prosperity] her gain and her hire will be dedicated to the Lord [eventually]. It will not be treasured or stored up, for her gain will be used for those who dwell in the presence of the Lord [the ministers], that they may eat sufficiently and have durable *and* stately clothing [suitable for those who minister at God's altar].

CHAPTER 24

BEHOOLD, the Lord will make the land *and* the earth empty, and make it waste, and turn it upside down — twist the face of it — and scatter abroad its inhabitants.

2 And it shall be, as *what happens* with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the creditor, so with the debtor.

3 The land *and* the earth shall be utterly laid waste and utterly pillaged; for the Lord has said this.

4 The land *and* the earth mourn and wither, the world languishes and withers, the high ones of the people [and the heavens with the earth] languish.

5 The land *and* the earth also are defiled under their inhabitants; because *they* have transgressed the laws, disregarded the statutes, broken the everlasting covenant. [Gen. 9:1-17; Deut. 29:20.]

6 Therefore the curse has devoured the land *and* the earth, and they who dwell in it suffer the punishment of its guilt; therefore the inhabitants of the land *and* the earth are scorched *and* parched [under the curse of God's wrath], and few people are left. [Rom. 1:20.]

7 The new wine mourns, the vine languishes, all the merry-hearted sigh.

8 The mirth of the timbrels is stilled, the noise of those who rejoice ends, the joy of the lyre is stopped.

9 No more will they drink wine with a song; strong drink will be bitter to them that drink it.

10 The waste city of emptiness *and* confusion is broken down; every house is shut up so that no one may enter.

11 There is crying in the streets for wine, all joy is darkened, the mirth of the land is gone into captivity.

12 In the city is left desolation, and its gate is battered *and* destroyed.

13 For so shall it be in the midst of the earth among the peoples, as the shaking *and* beating of an olive tree, and as the after-gleaning when the vintage is done [and only a small amount of the fruit remains].

14 *But* these [who have escaped and remain] will lift up their voices, they will shout; for the majesty of the Lord they will cry aloud from the [Mediterranean] Sea.

v) This whole prophecy (verses 14-18) was literally fulfilled in following centuries. Tyre was destroyed by Nebuchadnezzar and lay desolate for seventy years, after which a new city was built on the island, but taken by Alexander the Great. Eventually the true religion prevailed at Tyre. Jesus visited there (Matt. 15:21) and so did Paul (Acts 21:3-6). Eusebius (Hist. 10:4) says that "when the church of God was founded in Tyre . . . much of its wealth was consecrated to God . . . and was presented for the support of the ministry." Jerome also writing in the fourth century A.D., says the wealth of the churches of Tyre "was not treasured up or hidden, but was given to those who dwell before the Lord."

w) "The prophet transports himself in spirit to the end of all things. He describes the destruction of the world. He sees, however, that this destruction will be gradually accomplished. He here depicts the first scene: the destruction of all that exists on the *surface* of the earth . . . as even now occurs [in limited areas] in consequence of wars . . . Jehovah empties, devastates, depopulates the *surface* of the earth . . ." (Lange's Commentary.) "The writer feels that he is living in the last days, and in the universal wretchedness and confusion of the age he seems to discern the 'beginning of sorrows.' His thoughts glide almost imperceptibly from the one point of view to the other, now describing the distress and depression which exist, and now the more terrible visitation which is imminent." (Cambridge Bible.)

15 Wherefore glorify the Lord whether in the east [in the region of daybreak's lights and fires, or in the west] *glorify* the name of the Lord God of Israel in the isles *and* coasts of the [Mediterranean] Sea.

16 From the uttermost part of the earth have we heard songs: Glory to the righteous [people of Israel]! But I say, Emaciated I pine away, I pine away. Woe is me! The treacherous dealers deal treacherously; yes, the treacherous dealers deal very treacherously.

17 Terror, and the pit [of destruction], and the snare are upon you, O inhabitant of the earth!

18 And he who flees at the noise of the terror shall fall into the pit; and he who comes up out of the pit will be caught in the snare. For the windows of the heavens are opened [as in the deluge], and the foundations of the earth tremble *and* shake.

19 The earth is utterly broken, the earth is rent asunder, the earth is shaken violently.

20 The earth shall stagger like a drunken man, and shall sway to and fro like a hammock; its transgression shall lie heavily upon it, and it shall fall and not rise again.

21 And in that day, the Lord will visit *and* punish the host of the high ones on high — the host of heaven, in heaven, celestial beings — and the kings of the earth, on the earth. [Eph. 3:10; 6:12; I Cor. 15:25.]

22 And they will be gathered together as prisoners are gathered in a pit *or* dungeon; they will be shut up in the prison, and after many days they will be visited, inspected *and* punished *or* pardoned. [II Pet. 2:4; Jude 6; Zech. 9:11, 12.]

23 Then the moon will be confounded and the sun ashamed, when [they compare their ineffectual fires to the light of] the Lord of hosts Who

will reign on Mount Zion and in Jerusalem, and before His elders show forth His glory.

CHAPTER 25

O LORD, You are my God; I will exalt You, I will praise Your name; for You have done wonderful things, even purposes planned of old *and fulfilled* in faithfulness and truth.

2 For You have made of a city a heap, of a fortified city a ruin; a palace of aliens without a city — is no more a city; it will never be rebuilt.

3 Therefore [many] a strong people will glorify You, [many] a city of terrible *and* ruthless nations will (reverently) fear You.

4 For You have been a stronghold to the poor, a stronghold to the needy in his distress, a shelter from the storm, a shade from the heat; for the blast of the ruthless ones is like a rainstorm against a wall.

5 As the heat in a dry land [is reduced by the shadow of a cloud, so] You will bring down the noise of aliens [exultant over their enemies]; *and* as the heat by the shadow of a cloud is brought low, so the song of the ruthless ones shall be brought low.

6 And on this Mount [Zion] shall the Lord of hosts make for all peoples a feast of rich things [symbolical of His coronation festival inaugurating the reign of the Lord on earth, after the background of gloom, judgment and terror], a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And He will destroy on this mountain the covering of the face that is cast over the head of all people [in mourning], and the veil [of profound wretchedness] that is woven *and* spread over all nations.

8 He will swallow up death *in* victory — He will abolish death forever; and the Lord God will wipe away tears

* The Hebrew word used here may mean *visit in mercy* as well as *visit in punishment*, but the context does not seem to indicate the possibility of *mercy* in this case.

from off all faces; and the reproach of His people He will take away from off all the earth; for the Lord has spoken it. [II Tim. 1:10; I Cor. 15:26, 54.]

9 It shall be said in that day, Behold our God upon Whom we have waited *and* hoped that He might save us! This is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.

10 For the hand of the Lord shall rest on this Mount [Zion], and Moab shall be threshed *and* trodden down in his place as straw is trodden down in the (filthy) water of a [primitive] cess-pit.

11 And though *Moab* stretches forth his hands in the midst of the *filthy water* as a swimmer stretches out his hands to swim, the Lord will bring down *Moab's* pride in spite of the skillfulness of his hands *and* together with it.

12 And the high fortifications of your walls *the Lord* will bring down, lay low, bring to the ground, even to the dust.

CHAPTER 26

IN that day shall this song be sung in the land of Judah; "We have a strong city; *the Lord* sets up salvation as walls and bulwarks.

2 Open the gates, that the [uncompromisingly] righteous nation which keeps her faith *and* her troth *with God* may enter in.

3 You will guard him *and* keep him in perfect *and* constant peace whose mind [both its inclination and its character] is stayed on You, because he commits himself to You, leans on You *and* hopes confidently in You.

4 So trust in the Lord — commit yourself to Him, lean on Him, hope confidently in Him — for ever; for the Lord God is an everlasting rock — the Rock of ages.

5 For He has brought down the inhabitants of the height, the lofty city;

He lays it low, lays it low to the ground; He brings it even to the dust.

6 The foot has trampled it down, even the feet of the poor, and the steps of the needy.

7 The way of the [consistently] righteous — those living in religious and moral rectitude in every area and relationship of their lives — is level *and* straight; You, O *Lord*, Who are upright, direct aright *and* level the path of the [uncompromisingly] just *and* righteous.

8 Yes, in the path of Your judgments, O *Lord*, we wait (expectantly) for You. Our heartfelt desire is for Your name and for the remembrance of You.

9 My soul yearns for You [O *Lord*] in the night; yes, my spirit within me seeks You earnestly; for *only* when Your judgments are in the earth *will* the inhabitants of the world learn righteousness — uprightness and right standing with God.

10 Though favor be shown to the wicked, yet he does not learn righteousness; in the land of uprightness he deals perversely and refuses to see the majesty of the Lord.

11 Though Your hand is lifted *high* to strike, Lord, they do not see it. Let them see Your zeal for *Your* people and be ashamed. Yes, let the fire *reserved* for Your enemies consume them.

12 Lord, You will ordain peace [God's favor and blessings, temporal and spiritual] for us, for You have also wrought in us *and* for us all our works.

13 O *Lord* our God, other masters besides You have ruled over us, but we will acknowledge *and* mention Your name only.

14 They [the former tyrant masters] are dead, they shall not live *and* reappear; they are powerless ghosts. they shall not rise *and* come back. Therefore You have visited and made an

y) *The Dead Sea Scrolls* here read, "You [Lord] have been to me a strong wall."

end of them, and caused every memorial of them [every trace of their supremacy] to perish.

15 You have increased the nation, O Lord, You have increased the nation; You are glorified; You have enlarged all the borders of the land.

16 Lord, when they were in trouble *and* distress they sought *and* visited You; they poured out a prayerful whisper when Your chastening was upon them.

17 Like a woman with child, drawing near the time of her delivery, is in pain *and* writhes and cries out in her pangs, so we have been before You — at Your presence — O Lord.

18 We have been with child, we have been writhing *and* in pain, we have as it were brought forth *only* wind. We have not wrought any deliverance in the earth, and the inhabitants of the world [of Israel] are not yet born.

19 Your dead shall live, O Lord; the bodies of *our* dead [saints] shall rise. You who dwell in the dust, awake and sing for joy! For Your dew is a dew of *sparkling* light, O Lord [heavenly, supernatural dew]; and the earth shall cast forth the dead [to life again] — for on the land of the shades of *the dead* You will let *Your dew* fall.

20 Come, my people, enter your chambers and shut your doors behind you; hide yourselves for a little while until the [Lord's] wrath is past.

21 For, behold, the Lord is coming forth out of His place [heaven] to punish the inhabitants of the earth for their iniquity; the earth also will disclose the blood shed upon her, and will no longer cover her slain *and* conceal her *guilt*.

CHAPTER 27

IN that day the Lord *will deliver Israel* [from her enemies and also the rebel powers of evil and darkness]; His sharp *and* unrelenting, great and strong sword will visit *and* punish Leviathan the swift fleeing serpent, Le-

viathan the twisting *and* winding serpent, and He will slay the monster that is in the sea.

2 In that day *it will be said* [of the redeemed nation of Israel], a vineyard beloved *and* lovely; sing a responsive song to it *and* about it!

3 I, the Lord, am its keeper; I water it every moment; lest anyone harm it, I guard *and* keep it night and day.

4 Wrath is not in Me. Would that the briars *and* thorns [the wicked internal foe] were lined up against Me in battle! I would stride in against them, I would burn them up together.

5 Or else [if all Israel would escape being burned up together there is but one alternative], let *them* take hold of My strength *and* make complete surrender to My protection, that *they* may make peace with Me! Yes, let *them* make peace with Me!

6 In the days *and* generations to come, Jacob shall take root; Israel shall blossom and send forth shoots, and fill the whole world with fruit [of the knowledge of the true God]. [Hos. 14:1-6; Rom. 11:12.]

7 *Has the Lord smitten Israel* as He smote those who smote them? *Or have the Israelites* been slain as their slayers were slain?

8 By driving them out of Canaan, by exile You contended with them in a measure, O Lord. He removed them with His rough blast *as* in the day of the east wind.

9 Only on this condition shall the iniquity of Jacob [Israel] be forgiven *and* purged, and this is the full fruit *God requires* for taking away his sin: that *Israel* should make all the stones of the *idol* altars like chalkstones crushed to pieces, so that the Asherim and the sun-images shall not remain standing *or* rise again.

10 For the fortified city is solitary, a habitation deserted and forsaken like the wilderness. There the calf grazes, and there he lies down; he strips its branches *and* eats its twigs.

11 When its boughs are withered *and* dry, they are broken off; the women come *and* set them afire. For it is a people of no understanding *or* discernment — ²witless folk; therefore He Who made them will not have compassion on them, and He Who formed them will show them no favor.

12 And it shall be in that day that the Lord will thresh out His grain from the flood of the river *Euphrates* to the brook of Egypt, and you will be gathered one by one *and* one to another, O children of Israel!

13 And it shall be in that day that a great trumpet will be blown, and they will come who were lost *and* ready to perish in the land of Assyria and those who were driven out to the land of Egypt, and they will worship the Lord on the holy mountain at Jerusalem. [Matt. 24:31; Zech. 14:16; Rev. 11:15.]

CHAPTER 28

WOE to [Samaria] the crown of pride of the drunkards of Ephraim [the ten tribes], and to the fading flower of its glorious beauty, which is on the head of the rich valley of those overcome *and* smitten down with wine!

2 Behold, the Lord has [the Assyrian] a strong and mighty one; like a tempest of hail, a destroying storm, like a flood of mighty overflowing waters, he will cast down to the earth with violent hand.

3 With *alien* feet [Samaria] the proud crown of the drunkards of Ephraim will be trodden down.

4 And the fading flower of its glorious beauty, which is on the head of the rich valley, shall be like the early fig before the fruit harvest, which when any one sees he snatches and eats up greedily at once. [So in an amazingly short time will the Assyrians devour Samaria, Israel's capital.]

5 [But] in that [future ²Messianic] day the Lord of hosts shall become a

crown of glory and a diadem of beauty to the [converted] remnant of His people;

6 And a spirit of justice to him who sits in judgment *and* administers the law, and strength to those who turn back the battle at the gate.

7 But even these reel with wine and stagger with strong drink; the priest and the prophet reel with strong drink, they are confused with wine, they stagger *and* are gone astray through strong drink; they err in vision, they stumble in pronouncing judgment.

8 For all tables are full of filthy vomit, so that there is no place clean.

9 Whom will He teach knowledge? [Ask the drunkards.] And whom will He make to understand the message? Those who are babies, just weaned from the milk and taken from the breasts? [Is that what He thinks we are?]

10 For it is [His prophets repeating over and over] precept upon precept, precept upon precept; rule upon rule, rule upon rule; here a little, there a little.

11 No, but [the Lord will teach the rebels in a more humiliating way] by men with stammering lips and another tongue will He speak to this people [says Isaiah, and teach them His lessons].

12 To these [complaining Jews the Lord] had said, This is the true rest [the way to true comfort and happiness] that you shall give to the weary, and this is the *true* refreshing. Yet they would not listen [to His teaching],

13 Therefore the word of the Lord will be to them [merely monotonous repetitions of] precept upon precept, precept upon precept; rule upon rule, rule upon rule; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken.

14 Therefore hear the word of the

² The Dead Sea Scrolls so read.

^a Jonathan's Targum reads, "In that time Messiah, the Lord of hosts, shall be a crown of joy and a diadem of praise to the residue of His people." To this meaning of the passage commentators generally agree.

Lord, you scoffers, who rule this people in Jerusalem!

15 Because you have said, We have made a covenant with death, and with Sheol [the place of the dead] we have an agreement; when the overflowing scourge passes through, it will not come to us; for we have made lies our refuge, and in falsehood we have taken shelter;

16 Therefore thus says the Lord God, Behold, I am laying in Zion for a foundation a Stone, a tested Stone, a precious Cornerstone of sure foundation; he who believes — trusts in, relies on and adheres to that Stone — will not be ashamed or give way or make haste [in sudden panic]. [Rom. 9:33; I Pet. 2:4-6.]

17 I will make justice the line, and righteousness the plummet; and hail will sweep away the refuge of lies, and waters will overwhelm the hiding place — the shelter.

18 And your covenant with death shall be annulled, and your agreement with Sheol [the place of the dead] shall not stand; when the overwhelming scourge passes through, then you will be trodden down by it.

19 As often as it passes through, it [the enemy's scourge] will take you; for morning by morning will it pass through, by day and by night; and it will be utter terror merely to hear and comprehend the report and the message of it [but only hard treatment and dispersion will make you understand God's instruction].

20 For [they will find that] the bed is too short for a man to stretch himself on it, and the covering too narrow for him to wrap himself in it. [All their sources of confidence will fail them.]

21 For the Lord will rise up as on Mount Perazim, He will be wroth as in the valley of Gibeon, that He may do His work, His strange work, and bring to pass His act, His strange act. [II Sam. 5:20; I Chron. 14:16.]

b) The Septuagint (Greek Version) reads "be ashamed."

22 Now therefore do not be scoffers, lest the bands which bind you be made strong; for a decree of destruction have I heard from the Lord God of the hosts upon the whole land and the whole earth.

23 Give ear and hear my [Isaiah's] voice; listen and hear my words.

24 Does he who plows for sowing plow continually? Does he continue to plow and harrow his ground after it is smooth?

25 When he has leveled its surface, does he not cast abroad the seed of dill or fennel, and scatter cummin [a seasoning], and put the wheat in rows, and barley in its intended place, and spelt [an inferior kind of wheat] as the border?

26 And he trains each of them correctly, for his God instructs him correctly and teaches him.

27 For the dill is not threshed with a sharp threshing instrument, nor is a cart wheel rolled over the cummin; but the dill is beaten off with a staff and the cummin with a rod — by hand.

28 Does one crush bread grain? No, he does not thresh it continuously, but when he has driven his cart wheel and his horses over it, he scatters it — tossing it up to the wind — without having crushed it.

29 This also comes from the Lord of hosts, Who is wonderful in counsel, [and] excellent in wisdom and effectual working.

CHAPTER 29

WOE to Ariel [Jerusalem], to Ariel, the city where David encamped! Add yet another year; let the feasts run their round [but only one year more].

2 Then will I distress Ariel, and there shall be mourning and lamentation; yet she shall be to Me like an Ariel — an altar-hearth, a hearth of burning, the altar of God.

3 And I will encamp against you round about, and will hem you in with siege works, and I will set up fortifications against you.

4 And you shall be laid low, *Jerusalem*, speaking from beneath the ground, and your speech shall come humbly from the dust; and your voice shall be like that of a ghost [produced by a medium] coming from the earth, and your speech shall whisper *and* squeak as it chatters from the dust.

5 But the multitude of your *enemy* strangers that assail you shall be like small dust, and the multitude of the ruthless *and* terrible ones like chaff that blows away. And in an instant, suddenly,

6 *You* shall be visited *and* delivered by the Lord of hosts with thunder and with earthquake and great noise, with whirlwind and tempest and the flame of a devouring fire.

7 And the multitude of all the nations that fight against Ariel [*Jerusalem*], even all that fight against her and her stronghold, and that distress her, shall be as a dream, a vision of the night.

8 It shall even be as when a hungry man dreams, and behold, he eats; but he wakens with his craving not satisfied; or as when a thirsty man dreams that he is drinking, but he wakens and is faint, and his thirst is not quenched. So shall the multitude of all the nations be that fight against Mount Zion.

9 Stop and wonder [at this prophecy, if you choose, whether you understand it or not; but soon you will witness the actual event] and be confounded — reluctantly! Blind yourselves [now if you choose] — take your pleasure and riot; then be blinded [at the actual occurrence]. They are drunk, but not with wine; they stagger, but not from strong drink [but from spiritual stupor].

10 For the Lord has poured out on you the spirit of deep sleep, and has closed your eyes, the prophets; and

your heads, the seers, He has covered *and* muffled.

11 And the vision of all this has become to you like the words of a book that is sealed. When men give it to one who can read, saying, Read this, I pray you, he says, I cannot, for it is sealed.

12 And when the book is given to him who is not learned, saying, Read this, I pray you, he says, I cannot read.

13 And the Lord said, Forasmuch as this people draw near Me with their mouth and honor Me with their lips, but have removed their hearts *and* minds far from Me, and their fear *and* reverence for Me *are* a commandment of men that is learned by repetition [without any thought of the meaning];

14 Therefore, behold! I will again do marvelous things with this people, marvelous and astonishing things; and the wisdom of their wise men shall perish, and the understanding of their discerning men shall vanish *or* be hidden.

15 Woe to those who *seek* to hide deep from the Lord their counsel, whose deeds are in the dark, and who say, Who sees us? Who knows us?

16 Oh, your perversity! — You turn things upside down! Shall the potter be considered of no more account than the clay? Shall the thing that is made say of its maker, He did not make me; or the thing that is formed say of him who formed it, He has no understanding?

17 Is it not yet a very little while until Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 And in that day shall the deaf hear the words of *the* book, and out of obscurity *and* gloom and darkness the eyes of the blind shall see.

19 The meek also shall increase their joy in the Lord, and the poor among men shall rejoice *and* exult in the Holy One of Israel.

20 For the terrible one [the Assyria-

an enemy] shall come to nought, and the scoffer cease, and all those who watch for iniquity *as an occasion for accusation* shall be cut off;

21 That make a man an offender *and* bring condemnation upon him for a word, and lay a trap for him who upholds justice at the city gate, and thrust aside the innocent *and* truly righteous with an empty plea.

22 Therefore thus says the Lord, Who redeemed Abraham [out of Ur and idolatry], concerning the house of Jacob: Jacob shall not then be ashamed, not then shall his face become pale [with fear and disappointment because of his children's degeneracy].

23 For when he sees his children [walking in the ways of piety and virtue], the work of My hands in his midst, they will revere My name; they will revere the Holy One of Jacob and reverently fear the God of Israel.

24 Those who err in spirit will come to understanding, and those who murmur [discontentedly] will accept instruction.

CHAPTER 30

WOE to the rebellious children, says the Lord, who take counsel *and* carry out a plan, but not Mine; and who make a league *and* pour out a drink offering, but not of My Spirit, thus adding sin to sin;

2 That set out to go down into Egypt, and have not asked of Me; to flee to the stronghold of Pharaoh *and* to strengthen themselves in his strength and to trust in the shadow of Egypt!

3 Therefore shall the strength *and* protection of Pharaoh turn to your shame, and the refuge in the shadow of Egypt be to your humiliation *and* confusion.

4 For though *Pharaoh's* officials are at Zoan and his ambassadors arrive at Hanes [in Egypt],

5 Yet will all be ashamed because

of a people [the Egyptians] that cannot profit them, that are not a help or benefit, but a shame and disgrace.

6 A mournful, inspired prediction — a burden to be lifted up — concerning the beasts of the South [the Negeb]. Oh, the heavy burden, the load of treasures going to Egypt! Through a land of trouble and anguish, in which are the lioness and the lion, the viper and fiery flying serpent, they carry their riches upon the shoulders of young donkeys, and their treasures upon the humps of camels, to a people that will not *and* cannot profit them.

7 For Egypt's help is worthless and to no purpose; therefore I have called her Rahab who sits still.

8 Now, go, write it before them on a tablet and inscribe it in a book, that it may be as a witness for the time to come for evermore.

9 For this is a rebellious people, faithless *and* lying sons, children who will not hear the law *and* instruction of the Lord;

10 Who *virtually* say to the seers [by their conduct], See not; and to the prophets, Prophesy not to us what is right; speak to us smooth things, prophesy deceitful illusions,

11 Get out of the true way, turn aside out of the path, cease holding up before us the Holy One of Israel.

12 Therefore thus says the Holy One of Israel, Because you despise *and* spurn this *My* word, and trust in cunning *and* oppression, in crookedness *and* perverseness, and rely on them;

13 Therefore this iniquity *and* guilt shall be to you as a broken section of a high wall, bulging out and ready [at some distant day] to fall, whose crash will *then* come suddenly *and* swiftly, in an instant.

14 And he shall break it as a potter's vessel is broken, breaking it in pieces without sparing; so that there cannot be found among its pieces one large enough to carry coals of fire

from the hearth, or to dip water out of the cistern.

15 For thus said the Lord God, the Holy One of Israel, In returning to Me and resting in Me you shall be saved; in quietness and in (trusting) confidence shall be your strength. And you would not,

16 But you said, No! We will speed our own course on horses! Therefore you shall speed [in flight from your enemies]. You said, We will ride upon swift steeds [doing our own way]! Therefore shall they who pursue you be swift, so swift that

17 One thousand of you will flee at the threat of one of them; at the threat of five you will flee till you are left like a beacon or a flagpole on the top of a mountain, and like a signal on a hill.

18 And therefore the Lord [earnestly] waits — expectant, looking and longing — to be gracious to you, and therefore He lifts Himself up that He may have mercy on you and show loving-kindness to you; for the Lord is a God of justice. Blessed — happy, fortunate [to be envied] are all those who [earnestly] wait for Him, who expect and look and long for Him [for His victory, His favor, His love, His peace, His joy and His matchless, unbroken companionship]. [Rev. 3:5; II Cor. 12:9; I John 3:16; John 14:3, 27; Heb. 12:2.]

19 O people who dwell in Zion at Jerusalem, you shall weep no more. He will surely be gracious to you at the sound of your cry; when He hears it, He will answer you.

20 And though the Lord give you the bread of adversity and the water of affliction, yet your Teacher will not hide Himself any more, but your eyes shall constantly behold your Teacher.

21 And your ears shall hear a word behind you, saying, This is the way, walk in it, when you turn to the right hand and when you turn to the left.

22 Then you will defile your carved

images overlaid with silver and your molten images plated with gold; you will cast them away as a filthy blood-stained cloth, and you will say to them, Be gone!

23 Then will He give you rain for your seed with which you sow the soil, and bread grain as the produce of the ground, and it will be rich and plentiful. In that day your cattle will feed in large pastures.

24 The oxen likewise and the young donkeys that till the ground will eat savory and salted fodder, which has been winnowed with shovel and with fork.

25 And there will be upon every high mountain and upon every high hill brooks and streams of water in [the day of the Lord] the day of the great slaughter, when the towers fall [and all His enemies are destroyed].

26 Moreover the light of the moon will be as the light of the sun, and the light of the sun will be sevenfold, as the light of seven days [concentrated in one], in the day that the Lord binds up the hurt of His people, and heals their wound [inflicted by Him because of their sins].

27 Behold, the name of the Lord comes from afar, burning with His anger, and in thick, rising smoke. His lips are full of indignation, and His tongue is as a consuming fire.

28 And His breath is as an overflowing stream, that reaches even to the neck, to sift the nations with the sieve of destruction; and a bridle that causes to err will be in the jaws of the people.

29 You shall have a song, as in the night when a holy feast is kept; and gladness of heart, as when one marches in procession with a flute to come to the temple on the mountain of the Lord, to the Rock of Israel.

30 And the Lord shall cause His glorious voice to be heard, and the descending blow of His arm to be seen, in indignant anger and with flame of a devouring fire, amid crashing blast

and cloudburst, tempest and hailstones.

31 At the voice of the Lord the Assyrians will be stricken with dismay *and* terror, when He smites them with His rod.

32 And every passing stroke of the staff of punishment *and* doom which the Lord lays upon them shall be to the sound of [Israel's] timbrels and lyres, when in battle He attacks *Assyria* with swinging *and* menacing arm.

33 For a Topheth — a place of burning and abomination — is already laid out *and* long ago prepared; yes, for the [idol-] king *and* [the god] Molech it is made ready, its pyre made deep *and* large, with fire and much wood; the breath of the Lord, like a stream of brimstone, kindles it. [Matt. 5.22; 25:41.]

CHAPTER 31

WOE to those who go down to Egypt for help and rely on horses, and trust in chariots because they are many and in horsemen because they are very strong, but they look not to the Holy One of Israel nor seek *and* consult the Lord!

2 And yet He is wise and brings calamity, and does not recall His words; He will arise against the house [the whole race] of evildoers and against the helpers of those who work iniquity.

3 Now the Egyptians are men and not God, and their horses are flesh and not spirit; and when the Lord stretches out His hand, both *Egypt* who helps will stumble, and *Judah* who is helped will fall, and they will all perish *and* be consumed together.

4 For the Lord has said to me, As the lion or the young lion growls over his prey, and when a large band of shepherds is called out against him will not be terrified at their voice or daunted at their noise, so the Lord of hosts will come down to fight upon Mount Zion and upon its hills.

5 As birds hovering, so will the Lord

of hosts defend Jerusalem, He will protect and deliver it, He will pass over *and* spare and preserve it.

6 Return, O children of Israel, to Him against Whom you have so deeply plunged in revolt.

7 For in that day every man *of you* will cast away [in contempt and disgust] his idols of silver and his idols of gold, which your own hands have sinfully made for you.

8 Then the Assyrian shall fall by the sword, not of man; and the sword, not of men [but of God], shall devour him; and he shall flee from the sword, and his young men shall become subjected to forced labor.

9 [In his flight] he shall pass beyond his rock-refuge for terror; even his officers shall desert the standard in fear *and* panic, says the Lord, Whose fire is in Zion and His furnace in Jerusalem.

CHAPTER 32

BEHOLD, a king will reign in righteousness, and princes will rule in justice.

2 And each one of them shall be like a hiding place from the wind, and a shelter from the storm; like streams of water in a dry place, like the shade of a great rock in a weary land [to those who turn to them].

3 Then the eyes of those who see will not be closed *or* dim, and the ears of those who hear will listen.

4 And the mind of the rash shall understand knowledge *and* have good judgment, and the tongue of the stammerers will speak readily and plainly.

5 The fool [the unbeliever and the ungodly] shall no more be called noble, nor the crafty *and* greedy of gain said to be bountiful *and* princely.

6 For the fool speaks folly and his mind plans iniquity: practicing profane ungodliness and speaking error concerning the Lord, leaving the craving of the hungry unsatisfied, and causing the drink of the thirsty to fail.

7 The instruments *and* methods of the fraudulent *and* greedy of gain are evil; he devises wicked devices to ruin the poor *and* the lowly with lying words, even when the plea of the needy is just *and* right.

8 But the noble, open-hearted *and* liberal man devises noble things; and he stands for what is noble, open-hearted *and* generous.

9 Rise up, you women who are at ease! Hear my [Isaiah's] voice, you confident *and* careless daughters, listen to what I am saying.

10 In little more than a year you shall be shaken with anxiety, you careless *and* complacent women, for the vintage will fail and the ingathering shall not come.

11 Tremble, you women who are at ease! Shudder with fear, you complacent ones! Strip yourselves bare and gird sackcloth upon your loins *in grief!*

12 They shall beat upon their breasts for the pleasant fields, for the fruitful vine,

13 For the land of my people growing up with thorns and briars; yes, for all the houses of joy in the joyous city.

14 For the palace shall be forsaken, the populous city shall be deserted; the hill and the watchtower shall be for dens [of wild animals] endlessly, a joy of wild donkeys, a pasture of flocks;

15 Until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is valued as a forest. [Ps. 104:30; Ezek. 36:26, 27; 39:29; Zech. 12:10.]

16 Then justice will dwell in the wilderness, and righteousness [religious and moral rectitude in every area and relation] will abide in the fruitful field.

17 And the effect of righteousness shall be peace [internal and external], and the result of righteousness, quietness and confident trust for ever.

18 My people shall dwell in a peace-

able habitation, in safe dwellings, and in quiet resting places.

19 But [the wrath of the Lord] it shall hail, coming down overpoweringly on the forest [the army of the Assyrian], and the capital 'city shall be utterly humbled *and* laid prostrate.

20 Happy *and* fortunate are you who cast your seed upon all waters [when the river overflows its banks; for the seed will sink into the mud and when the waters subside will spring up; you will find it after many days in an abundant harvest], *and* can safely send forth the ox and the donkey [to range freely].

CHAPTER 33

WOE to you, destroyer, you who are not yourself destroyed; who deal treacherously though they [your victims] did not deal treacherously with you! When you have ceased to destroy, you shall be destroyed; *and* when you have stopped dealing treacherously, they will deal treacherously with you.

2 O Lord, be gracious to us; we have waited [expectantly] for You. Be the arm of *Your servants* — their strength and defense — every morning, our salvation in the time of trouble.

3 At the noise of the tumult [caused by Your voice at which the enemy is overthrown] the peoples flee; at the lifting up of Yourself nations are scattered.

4 And the spoil [of the Assyrians] shall be gathered [by the inhabitants of Jerusalem] as the caterpillar gathers; as locusts leap *and* run to and fro shall *the Jews* [spoil the Assyrians' forsaken camp as they] leap upon it.

5 The Lord is exalted, for He dwells on high; He will fill Zion with justice and righteousness [religious and moral rectitude in every area and relation].

6 And there shall be stability in your times, abundance of salvation,

c) Authorities find it impossible to be sure whether the "city" here means Nineveh, Jerusalem, or even Babylon.

wisdom and knowledge; the reverent fear *and* worship of the Lord is your treasure *and* His.

7 Behold, their valiant ones cry without; the ambassadors of peace weep bitterly.

8 The highways lie waste, the way-faring man ceases; the enemy has broken the covenant, he has despised the cities *and* ⁴the witnesses, he regards no man.

9 The land mourns and languishes; Lebanon is confounded, and [its luxuriant verdure] is withered away; Sharon [a fertile pasture region south of Mount Carmel] is like a desert; Bashan [a broad, fertile plateau east of the Jordan River] and Mount Carmel shake off their leaves.

10 Now will I arise, says the Lord; now will I lift up Myself; now will I be exalted.

11 You conceive chaff, you bring forth stubble; your breath is a fire that will consume you.

12 And the people will be as if burned to lime, like thorns cut down, that are burned in the fire.

13 Hear, you who are far off, *says the Lord*, what I have done; and, you who are near, acknowledge My might.

14 The sinners in Zion are afraid; trembling has seized the godless ones. *They cry*, Who among us can dwell with *that* devouring fire? Who among us can dwell with *those* everlasting burnings?

15 He who walks righteously and speaks uprightly, who despises the gain of fraud *and* of oppressions, who shakes his hand free from the taking of bribes, who stops his ears from hearing of bloodshed, and shuts his eyes to avoid looking upon evil.

16 [Such a man] will dwell on the heights; his place of defense will be the fortresses of rocks; his bread will be given him, water for him will be sure.

17 Your eyes will see the King in

His beauty; *your eyes* will behold a land of wide distances that stretches afar.

18 Your mind will meditate on the terror, *asking*, Where is he who counted, where is he who weighed the tribute? Where is he who counted the towers?

19 You shall see no more the fierce *and* insolent people, a people of too deep *and* obscure a speech to be comprehended, of a strange *and* stammering tongue that you cannot understand.

20 Look upon Zion, the city of our set feasts *and* solemnities! Your eyes shall see Jerusalem a quiet habitation, a tent that shall not be taken down; not *one of* the stakes of it shall ever be pulled up, neither shall any of its cords be broken.

21 But there the Lord will be for us in majesty *and* splendor a place of broad rivers and streams, where no oar-propelled boat can go, nor mighty *and* stately ship can pass.

22 For the Lord is our judge, the Lord is our law-giver, the Lord is our king; He will save us.

23 Your hoisting ropes hang loose; they cannot strengthen *and* hold firm the foot of their mast, or keep the sail spread out. Then will prey and spoil in abundance be divided; *even* the lame will take the prey.

24 And no inhabitant will say, I am sick; the people who dwell there will be forgiven their iniquity *and* guilt.

CHAPTER 34

COME near, you nations, to hear; and hearken, you peoples! Let the earth hear, and all that is in it; the world, and all things that come forth from it.

2 For the Lord is indignant against all nations, and His wrath is against all their host. He has utterly doomed them, He has given them over for slaughter.

3 Their slain also shall be cast out, and the stench of their dead bodies

d) The Dead Sea Scrolls read "the witnesses."

shall rise, and the mountains shall *flow* with their blood.

4 All the host of the heavens shall be dissolved *and* crumble away, and the skies shall be rolled together as a scroll; and all their host [the stars and the planets] shall drop like a faded leaf from the vine, and as a *withered fig* falls from the fig tree. [Rev. 6:13, 14.]

5 Because My sword has been bathed *and* equipped in Heaven, behold, it shall come down upon Edom [the descendants of Esau], upon the people whom I have doomed for judgment. [Obad. 8-21.]

6 The sword of the Lord is filled with blood of *sacrifices*, it is gorged *and* greased with fatness, with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord has a sacrifice in Bozrah [capital of Edom], and a great slaughter in the land of Edom.

7 And the wild oxen shall fall with them, and the *young* bullocks with the *old and mighty* bulls; and their land shall be drunk *and* soaked with blood, and their dust made rich with fatness.

8 For the Lord has a day of vengeance, a year of recompense for the cause of Zion.

9 And the streams of *Edom* shall be turned into pitch, and its dust into brimstone, and its land will become burning pitch.

10 *The burning of Edom* shall not be quenched night or day; its smoke shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever. [Rev. 19:3.]

11 But the pelican and the porcupine shall possess it; the owl *and* the raven shall dwell in it; and He will stretch over it the [measuring] line of confusion, and the plummet stones of chaos *over* its nobles.

12 They shall call its nobles to proclaim the kingdom, but none shall be

there, and all its princes shall be no more.

13 And thorns shall come up in its palaces *and* strongholds, nettles and brambles in its fortresses, and it shall be a habitation of jackals, an abode for ostriches.

14 And the wild beasts of the desert will meet here with howling creatures — wolves and hyenas; and the *shaggy* wild goat will call to his fellow; the night monster will settle there and find a place of rest.

15 There shall the arrow snake make her nest and lay her eggs, and hatch them and gather her young under her shade; there shall the kites be gathered *also to breed*, every one with her mate.

16 Seek out of the book of the Lord, and read: no one of these [details of prophecy] shall fail, none shall want her mate [in fulfillment]; for the mouth of the Lord has commanded, and His Spirit has gathered them.

17 And He has cast the lot for them, and His hand has portioned *Edom* to the *wild beasts* by measuring line; they shall possess it for ever, from generation to generation they shall dwell in it.

CHAPTER 35

THE wilderness and the dry land shall be glad, the desert shall rejoice and blossom as the rose *and* the autumn crocus.

2 It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given to it, the excellency of *Mount Carmel* and the plain of Sharon. They shall see the glory of the Lord, the majesty *and* splendor *and* excellency of our God.

3 Strengthen the weak hands, and make firm the feeble *and* tottering knees. [Heb. 12:12.]

4 Say to those who are of a fearful *and* hasty heart, Be strong, fear not! Behold, your God will come with vengeance, with the recompense of God; He will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped;

6 Then shall the lame man leap like a hart, and the tongue of the dumb shall sing for joy; for waters shall break forth in the wilderness, and streams in the desert. [Matt. 11:5.]

7 And the burning sand *and* the mirage shall become a pool, and the thirsty ground springs of water; in the haunt of jackals, where they lay resting, shall be grass with reeds and rushes.

8 And a highway shall be there, and a way, and it shall be called The Holy Way; the unclean shall not pass over it, but it shall be for the redeemed; the wayfaring men, yes, the simple ones *and* fools, shall not err in it *and* lose their way.

9 No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there; but the redeemed shall walk on it.

10 And the ransomed of the Lord shall return, and come to Zion with singing, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

CHAPTER 36

NOW in the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them.

2 And the king of Assyria sent the Rabshakeh [the military official] from Lachish [the Judean fortress commanding the road from Egypt] to King Hezekiah at Jerusalem with a great army. And he stood by the canal of the upper pool in the highway of the fuller's field.

3 Then came out to meet him Eliakim, the son of Hilkiah, who was over the royal household, and Shebna the secretary, and Joah the son of Asaph, the recording *historian*.

4 And the Rabshakeh said to them,

Say to Hezekiah, Thus says the great king, the king of Assyria, What reason for confidence is this in which you trust?

5 Do you suppose that mere words of the lips can pass for warlike counsel and strength? Now in whom do you trust *and* on whom do you rely that you have rebelled against me?

6 Behold, you trust on the staff of this bruised *and* broken reed, Egypt, which will pierce the hand of any man who leans on it. So is Pharaoh king of Egypt to all who trust *and* rely on him.

7 But if you say to me, We trust in *and* rely on the Lord our God, is it not He, whose high places and whose altars Hezekiah has taken away, and said to Judah and to Jerusalem, You shall worship before this altar? [II Kings 18:4, 5.]

8 Now therefore, I pray you, make a wager with my master the king of Assyria, *and* give him pledges, and I will give you two thousand horses, if you are able on your part to put riders on them.

9 How then can you repulse the attack of a single captain of the least of my master's servants when you put your reliance on Egypt for chariots and for horsemen?

10 Moreover, is it without the Lord that I have now come up against this land to destroy it? The Lord said to me, Go up against this land, and destroy it.

11 Then Eliakim and Shebna and Joah said to the Rabshakeh, Pray, speak to your servants in the Aramaic *or* Syrian language, for we understand it; and do not speak to us in the language of the Jews in the hearing of the people on the wall.

12 But the Rabshakeh said, Has my master sent me to speak these words to your master and to you? Has he not sent me to the men sitting on the wall, who are doomed with you to eat their own dung and drink their own urine?

13 Then the Rabshakeh stood and cried with a loud voice in the language of the Jews: Hear the words of the great king, the king of Assyria!

14 Thus says the king, Let not Hezekiah deceive you, for he will not be able to deliver you.

15 Neither let Hezekiah make you trust *and* rely on the Lord, saying, The Lord will surely deliver us; this city will not be delivered into the hand of the king of Assyria.

16 Do not listen to Hezekiah; for thus says the king of Assyria: Make your peace with me and come out to me; and eat every one of his own vine and every one of his own fig tree, and drink every one the water of his own cistern;

17 Until I come and take you away to a land like your own land, a land of grain and wine, a land of bread and vineyards.

18 Beware lest Hezekiah persuade *and* mislead you by saying, The Lord will deliver us. Has any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where are the gods of Hamath and Arphad [in Syria]? Where are the gods of Sepharvaim [a place from which the Assyrians brought colonists to inhabit evacuated Samaria]? And have *the gods* delivered Samaria [capital of the ten northern tribes of Israel] out of my hand?

20 Who among all the gods of these lands have delivered their land out of my hand, that *you should think* the Lord can deliver Jerusalem out of my hand?

21 But they kept still and answered him not a word, for the king's command was, Do not answer him.

22 Then Eliakim the son of Hilkiah, who was over the household, and Shebna the secretary, and Joah the son of Asaph, the recording *historian*, came to Hezekiah with their clothes rent, and told him the words of the

Rabshakeh [the Assyrian military official].

CHAPTER 37

AND when King Hezekiah heard it, he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

2 And he sent Eliakim, who was over the *royal* household, and Shebna the secretary, and the older priests, clothed with sackcloth, to Isaiah the prophet, the son of Amoz.

3 And they said to him, Thus says Hezekiah, This day is a day of trouble *and* distress, and of rebuke, and of disgrace; for the children have come to the birth, and there is not strength to bring them forth.

4 It may be the Lord your God has heard the words of the Rabshakeh, whom the king of Assyria his master has sent to mock, reproach, insult *and* defy the living God, and will rebuke the words which the Lord your God has heard. Therefore lift up your prayer for the remnant [of His people] that is left.

5 So the servants of King Hezekiah came to Isaiah.

6 And Isaiah said to them, You shall say to your master, Thus says the Lord, Do not be afraid *because* of the words which you have heard, with which the servants of the king of Assyria have reviled *and* blasphemed Me.

7 Behold, I will put a spirit in him so that he will hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land.

8 So the Rabshakeh returned, and found the king of Assyria fighting against Libnah [a fortified city of Judah]; for he had heard that *the king* had departed from Lachish.

9 And *Sennacherib the king of Assyria* heard concerning Tirhakah the king of Ethiopia, He has come forth to make war with you. And when he heard it, he sent messengers to Hezekiah, saying,

10 Thus shall you speak to Hezekiah king of Judah: Let not your God in Whom you trust deceive you by saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, you have heard what the kings of Assyria have done to all lands, destroying them utterly. And shall you be delivered?

12 Have the gods of the nations delivered those whom my predecessors have destroyed, as 'Gozan, Haran [of Mesopotamia], Rezeph, and the children of Eden that were in Telassar?

13 Where are the king of Hamath, and the king of Arpad [of northern Syria], and the king of the city of Sepharvaim, the king of Hena, or the king of Ivvah?

14 And Hezekiah received the letter from the hand of the messengers, and read it. And Hezekiah went up to the house of the Lord, and spread it before the Lord.

15 And Hezekiah prayed to the Lord:

16 O Lord of hosts, God of Israel, Who [in symbol] are enthroned above the cherubim [of the ark in the temple], You are the God, You alone, of all the kingdoms of the earth; You have made Heaven and earth.

17 Incline Your ear, O Lord, and hear; open Your eyes, O Lord, and see; and hear all the words of Sennacherib, which he has sent to mock, reproach, insult *and* defy the living God.

18 It is true, Lord, that the kings of Assyria have laid waste all the nations and their lands,

19 And have cast the gods of those peoples into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

20 Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know —

understand and realize — that You are the Lord, even You only.

21 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus says the Lord God of Israel, Because you have prayed to Me against Sennacherib king of Assyria,

22 This is the word which the Lord has spoken concerning him: The virgin daughter of Zion has despised you and laughed you to scorn; the daughter of Jerusalem has shaken her head behind you.

23 Whom have you mocked and reviled — insulted and blasphemed? And against whom have you raised your voice and haughtily lifted your eyes? Against the Holy One of Israel!

24 By your servants you have mocked, reproached, insulted *and* defied the Lord, and you have said, With my many chariots I have come up to the height of the mountains, to the inner recesses of Lebanon; I cut down its tallest cedars *and* its choicest cypress trees; I came to its remotest height, its most luxuriant *and* dense forest;

25 I dug wells and drank foreign waters, and with the sole of my feet I have dried up all the rivers [the Nile streams] of Egypt.

26 *But, says the God of Israel, have you not heard that I purposed to do it long ago, that I planned it in ancient times? Now I have brought it to pass: that you [the king of Assyria] should be My instrument to lay waste fortified cities, making them ruinous heaps.*

27 Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops, and as a field of grain blasted before it is grown *or* is in stalk.

28 But I know your sitting down and your going out and your coming in, also your raging against Me.

• The place-names in this verse are all found on the Assyrian monuments. See Cuneiform Inscriptions, Schrader, on 11 Kings 19:12. (Cambridge Bible.)

29 Because your raging against Me and your arrogance *and* careless ease have come to My ears, therefore will I put My hook in your nose and My bridle in your lips, and I will turn you back on the way by which you came.

30 And [now, Hezekiah, says the Lord] this shall be the sign of *these things* to you: you shall eat this year such as grows of itself, and in the second year that which springs of the same, and in the third year sow and reap and plant vineyards, and eat the fruit of them.

31 And the remnant that has survived of the house of Judah shall again take root downward, and bear fruit upward;

32 For out of Jerusalem shall go forth a remnant, and a band that survives out of Mount Zion. The zeal of the Lord of hosts will perform this.

33 Therefore thus says the Lord concerning the king of Assyria, He shall not come into this city, or shoot an arrow there, or come before it with shield, or cast up a siege mound against it.

34 By the way that he came, by the same way he shall return, and he shall not come into this city, says the Lord.

35 For I will defend this city to save it, for My own sake and for the sake of My servant David.

36 And the Angel of the Lord went forth, and 'slew a hundred and eighty-five thousand in the camp of the Assyrians; and when *the living* arose early in the morning, behold, all these were dead bodies.

37 So Sennacherib king of Assyria departed, and returned and dwelt at Nineveh.

38 And as he was worshiping in the house of Nisroch his god, Adrammelech and Sharezer his sons killed him with the sword, and they escaped into the land of Armenia or Ararat. And Esarhaddon his son reigned in his stead.

CHAPTER 38

IN those days King Hezekiah of Judah became ill and was at the point of death. And Isaiah the prophet the son of Amoz came to him, and said, Thus says the Lord: Set your house in order, for you shall die and not live.

2 Then Hezekiah turned his face toward the wall, and prayed to the Lord,

3 And said, Remember [earnestly] now, O Lord, I beseech You, how I have walked before You in faithfulness *and* in truth, with a whole heart [absolutely devoted to You], and have done what is good in Your sight. And Hezekiah wept bitterly.

4 Then came the word of the Lord to Isaiah, saying,

5 Go, and say to Hezekiah, Thus says the Lord, the God of David your father: I have heard your prayer, I have seen your tears. Behold, I will "add to your life fifteen years.

6 And I will deliver you and this city out of the hand of the king of Assyria, and I will defend this city [Jerusalem].

7 And this shall be the sign to you from the Lord, that the Lord will do this thing that He has spoken:

8 Behold, I will turn the shadow of the steps *or* degrees, which the sun has gone down on the [step] sun dial of Ahaz, backward ten steps *or* degrees. And the sunlight turned back ten steps on the steps which it had gone down.

9 This is the writing of Hezekiah

f) A startling, literal fulfillment of the prophecy made in Isaiah 31:8, 9 [See also Isa. 17:14; 14:25]. It is recorded in II Kings 19:35-37 also.

g) God's time for Hezekiah to die had come (verse 1), but he had no son. It was unthinkable to him, apparently, that he should die and leave no heir to his throne. As devout as he was, he could not trust the Lord to give His faithful servant what was best for him, but took matters in his own hands and begged to be allowed to live on. The Lord granted his request; sons were born. One, Manasseh, became Hezekiah's disgraceful and ruthless successor, not for just a few years, but for fifty-five! He undid everything reformatory that had been done, established idol worship, caused his sons to go through the fire, defied God's prophets and caused the slaughter of those who opposed him, of whom Isaiah, his father's best friend, may have been one. How little Hezekiah knew of what was best for him or for Judah! How presumptuous is any one who demands that his own shortsighted vision replace the wisdom of God's plan for his own life or for that of others!

king of Judah, when he had been sick and had recovered from his sickness:

10 I said, In the noontide *and* tranquillity of my days I must depart; I am to pass through the gates of Sheol [the place of the dead], deprived of the remainder of my years.

11 I said, I shall not see the Lord, even the Lord, in the land of the living; I shall behold man no more among the inhabitants of the world.

12 My *fleshy* dwelling is plucked up *and* is removed from me like a shepherd's tent. I have rolled up my life as a weaver [does the finished web]; *the Lord* cuts me free from the loom; from day to night You bring me to an end.

13 I thought *and* quieted myself until morning. Like a lion He breaks all my bones; from day to night You bring me to an end.

14 Like a twittering swallow *or* a crane, so do I chirp *and* chatter; I moan like a dove. My eyes are weary *and* dim with looking upward. O Lord, I am oppressed; undertake for me *and* be my security [as of a debtor being sent to prison].

15 But what can I say? For He has both spoken to me and He Himself has done it. I must go softly — as in solemn procession — all my years, *and* my sleep has fled, because of the bitterness of my soul.

16 O Lord, by these things men live, and in all these is the life of my spirit. O give me back my health and make me live!

17 Behold, that I had intense bitterness was for my peace; but You have loved back my life from the pit of corruption *and* nothingness, for You have cast all my sins behind Your back.

18 For Sheol [the place of the dead] cannot confess *and* reach out the hand to You, death cannot praise *and* rejoice in You; they that go down to the pit cannot hope for Your faithfulness [to Your promises; their probation is at an end, their destiny is sealed].

19 The living, the living, he shall

thank *and* praise You, as I do this day; the father shall make known to the children Your faithfulness *and* Your truth.

20 The Lord is ready to save (deliver) me; therefore we will sing my songs with [my] stringed instruments all the days of our life in the house of the Lord.

21 Now Isaiah had said, Let them take a cake of figs, and lay it for a plaster upon the boil, that he may recover.

22 Hezekiah also had said, What is the sign that I shall go up to the house of the Lord?

CHAPTER 39

AT that time Mero-dach-bal-adan the son of Baladan, king of Babylon, sent *messengers with* letters and a present to Hezekiah, for he had heard that he had been sick and had recovered.

2 And Hezekiah was glad *and* welcomed them, and showed them the house of his spicery *and* precious things, the silver, the gold, the spices, the precious ointment, all the house of his armor *and* his jewels, and all that was found in his treasuries. There was nothing in his house nor in all his dominion that Hezekiah did not show them.

3 Then came Isaiah the prophet to King Hezekiah, and said to him, What did these men say? From where did they come to you? And Hezekiah said, They came to me from a far country, even from Babylon.

4 Then Isaiah said, What have they seen in your house? And Hezekiah answered, They have seen all that is in my house; there is nothing among my treasures that I have not shown them.

5 Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts:

6 Behold, the days are coming when all that is in your house, and that which your predecessors have stored up till this day, shall be carried to

Babylon. Nothing shall be left, says the Lord.

7 And some of your own sons, who are born to you, shall be taken away, and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, The word of the Lord which you have spoken is good. And he added, For there will be peace and faithfulness [to His promises to us] in my days.

CHAPTER 40

COMFORT, comfort My people, says your God.

2 Speak tenderly to the heart of Jerusalem and cry to her that her time of service *and* her warfare are ended, that [her punishment is accepted *and*] her iniquity is pardoned; that she has received punishment from the Lord's hand double for all her sins.

3 A voice of one who cries, Prepare in the wilderness the way of the Lord — clear away the obstacles — make straight *and* smooth in the desert a highway for our God! [Mark 1:3.]

4 Every valley shall be lifted *and* filled up, and every mountain and hill shall be made low; and the crooked *and* uneven shall be made straight *and* level, and the rough places a plain.

5 And the glory — majesty and splendor — of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken it. [Luke 3:5, 6.]

6 A voice of one saying, Cry [prophesy]! And I said, What shall I cry? [The voice answered, Proclaim] All flesh is frail as grass, and all that makes it attractive [its kindness, its goodwill, its mercy from God, its glory and comeliness, however good] is transitory like the flower of the field.

7 The grass withers, the flower fades when the breath of the Lord blows upon it; surely *all* people are as grass.

8 The ^hgrass withers, the flower

fades, but the word of our God will stand for ever. [James 1:10, 11; I Pet. 1:24, 25.]

9 O you who bring good tidings to Zion, get up to the high mountain; O you who bring good tidings to Jerusalem, lift up your voice with strength; lift it up, be not afraid; say to the cities of Judah, Behold your God! [Acts 10:36; Rom. 10:15.]

10 Behold, the Lord God will come with might, and His arm will rule for Him; behold, His reward is with Him, and His recompense before Him. [Rev. 22:7, 12.]

11 He will feed His flock like a shepherd, He will gather the lambs in His arm, He will carry them in His bosom, and will gently lead those that have their young.

12 Who has measured the waters in the hollow of his hand, marked off the heavens with a [nine inch] span, enclosed the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance?

13 Who has directed the Spirit of the Lord, or as His counselor has taught Him? [Rom. 11:34.]

14 With whom did He take counsel that instruction might be given Him; who taught Him the path of justice, and taught Him knowledge, and showed Him the way of understanding?

15 Behold, the nations are like a drop from a bucket, and are counted as the small dust on the scales; behold, He takes up the isles like a very little thing.

16 And all Lebanon's forest would not supply sufficient fuel, nor all its wild beasts furnish victims enough to burn sacrifices [worthy of the Lord].

17 All the nations are as nothing before Him; they are regarded by Him as less than nothing, and emptiness (waste, futility and worthlessness).

18 To whom then will you liken

^h) The apostle Peter quotes this verse and then adds, "and this word is the good news [the Gospel] which was preached to you" — which confirms as fact that Isaiah is here referring to the times of Christ, the Messiah, the Anointed One.

God? Or with what likeness will you compare Him? [Acts 17:29.]

19 The graven image! A workman casts it, and the goldsmith overlays it with gold, and casts silver chains for it.

20 He who is so impoverished that he has no offering *or* oblation *or* rich gift to give [to his god, is constrained to make a wooden offering, an idol; so he] chooses a tree that will not rot; he seeks out a skillful craftsman to carve *and* set up for him an image that will not totter *or* deteriorate.

21 [You worshipers of idols, you are without excuse.] Do you not know? Have you not heard? Has it not been told you from the beginning? [These things ought to convince you of God's omnipotence and of the folly of bowing to idols.] Have you not understood from the foundations of the earth? [Rom. 1:20, 21.]

22 It is *God* Who sits above the circle (the horizon) of the earth, and its inhabitants are as grasshoppers; it is He Who stretches out the heavens like (gauze) curtains and spreads them out like a tent to dwell in;

23 Who brings dignitaries to nothing, Who makes the judges *and* rulers of the earth as chaos — emptiness, falsity and futility.

24 Yes, these men are scarcely planted, scarcely have they been sown, scarcely has their stock taken root in the earth, when *the Lord* blows upon them and they wither, and the whirlwind *or* tempest takes them away like stubble.

25 To whom then will you liken Me, that I should be equal to him? says the Holy One.

26 Lift up your eyes on high, and see! Who has created these? He Who brings out their host by number and calls them all by name; through the greatness of His might, and because He is strong in power not one is missing *or* lacks anything.

27 Why, O Jacob, do you say, and declare, O Israel, My way *and* my lot

are hidden from the Lord, and my right is passed over without regard from my God?

28 Have you not known? Have you not heard? The everlasting God, the Lord, the Creator of the ends of the earth, does not faint *or* grow weary; there is no searching of His understanding.

29 He gives power to the faint *and* weary, and to him who has no might He increases strength — causing it to multiply and making it abound. [II Cor. 12:9.]

30 Even youths shall faint and be weary, and the *selected* young men shall feebly stumble *and* fall exhausted;

31 But those who wait for the Lord — who expect, look for and hope in Him — shall change *and* renew their strength *and* power; they shall lift their wings *and* mount up [close to God] as eagles [mount up to the sun]; they shall run and not be weary; they shall walk and not faint *or* become tired. [Heb. 12:1-3.]

CHAPTER 41

LISTEN in silence before Me, O islands *and* regions bordering on the sea, and let the people gather *and* renew their strength [for the argument; let them offer their strongest arguments]; let them come near, then let them speak; let us come near together for judgment [and decide the point at issue between us concerning the enemy advancing from the east].

2 Who has roused up one [Cyrus] from the east, whom He calls in righteousness to His service *and* whom victory meets at every step? He, *the Lord*, subdues nations before him and makes him ruler over kings. He gives them as dust to the sword [of Cyrus], and as driven straw *and* chaff to his bow. [Ezra 1:2.]

3 He [Cyrus] pursues them and passes safely *and* unhindered, even by a way his feet had not trod, *and* so

swiftly his feet do not touch the ground.

4 Who has prepared and done this, calling *and* guiding the destinies of the generations of the nations from the beginning? I, the Lord, the first [existing before history began] and with the last [an ever present, unchanging God]; I am He.

5 The islands *and* coastlands have seen and fear, the ends of the earth tremble; they draw near and come.

6 They help every one his neighbor, and say to his brother *in his tiresome idol making*, Be of good courage!

7 So the carpenter encourages the goldsmith, *and* he who smooths the metal with the hammer him who smites the anvil, saying of the soldering, That is good! And he fastens it with nails so that it cannot be moved.

8 But you, Israel, My servant, Jacob, whom I have chosen, the offspring of Abraham, My friend; [James 2:23; Heb. 2:16.]

9 You whom I, *the Lord*, have taken from the ends of the earth, and have called from the corners of it, and said to you, You are My servant; I have chosen you and not cast you off [even though you are exiled].

10 Fear not; [there is nothing to fear] for I am with you; do not look around you in terror *and* be dismayed, for I am your God. I will strengthen *and* harden you [to difficulties]; yes, I will help you; yes, I will hold you up *and* retain you with My *victorious* right hand of rightness *and* justice. [Acts 18:10.]

11 Behold, all they who are enraged *and* inflamed against you shall be put to shame and confounded; they who strive against you shall be as nothing and shall perish.

12 You shall seek those who contend with you, and shall not find them; they who war against you shall be as nothing, as nothing at all.

13 For I, the Lord your God, hold

your right hand; I, Who say to you, Fear not, I will help you!

14 Fear not, you worm Jacob, you men of Israel! I will help you, says the Lord; your Redeemer is the Holy One of Israel.

15 Behold, I will make you to be a new, sharp, threshing instrument having teeth; you shall thresh the mountains and beat them small, and shall make the hills as chaff.

16 You shall winnow them and the wind shall carry them away, and the tempest *or* whirlwind shall scatter them. And you shall rejoice in the Lord, you shall glory in the Holy One of Israel.

17 The poor and needy are seeking water when there is none; their tongue is parched with thirst. I, the Lord, will answer them; I, the God of Israel, will not forsake them.

18 I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the acacia, the myrtle, and the wild olive; I will set in the desert the cypress, the plane and the pine *trees* together;

20 That men may see, and know, and consider, and understand together, that the hand of the Lord has done this, the Holy One of Israel has created it.

21 [You idols, made by men's hands, prove your divinity!] Produce your cause — set forth your case — says the Lord; bring forth your strong proofs, says the King of Jacob.

22 Let them bring them forth, and tell us what is to happen. Let them tell us the former things, what they are, that we may consider them, and know the outcome of them; or declare to us the things to come.

23 Tell us the things that are to come hereafter, that we may know that you are gods; yes, do good or do evil,

[something or other] that we may stare in astonishment *and* be dismayed as we behold *the miracle* together!

24 Behold, you [idols] are nothing, and your work is nothing! The worshiper who chooses you is an abomination—extremely disgusting and shamefully vile *in God's sight*. [I Cor. 8:4.]

25 I have raised up *and* impelled to action one from the north [Cyrus, who has now moved from the east to the north], and he is come; from the rising of the sun he calls upon My name [recognizing that his victories have been granted to him by Me]; and he shall tread upon rulers *and* deputies as upon mortar, and as the potter treads clay. [He is come with the suddenness of a comet, but none of the idol oracles of the nations has anticipated it.] [II Chron. 36:23; Ezra 1:1-3.]

26 *What idol* has declared this from the beginning, that we may know? And beforetime, that we may say that he is [unquestionably] right? Yes, there is none who declares it; yes, there is none who proclaims it; yes, [for the truth is, O you dumb idols] there is none who hears you speak!

27 I, *the Lord*, first gave to Zion the announcement, Behold, [the Jews will be restored to their own land, and the man shall be raised up who will deliver them] behold them! And to Jerusalem I give a herald bringing the good news.

28 For I look [upon the heathen prophets and the priests of pagan practices], and there is no man among them [who could predict these events], and among these *idols* there is no counselor that when I ask of them can answer a word.

29 Behold, these [pagan prophets and priests] are all emptiness (falseness and futility), their works are nought; their molten images are empty wind (confusion and waste).

CHAPTER 42

BEHOLD My Servant, Whom I uphold; My elect, in Whom My soul

delights! I have put My Spirit upon Him; He will bring forth justice *and* right, *and* reveal truth to the nations. [Matt. 3:16, 17.]

2 He will not cry or shout aloud or cause His voice to be heard in the street.

3 A bruised reed He will not break, and a dimly burning wick He will not quench; He will bring forth justice in truth. [Matt. 12:17-21; 7:29.]

4 He will not fail *or* become weak, or be crushed *and* discouraged till He has established justice in the earth, and the islands *and* coastal regions shall hopefully wait for *and* expect His direction *and* law. [Rom. 8: 22-25.]

5 Thus says God, the Lord, He Who created the heavens and stretched them forth, He Who spread abroad the earth and that which comes out of it, He Who gives breath to the people on it and spirit to those who walk in it:

6 I the Lord have called You, *the Messiah*, for a righteous purpose *and* in righteousness; I have taken You by the hand and have kept You; I have given You for a covenant to the people [Israel], for a light to the nations;

7 To open the eyes of the blind, to bring out the prisoners from the dungeon, and those who sit in darkness from the prison. [Matt. 12:18-21.]

8 I am the Lord; that is My name, and My glory I will not give to another, nor My praise to graven images.

9 Behold, the former things have come to pass, and new things I now declare; before they spring forth I tell you of them.

10 Sing to the Lord a new song, and His praise from the end of the earth! You who go down to the sea, and all that is in it, the islands *and* coastal regions and the inhabitants of them *sing* [a song such as has never been heard in the heathen world!]

11 Let the wilderness and its cities lift up their voice, the villages that Kedar inhabits; let the inhabitants of the rock [Sela or Petra] sing, let them

shout from the top of the mountains!

12 Let them give glory to the Lord, and declare His praise in the islands *and* coastal regions.

13 The Lord will go forth as a mighty man; He will rouse His zealous indignation *and* vengeance like a warrior; He will cry, yes, He will shout aloud, He will do mightily against His enemies.

14 [Thus says the Lord] I have for a long time held My peace; I have been still, and restrained Myself; now I will cry out like a woman in travail, I will gasp and pant together.

15 I will lay waste mountains and hills, and dry up all their herbage; I will turn the rivers into islands, and I will dry up the pools.

16 And I will bring the blind by a way that they know not; I will lead them in paths that they have not known. I will make darkness light before them, and uneven places a plain. These things I have determined to do for *them*, and not leave them forsaken.

17 They shall be turned back, they shall be utterly put to shame, who trust in graven images, who say to molten images, You are our gods.

18 Hear, you deaf; and look, you blind, that you may see!

19 Who is blind, but My servant [Israel]? Or deaf as My messenger whom I send? Who is blind as he who is at peace with Me [who has been admitted to covenant relationship with Me]? Yes, who is blind as the Lord's servant?

20 You see many things, but you do not observe *or* apprehend their true meaning. His ears are open, but he hears not!

21 It was the Lord's pleasure for His righteousness' sake [in accordance with a steadfast and consistent purpose] to magnify instruction *and* revelation and glorify them.

22 But this is a people robbed and plundered; they are all of them snared in holes, and hidden in houses of bond-

age; they have become a prey with no one to deliver them, a spoil, with no one to say, Restore them! [This shows the condition that will ensue as punishment for Israel's not recognizing the Servant of Jehovah and the day of His visit among them. Luke 19:41-44.]

23 Who is there among you who will give ear to this? Who will listen and hear for the time to come?

24 Who gave up Jacob [the kingdom of Judah] for a spoil, and *the kingdom of Israel* to the robbers? Did not the Lord, He against Whom *we of Judah* have sinned and in Whose ways *they of Israel* would not walk, neither were they obedient to His law *or* His teaching?

25 Therefore He poured out upon [Israel] the fierceness of His anger and the strength of battle; and it set him on fire round about, yet he knew not [the lesson of repentance which the Assyrian conquest was intended to teach]; it burned him, but he did not lay it to heart.

CHAPTER 43

BUT now [in spite of the past judgments for Israel's sins] thus says the Lord Who created you, O Jacob, and He Who formed You, O Israel: Fear not, for I have redeemed you — ransomed you by paying a price instead of leaving you captives; I have called you by your name, you are Mine.

2 When you pass through the waters I will be with you, and through the rivers they shall not overwhelm you; when you walk through the fire you shall not be burned *or* scorched, nor shall the flame kindle upon you.

3 For I am the Lord your God, the Holy One of Israel, your Savior; I give Egypt [to the Babylonians] for your ransom, Ethiopia and Seba [a province of Ethiopia] in exchange for *your release*.

4 Because you are precious in My sight, and honored, and I love you, I

give men in return for you and peoples in exchange for your life.

5 Fear not, for I am with you; I will bring your offspring from the east [where they are dispersed], and gather you from the west; [Acts 18:10.]

6 I will say to the north, Give up, and to the south, Keep not back; bring My sons from afar and My daughters from the ends of the earth,

7 Even every one who is called by My name, whom I have created for My glory, whom I have formed, whom I have made.

8 Bring forth the blind people who have eyes, and the deaf who have ears.

9 Let all the nations be gathered together, and let the peoples be assembled. Who among *the idolaters* could predict this [that Cyrus will be the deliverer of Israel] and show us the former things? Let them bring their witnesses, that they may be justified; or let them hear and *acknowledge*, It is the truth. [Ps. 123:3, 4.]

10 You are My witnesses, says the Lord, and My servant whom I have chosen, that you may know Me, believe Me *and* remain steadfast to Me, and understand that I am He. Before Me there was no God formed, neither shall there be after Me.

11 I, even I, am the Lord, and beside Me there is no Savior.

12 I have declared *the future*, and have saved *the nation* [in times of danger], and I have shown that *I am God*, when there was no strange *and* alien god among you; therefore you are My witnesses, says the Lord, that I am God.

13 Yes, from the time of the first existence of day *and* from this day forth I am He, and there is no one who can deliver out of My hand. I will work and who can hinder *or* reverse it?

14 Thus says the Lord, your Redeemer, the Holy One of Israel: For your sake I have sent *one* to Babylon, and I will bring down all of them as

fugitives, *and* all their nobles, even the Chaldeans into the ships over which they rejoiced.

15 I am the Lord, your Holy One, the Creator of Israel, your King.

16 Thus says the Lord, Who makes a way in the sea and a path in the mighty waters,

17 Who brings forth chariot and horse, army and mighty warrior. They lie down together, they cannot rise; they are extinguished, they are quenched like a *lamp* wick.

18 Do not [earnestly] remember the former things, neither consider the things of old.

19 Behold, I am doing a new thing; now it springs forth; do you not perceive *and* know it, *and* will you not give heed to it? I will even make a way in the wilderness and rivers in the desert.

20 The beasts of the field shall honor Me, the jackals and the ostriches; because I give waters in the wilderness *and* rivers in the desert, to give drink to My people, My chosen, [Isa. 41:17, 18; 48:21.]

21 The people I formed for Myself that they might set forth My praise [and they shall do it].

22 Yet you have not called upon Me [much less toiled for Me], O Jacob; but you have been weary of Me, O Israel!

23 You have not brought Me your sheep *and* goats for burnt offerings, or honored Me with your sacrifices. I have not required you to serve with an offering *or* treated you as a slave by demanding tribute, or wearied you with offering incense.

24 You have not bought Me sweet cane with money, or satiated Me with the fat of your sacrifices. But you have only burdened Me with your sins, you have wearied Me with your iniquities.

25 I, even I, am He Who blots out *and* cancels your transgressions for My own sake, and I will not remember your sins.

26 Put Me in remembrance — remind Me of your merits; let us plead *and* argue together. Set forth your case that you may be justified — proved in the right.

27 Your first father [Jacob, in particular] has sinned, and your teachers [the priests and the prophets] — your mediators — transgressed against Me.

28 And so I have profaned the chief ones of the sanctuary, and have delivered Jacob to the curse [the ban, a solemn anathema or excommunication], and have *subjected* Israel to reproaches *and* reviling.

CHAPTER 44

YET now hear, O Jacob My servant, and Israel whom I have chosen;

2 Thus says the Lord Who made you and formed you from the womb, Who will help you: Fear not, O Jacob My servant, and you Jeshurun — the upright one [applied to Israel as type of the Messiah] — whom I have chosen.

3 For I will pour water upon him who is thirsty, and floods upon the dry ground. I will pour My Spirit upon your offspring, and My blessing upon your descendants. [John 7:37-39; Isa. 35:6, 7.]

4 And they shall spring up among the grass, as willows *or* poplars by the water courses.

5 One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another will write [even brand or tattoo] upon his hand, I am the Lord's, and surname himself by the *honorable* name of Israel.

6 Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: I am the first, and I am the last; besides Me there is no God. [Rev. 1:17; 2:8; 22:13.]

7 Who is like Me? [Let him stand *and*] proclaim it, declare it, and set *his proofs* in order before Me, since I made *and* established the people of antiquity. [Who has announced from

of old] the things that are coming? Then let them declare yet future things.

8 Fear not, nor be afraid [in the coming violent upheavals]; have I not told it to you from of old and declared it? And you are My witnesses! Is there a God besides Me? There is no *other* Rock; I know not any.

9 All who make graven idols are confusion, chaos *and* worthlessness. Their [idol] objects in which they delight will not profit, and their own witnesses [worshippers] do not see or know, that they may be put to shame.

10 Who has been *such a fool as* to fashion a god or cast a graven image that is profitable for nothing?

11 Behold, all his fellows shall be put to shame, and the craftsmen, [how can they make a god?] they are but men. Let them all be gathered together, let them stand forth: they shall be terrified, they shall be put to shame together.

12 The ironsmith sharpens *and* uses a chisel and works it over the coals; he shapes *the core of the idol* with hammers and forges it with his strong arm. He becomes hungry and his strength fails; he drinks no water and is faint.

13 The carpenter stretches out a line; he marks it out with a pencil *or* red ochre; he fashions [an idol] with planes, and he marks it out with the compasses, and shapes it to have the figure of a man, with the beauty of a man, to dwell in a house.

14 He hews him down cedars, and takes the holm tree and the oak, and lets them grow strong for him among the trees of the forest; he plants a fir tree *or* an ash and the rain nourishes it.

15 Then it becomes *fuel* for a man to burn. A part of it he takes and warms himself, yes, he kindles a fire and bakes bread. [Then out of the remainder, the leavings] he makes a god and worships it! He *with his own hands* makes it into a graven image and falls down and worships it!

16 He burns part of the wood in the fire; with part of it he [cooks and] eats flesh, he roasts meat and is satisfied; also he warms himself and says, Aha, I am warm, I have seen the fire!

17 And from what is left of the log he makes a god, his graven idol. He falls down to it, he worships it and prays to it, and says, Deliver me, for you are my god!

18 They do not know or understand, for their eyes *God has let become* besmeared so that they cannot see, and their minds so that they cannot understand.

19 And not one considers in his mind, nor has he knowledge and understanding *enough* to say to himself, I have burned part of this log in the fire, and also I have baked bread on its coals and roasted meat and eaten it; and shall I make the remainder of it into an abomination—the very essence of what is disgusting, detestable and shamefully vile [in the eyes of a jealous God]? Shall I fall down and worship the stock of a tree—a block of wood [without consciousness or life]?

20 That man feeds on ashes [and finds his satisfaction in ashes]! A deluded mind has led him astray so that he cannot release and save himself, or ask, Is not [this thing I am holding] in my right hand a lie?

21 Remember these things [earnestly], O Jacob, Israel, for you are My servant! I formed you, you are My servant. O Israel, you shall not be forgotten by Me.

22 I have blotted out as a thick cloud your transgressions, and as a cloud your sins. Return to Me, for I have redeemed you.

23 Sing, O heavens, for the Lord has done it; shout, you depths of the earth; break forth into singing, you mountains, O forest, and every tree in it! For the Lord has redeemed Jacob, and will glorify Himself in Israel.

24 Thus says the Lord, your Re-

deemer, and He Who formed you from the womb: I am the Lord Who made all things, Who alone stretched out the heavens, Who spread out the earth by Myself—who was with Me?

25 [I am the Lord] Who frustrates the signs and confounds the omens [upon which their forecasts of the future are based by the false prophets], the [boasting] liars, and makes fools of diviners; Who turns the wise backward and makes their knowledge foolishness; [I Cor. 1:20.]

26 *The Lord* Who confirms the word of His servant, and performs the counsel of His messengers; Who says of Jerusalem, She shall [again] be inhabited; and of the cities of Judah, They shall [again] be built, and I will raise up their ruins;

27 Who says to the deep, Be dry, and I will dry up your rivers;

28 Who says of Cyrus, He is My shepherd (ruler), and he shall perform all My pleasure and fulfill all My purpose; even saying of Jerusalem, She shall again be built, and of the temple, Your foundation shall again be laid.

CHAPTER 45

THUS says the Lord to His anointed, to Cyrus, whose right hand I have held to subdue nations before him, and I will unarm and ungird the loins of kings to open doors before him and that gates should not be shut.

2 I will go before you and level the mountains—to make the crooked places straight; I will break in pieces the doors of bronze and cut asunder the bars of iron.

3 And I will give you the treasures of darkness and hidden riches of secret places, that you may know that it is I, the Lord, the God of Israel, Who calls you by your name.

4 For Jacob My servant's sake, and Israel My chosen, I have called you by your name. I have surnamed you though you have not known Me.

5 I am the Lord, and there is none else, there is no God besides Me. I will gird *and* arm you though you have not known Me,

6 That men may know from the east *and* the rising of the sun, and from the west *and* its going down, that there is no *God* besides Me. I am the Lord, and no one else *is He*.

7 I form the light and create darkness; I make peace [national well-being. Moral evil proceeds from the will of men, but physical evil proceeds from the will of God], and I create [physical] evil — calamity; I am the Lord Who does all these things.

8 Let fall in showers, you heavens, from above, and let the skies rain down righteousness [the pure, spiritual, heavenly-life possibilities that have their foundation in the holy being of God]; let the earth open and let them, *skies and earth*, sprout forth salvation, and let righteousness germinate *and* spring up (as plants do) together; I the Lord have created it.

9 Woe to him who strives with his Maker! A worthless piece of broken pottery among other pieces equally worthless [and yet presuming to strive with his Maker]! Shall the clay say to him who fashioned it, What do *you think* you are making? or, Your work has no handles? [Rom. 9:20.]

10 Woe to him [who complains against his parents that they have begotten him] who says to a father, What are you begetting? or to a woman, With what are you in travail?

11 Thus says the Lord, the Holy One of Israel, and his Maker: Would you question Me of things to come concerning My children, and concerning the work of My hands command Me?

12 I made the earth, and created man upon it; I, with My hands, stretched out the heavens, and I commanded all their host.

13 I have raised *Cyrus* up in righteousness [willing in every way that

which is right and proper], and I will direct all his ways; he shall build My city, and he shall let go My captives, not for hire or for a bribe, says the Lord of hosts.

14 Thus says the Lord, The labor *and* wealth of Egypt and the merchandise of Ethiopia, and the Sabceans, men of stature, shall come over to you and they shall be yours; they shall follow you; in chains [of subjection to you] they shall come over, and they shall fall down before you; they shall make supplication to you, saying, Surely God is in you, and there is no other, no God besides Him. [I Cor. 14:25.]

15 Truly You are a God Who hides Yourself, O God of Israel, the Savior.

16 They shall be put to shame, yes, confounded, all of them; they who are makers of idols shall go into confusion together.

17 But Israel shall be saved by the Lord with an everlasting salvation; you shall not be put to shame or confounded to all eternity. [Heb. 5:9.]

18 For thus says the Lord Who created the heavens, God Himself Who formed the earth and made it, Who established it and created it not a worthless waste; He formed it to be inhabited: I am the Lord, and there is no one else.

19 I have not spoken in secret, in a corner of the land of darkness; I did not call the descendants of Jacob [to a fruitless service] saying, Seek Me for nothing [but promised them a just reward]. I the Lord speak righteousness — the truth [trustworthy, straight forward correspondence between deeds and words]. I declare the things that are right. [John 18:20.]

20 Assemble yourselves and come, draw near together, you survivors of the nations! They have no knowledge who carry about [in religious processions or into battle] their wooden idols, and keep on praying to a god that cannot save.

21 Declare and bring forward your strong arguments [for praying to gods that cannot save], yes, take counsel together. Who announced this [the rise of Cyrus and his conquests] beforehand — long ago? *What god* declared it of old? Have not I, the Lord? And there is no other God besides Me, a rigidly *and* uncompromisingly just *and* righteous God and Savior. There is none besides Me.

22 Look to Me and be saved, all the ends of the earth! For I am God, and there is no other.

23 I have sworn by Myself, the word is gone out of My mouth in righteousness and shall not return, that unto Me every knee shall bow, every tongue shall swear *allegiance*. [Rom. 14:11; Heb. 6:13; Phil. 2:10, 11.]

24 Only in the Lord shall one say, I have righteousness [salvation and victory] and strength [to achieve]. To Him shall all come who were incensed against Him, and shall be ashamed. [I Cor. 1:30, 31.]

25 In the Lord shall all the offspring of Israel be justified [enjoy righteousness, salvation and victory], and shall glory.

CHAPTER 46

BEL bows down, Nebo stoops [gods of Babylon whose idols are being carried off]; their idols are on the beasts of *burden* and on the cattle; these things that you carry about are loaded as burdens on the weary beasts.

2. *The gods* stoop, they bow down together; they could not save *their own idols*, but are themselves gone into captivity.

3 Listen to Me [says the Lord], O house of Jacob, and all the remnant of the house of Israel, who have been borne by Me from your birth, carried from the womb:

4 Even to your old age I am He, and even to hair white with age will I carry you. I have made, and I will

bear; yes, I will carry and will save *you*.

5 To whom will you liken Me and make Me equal, and compare Me, that we may be alike?

6 They lavish gold out of the cup *or* bag, weigh out silver on the scales, and hire a goldsmith, and he fashions it into a god; (then) they fall down, yes, they worship *it!*

7 They bear it upon their shoulders [in processions or in battle], they carry it and set it down in its place, and there it stands; it cannot move from its place. Even if one cries to it for help, yet *the idol* cannot answer or save him out of his distress.

8 [Earnestly] remember this, be ashamed *and* own yourselves guilty; bring it again to mind *and* lay it to heart, O you rebels!

9 [Earnestly] remember the former things *which I did* of old; for I am God, and there is none else; I am God, and there is none like Me,

10 Declaring the end *and* the result from the beginning and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure *and* purpose,

11 Calling a ravenous bird from the east, the man [Cyrus] *who executes* My counsel from a far country. Yes, I have spoken, and I will bring it to pass; I have purposed it, and I will do it.

12 Listen to Me, you stiff-hearted *and* you who have lost heart, who are far from righteousness — from uprightness and right standing with God, and His righteous deliverance.

13 I bring near My righteousness [in the deliverance of Israel]; it shall not be far off, and My salvation shall not tarry; and I will put salvation in Zion, for Israel My glory — yes, give salvation in Zion and My glory to Israel.

CHAPTER 47

COME down, and sit in the dust, O virgin daughter of Babylon, sit

on the ground [in abject humiliation]; there is no throne for you, O daughter of the Chaldeans, for you shall no longer be called dainty and delicate.

2 Take the millstones [like the poorest female slave of the household] and grind meal; take off your veil *and* uncover your hair; remove your skirt, bare your leg, wade through rivers [at the command of your captors].

3 Your nakedness shall be exposed, and your shame shall be seen. I will take vengeance, and I will spare no man — none I encounter [will be able to resist Me],

4 Says our Redeemer, the Lord of hosts is His name, the Holy One of Israel.

5 Sit in silence and go into darkness, O daughter of the Chaldeans; for you shall no more be called the lady *and* mistress of kingdoms.

6 I was angry with My people, I profaned My inheritance [Judah] and I gave them into your hand [Babylon]. You showed them no mercy; upon the old people you made your yoke very heavy.

7 And you said, I shall be mistress for ever; so you did not lay these things to heart, nor did you [seriously] remember the certain ultimate end of such conduct.

8 Therefore now hear this, you who love pleasures *and* are given up to them, who dwell safely *and* sit securely, who say in your mind, I am [mistress] and none else besides me; I shall not sit as a widow, nor shall I know the loss of children.

9 But these two things shall come to you in a moment, in one day, the loss of children and widowhood. They shall come upon you in their full measure in *spite of* the multitude of your *claims to* power given you by the assistance of evil spirits, and of the great abundance of your enchantments. [Rev. 18:7, 8.]

10 For you [Babylon] have trusted in your wickedness; you have said, No

one sees me. Your wisdom and your knowledge led you astray, and you said in your heart *and* mind, I am, and there is no one besides me.

11 Therefore shall evil come upon you; you shall not know the dawning of it *or* how to charm it away; and disaster *and* evil shall fall upon you that you shall not be able to atone for [with all your offerings to your gods], and desolation shall come upon you suddenly, of which you will know nothing *or* how to avert it.

12 Persist then with your enchantments and the multitude of your sorceries [Babylon] in which you have labored from your youth, and see if perhaps you will be able to profit, if you may prevail *and* strike terror!

13 You are wearied with your many counsels *and* plans. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and make known to you *and* save you from the things that shall come upon you [Babylon].

14 Behold, they are like stubble, the fire consumes them; they cannot *even* deliver themselves from the power of the flame [much less deliver the nation]. This is no coal for warming, *or* fire before which to sit!

15 Such to you shall they [the astrologers and their kind] be with whom you have labored *and* such their fate, who have done business with you from your youth; they will wander every one to his quarter *and* in his own direction. No one will save you.

CHAPTER 48

HEAR this, O house of Jacob, who are called by the name of Israel, and who came forth from the seed of Judah; who swear allegiance by the name of the Lord, and make mention of the God of Israel, but not in truth *and* sincerity, nor in righteousness — rightness and moral rectitude in every area and relation —

2 For they call themselves *citizens*

of the holy city and depend on the God of Israel; the Lord of hosts is His name.

3 I have declared from the beginning the former things [which happened in times past to Israel]; they went forth from My mouth and I made them known; then suddenly I did them, and they came to pass, *says the Lord*.

4 Because I knew that you are obstinate, and your neck is an iron sinew and your brow is brass,

5 Therefore I have declared things to come to you of old; before they came to pass I announced them to you, so that you could not say, My idol has done them, and my graven image and my molten image have commanded them.

6 You have heard [these things foretold], now you see this fulfillment; and will you not bear witness to it? I show you specified new things from this time forth, even hidden things — kept in reserve — which you have not known.

7 They are created now [called into being by the prophetic word] and not long ago; and before today you never heard of them, lest you should say, Behold, I knew them!

8 Yes, you have never heard; yes, you have never known; yes, from of old your ear was not opened. For I, the Lord, knew that you, O house of Israel, dealt very treacherously, and were called a transgressor *and* a rebel *in* revolt from your birth.

9 For My name's sake I defer My anger, and for the sake of My praise I restrain it for you, that I may not cut you off.

10 Behold, I have refined you, but not as silver; I have tried *and* chosen you in the furnace of affliction.

11 For My own sake, for My own sake, I do it [I refrain and do not utterly destroy you], for why should I permit My name to be polluted *and* profaned [which it would be if the

Lord completely destroyed His chosen people]? And I will not give My glory to another [by permitting the worshippers of idols to triumph over you].

12 Listen to Me, O Jacob and Israel, My called; I am He, I am the first, I also am the last.

13 Yes, My hand has laid the foundation of the earth, and My right hand has spread out the heavens; when I call to them, they stand forth together [to execute My decrees].

14 Assemble yourselves, all of you, and hear! Who among them [the gods and Chaldean astrologers] has foretold these things? The Lord has loved him [Cyrus of Persia]; he will do His pleasure *and* purpose on Babylon, and his arm shall be against the Chaldeans.

15 I, even I, have foretold it; yes, I have called him [Cyrus]; I have brought him, and *the Lord* shall make his way prosperous.

16 Come near to me and listen to this: I have not spoken in secret from the beginning; from the time that it happened I was there. And now the Lord God has sent His Spirit *in and* with me.

17 Thus says the Lord, your Redeemer, the Holy One of Israel: I am the Lord your God who teaches you to profit, Who leads you by the way that you should go.

18 Oh, that you had hearkened to My commandments! Then your peace *and* prosperity would have been like a flowing river; and your righteousness [the holiness and purity of the nation] like the *abundant* waves of the sea;

19 Your offspring would have been as the sand, and your descendants like the offspring of the sea; their name would not be cut off or destroyed from before Me. [Luke 19:42.]

20 Go forth out of Babylon, flee from the Chaldeans! With a voice of singing declare, tell this, cause it to go forth even to the end of the earth;

say, The Lord has redeemed His servant Jacob!

21 And they thirsted not when He led them through the deserts; He caused the waters to flow out of the rock for them; He split the rock also, and the waters gushed out.

22 There is no peace, says the Lord, for the wicked.

CHAPTER 49

LISTEN to me, O isles *and* coastlands, and hearken, you peoples from afar; the Lord has called me from the womb, from the body of my mother He has named my name.

2 And He has made my mouth like a sharp sword; in the shadow of His hand has He hid me, and made me a polished arrow; in His quiver has He kept me close *and* concealed me.

3 *And the Lord* said to me, You are My servant, Israel—you who strive with God [and with men and prevail]—in whom I will be glorified. [Gen. 32:28; Deut. 7:6; 26:18, 19; Eph. 1:4-6.]

4 Then I said, I have labored in vain, I have spent my strength for nothing and in empty futility; yet surely my right is with the Lord, and my recompense is with my God.

5 And now, says the Lord Who formed 'me from the womb to be His servant, to bring Jacob back to Him, and that Israel might be gathered to Him *and* not swept away, for I am honorable in the eyes of the Lord and my God has become my strength;

6 He says, It is too light a thing that you should be My servant to raise up the tribes of Jacob and to restore the survivors [of the judgments] of Israel; I will also give you for a light to the nations, that My salvation may extend to the end of the earth.

7 Thus says the Lord, the Redeem-

er of Israel, Israel's Holy One, to him whom man rejects *and* despises, to him whom the nations abhor, to a servant of rulers: Kings shall see you and arise: princes, and they shall prostrate themselves; because of the Lord, Who is faithful, the Holy One of Israel, Who has chosen you.

8 Thus says the Lord, In an acceptable *and* favorable time I have heard *and* answered you, and in a day of salvation I have helped you; and I will preserve you and give you for a covenant to the people, to raise up *and* establish the land [from its present state of ruin], and to apportion *and* cause them to inherit the desolate [moral wastes of heathenism, their] heritages; [II Cor. 6:2.]

9 Saying to those who are bound, Come forth; to those who are in *spiritual* darkness, Show yourselves—come into the light [of the Sun of righteousness]. They shall feed in 'all the ways [in which they go], and their pastures shall be [not in deserts, but] on all the bare [grass covered] hills.

10 They shall not hunger or thirst, neither shall mirage *mislead* or scorching wind or sun smite them; for He Who has mercy on them will lead them, and by the springs of water will He guide them. [Rev. 7:16, 17.]

11 And I will make all My mountains a way, and My highways shall be raised up.

12 Behold, these shall come from afar; and, lo, these from the north and from the west; and these from the land of Sinim [China].

13 Sing for joy, O heavens, and be joyful, O earth, and break forth into singing, O mountains; for the Lord has comforted His people and will have compassion upon His afflicted.

14 But Zion [Jerusalem, her people seen in captivity] said, The Lord has

i) It is difficult to know positively to whom the Lord is speaking in these next verses, whether (1) to the Messiah, (2) to Israel, or (3) to Isaiah. The large majority of early authorities favored (1), the later ones incline toward (2).

j) The Septuagint (Greek Version that Jesus knew) here reads, "In all the highways they shall be fed, and there shall be pasture for them in all the paths."

forsaken me, and my Lord has forgotten me.

15 [And the Lord answered] Can a woman forget her nursing child, that she should not have compassion on the son of her womb? Yes, they may forget, yet will I not forget you.

16 Behold, I have indelibly imprinted (tattooed) a picture of you on the palm of each of My hands. O Zion, your walls are continually before Me.

17 Your children and your builders make haste; your destroyers and those who made you waste go forth from you.

18 Lift up your eyes round about, and see [the returning exiles, ready to rebuild Jerusalem]; all these gather together and come to you. As I live, says the Lord, you Zion, shall surely clothe yourself with them all as with an ornament, and bind them on you as a bride does.

19 For your waste and desolate places and your land [once the scene] of destruction, surely now in coming years will be too narrow to accommodate the population, and those who once swallowed you up will be far away.

20 The children of your bereavement [born during your captivity] shall yet say in your ears, The place is too narrow for me; make room for me that I may live.

21 Then, Zion, you will say in your heart, Who has borne me all these children, seeing that I lost my offspring, and am alone and barren and unfruitful, an exile put away and wandering hither and thither? And who brought them up? Behold, I was left alone [put away by the Lord, my Husband], from where then did all these children come?

22 Thus says the Lord God: Behold, I will lift up My hand to the Gentile nations, and set up My standard and raise high My signal banner to the peoples; and they shall bring your sons in the bosom of their garments,

and your daughters shall be carried upon their shoulders.

23 And kings shall be your foster fathers and guardians, and their queens your nursing mothers. They shall bow down to you with their faces to the earth, and lick up the dust of your feet; and you shall know — with an acquaintance and understanding based on and grounded in personal experience — that I am the Lord: for they shall not be put to shame who wait for, look for, hope for and expect Me.

24 Shall the prey be taken from the mighty, or the lawful captives of the just be delivered?

25 For thus says the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him who contends with you, and I will give safety to your children and ease them.

26 And I will make those who oppress you consume themselves [in mutually destructive wars], thus eating their own flesh; and they shall be drunk with their own blood as with sweet wine; and all flesh shall know — with a knowledge grounded on personal experience — that I the Lord am your Savior and your Redeemer, the Mighty One of Jacob.

CHAPTER 50

THUS says the Lord, Where is the bill of your mother's divorce, with which I put her away, O Israel? Or which of My creditors is it to whom I have sold you? Behold, for your iniquities you were sold, and for your transgressions was your mother put away.

2 Why, when I came, was there no man? When I called, why was there no one to answer? Is My hand shortened at all, that it cannot redeem? Or have I no power to deliver? Behold, at My rebuke I dry up the sea, I make the rivers a desert; their fish stink be-

cause there is no water, and die of thirst.

3 I clothe the heavens with *the* blackness [of murky storm clouds], and I make sackcloth of *mourning* their covering.

4 [The servant of God says] The Lord God has given me the tongue of disciples *and* of those who are taught, that I should know how to speak a word in season to him who is weary; He wakens me morning by morning, He wakens my ear to hear as disciples — as those who are taught.

5 The Lord God has opened my ear, and I have not been rebellious or turned backward.

6 I gave my back to the smiters, and my cheeks to those who plucked off the hair; I hid not my face from shame and spitting. [Matt. 26:67; 27:30.]

7 For the Lord God helps me; therefore have I not been ashamed or confounded; therefore have I set my face like a flint, and I know that I shall not be put to shame.

8 He is near Who declares me in the right; who will contend with me? Let us stand forth together. Who is my adversary? Let him come near to me. [Rom. 8:33-35.]

9 Behold, the Lord God will help me; who is he who will condemn me? Lo, they all shall wax old *and* be worn out as a garment; the moth shall eat them up. [Heb. 1:11, 12.]

10 Who is among you who [reverently] fears the Lord, who obeys the voice of His servant, yet who walks in darkness *and* deep trouble and has no shining splendor [in his heart]? Let him rely on, trust *and* be confident in the name of the Lord, and let him lean upon *and* be supported by His God.

11 Behold, all you [enemies of your own selves] who attempt to kindle your own fire [and work out your own plan of salvation], who surround *and* gird yourselves with momentary

sparks, darts *and* firebrands that you set aflame! Walk by the light of your self-made fire, and in the sparks that you have kindled [for yourself, if you will]! But this shall you have from My hand: you shall lie down in grief *and* in torment. [Isa. 66:24.]

CHAPTER 51

HEARKEN to Me, you who follow after rightness *and* justice, you who seek *and* inquire of [and require] the Lord [claiming Him by necessity and by right]; look to the rock from which you were hewn, and to the hole in the quarry from which you were dug.

2 Look to Abraham your father and to Sarah who bore you; for I called him when he was but one, and blessed him and made him many.

3 For the Lord will comfort Zion; He will comfort all her waste places, and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness will be found in her, thanksgiving and the voice of song *or* instrument of praise.

4 Listen to Me [the Lord], O My people, and give ear to Me, O My nation; for a [divine] law will go forth from Me and I will establish My justice for a light to the peoples.

5 My rightness *and* justice are near, My salvation is gone forth, and My arms shall rule the peoples; the islands shall wait for *and* expect Me, and on My arm shall they trust *and* wait with hope.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall be dissolved *and* vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner — like gnats; but My salvation shall be forever, and My rightness *and* justice [and faithfully fulfilled promise] shall not be abolished. [Matt. 24:35; II Pet. 3:10; Heb. 1:11.]

7 Listen to Me, you who know

rightness *and* justice *and* right standing with God, the people in whose heart is My law *and* My instruction: fear not the reproach of men, neither be afraid *nor* dismayed at their revilings.

8 For [in comparison with the Lord they are so weak that things as insignificant as] the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness *and* justice [and faithfully fulfilled promise] shall be for ever, and My salvation to all generations.

9 [Zion now cries to the Lord God of Israel] Awake, awake, put on strength *and* might, O arm of the Lord; awake, as in the ancient days, in the generations of long ago. Was it not You Who cut Rahab [Egypt] in pieces, Who pierced the dragon [symbol of Egypt]?

10 Was it not You Who dried up the Red Sea, the waters of the great deep, Who made the depths of the sea a way for the redeemed to pass over? [Why then are we left so long in captivity?]

11 [The Lord God says,] And the redeemed of the Lord shall return and come with singing to Zion; everlasting joy shall be upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away. [Rev. 7:17; 21:1, 4.]

12 I, even I, am He Who comforts you. Who are you, that you should be afraid of man who shall die, and of a son of man who shall be made [as destructible] as grass,

13 And have forgotten the Lord, your Maker, Who stretched forth the heavens and laid the foundations of the earth, and fear continually every day because of the fury of the oppressor, when he makes ready to destroy *or* even though he did so? And where is the fury of the oppressor?

14 The captive exile *and* he who is bent down by chains shall speedily be released, and he shall not die and go

down to the pit of destruction, nor shall his food fail.

15 For I am the Lord your God, Who stirs up the sea so that its waves roar, *and* by rebuke restrains it. The Lord of hosts is His name.

16 And I have put My words in your mouth and have covered you in the shadow of My hand, that I may fix the *new* heavens as a tabernacle, and lay the foundations of a *new* earth, and say to Zion, You are My people. [Isa. 65:17; 66:22; Rev. 21:1.]

17 Arouse yourself, awake, stand up, O Jerusalem, who have drunk at the hand of the Lord the cup of His wrath, who have drunk the cup of intoxication *and* staggering to the dregs.

18 There is none to guide her among all the sons she has borne, neither is there any one to take her by the hand of all the sons whom she has brought up.

19 Two kinds of calamities have befallen you, but who feels sorry and commiserates you? They are desolation and destruction [on the land and city], and famine and the sword [on the inhabitants]; how shall I comfort you *or* by whom?

20 Your sons have fainted, they lie [like corpses] at the head of all the streets like an antelope in a net; they are full [from drinking] of the wrath of the Lord, the rebuke of your God.

21 Therefore, now hear this, you who are afflicted, and drunk, but not with wine [but thrown down by the wrath of God]:

22 Thus says your Lord, the Lord, and your God Who pleads the cause of His people: Behold, I have taken from your hand the cup of intoxication *and* staggering; the cup of My wrath you shall drink no more.

23 And I will put it into the hand of your tormentors *and* oppressors, those who said to you, Bow down, that we may ride *or* tread over you; and you have made your back like the

ground and like the street for them to pass over.

CHAPTER 52

AWAKE, awake, put on your strength, O Zion; put on your beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into you the uncircumcised and the unclean. [Rev. 21:27.]

2 Shake yourself from the dust; arise, sit [erect in a dignified place], O Jerusalem; loose yourself from the bonds of your neck, O captive daughter of Zion.

3 For thus says the Lord, You were sold for nothing, and you shall be redeemed without money.

4 For thus says the Lord God, My people went down at the first into Egypt to sojourn there; and [many years later Sennacherib] the Assyrian oppressed them for nothing. [Now I delivered you from both Egypt and Assyria; what then can prevent My delivering you from Babylon?]

5 But now, what have I here, says the Lord, seeing that My people are taken away for nothing? Those who rule over them howl [with joy], says the Lord, and My name continually all day is blasphemed. [Rom. 2:24.]

6 Therefore My people shall know what My name is *and* what it means; therefore they shall know in that day that I am He who speaks; behold, I AM! [Exod. 3:13, 14.]

7 How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion, Your God reigns! [Acts 10:36; Rom. 10:15; Eph. 6:14-16.]

8 Hark, your watchmen lift up their voice, together they sing for joy; for they shall see eye to eye the return of the Lord to Zion.

9 Break forth joyously, sing together, you waste places of Jerusalem; for the Lord has comforted His

people, He has redeemed Jerusalem!

10 The Lord has made bare His holy arm before the eyes of all the nations [revealing Himself as the One by Whose direction the redemption of Israel from captivity is accomplished], and all the ends of the earth shall witness the salvation of our God. [Luke 2:29-32; 3:6.]

11 Depart, depart, go out from there [the lands of exile], touch no unclean thing; go out of the midst of her [Babylon]; cleanse yourselves *and* be clean, you who bear the vessels of the Lord [on your journey from there]. [II Cor. 6:16, 17.]

12 For you shall not go out with haste, nor shall you go by flight [as was necessary when Israel left Egypt], for the Lord will go before you, and the God of Israel will be your rear guard.

13 Behold, My Servant shall deal wisely *and* shall prosper, He shall be exalted and extolled, and shall stand very high.

14 [For many the Servant of God became an object of horror; many were astonished.] His face *and* His whole appearance were marred more than any man's, and His form beyond that of the sons of men; but just as many were astonished at Him,

15 So shall He startle *and* sprinkle many nations; kings shall shut their mouths because of Him; for that which has not been told them shall they see, and that which they have not heard shall they consider *and* understand. [Rom. 15:21.]

CHAPTER 53

WHO has believed — trusted in, relied upon and clung to — our message of that which was revealed to us? And to whom has the arm of the Lord been disclosed? [John 12:38-41; Rom. 10:16.]

2 For [the Servant of God] grew up before Him like a tender plant, and as a root out of dry ground; He has no

[royal, kingly pomp] form or comeliness that we should look at Him, and no beauty that we should desire Him.

3 He was despised and rejected *and* forsaken by men, a Man of sorrows *and* pains, and acquainted with grief *and* sickness; and as one from Whom men hide their faces He was despised, and we did not appreciate His worth *or* have any esteem for Him.

4 Surely He has borne our griefs — sickness, weakness and distress — and carried our sorrows *and* pain [of punishment]. Yet we *ignorantly* considered Him stricken, smitten and afflicted by God [as if with leprosy]. [Matt. 8:17.]

5 But He was wounded for our transgressions, He was bruised for our guilt and iniquities; the chastisement *needful to obtain peace and well-being* for us was upon Him, and with the stripes *that wounded* Him we are healed *and* made whole.

6 All we like sheep have gone astray, we have turned every one to his own way; and the Lord has made to light on Him the guilt *and* iniquity of us all. [I Pet. 2:24, 25.]

7 He was oppressed, *yet when* He was afflicted He was submissive *and* opened not His mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb, so He opened not His mouth.

8 By oppression and judgment He was taken away; and as for His generation, who among them considered that He was cut off out of the land of the living for the transgression of my [Isaiah's] people, to whom the stroke was due — stricken to His death?

9 And they assigned Him a grave with the wicked and with a rich man in His death, although He had done no violence, neither was any deceit in

His mouth. [Matt. 27:57-60; I Pet. 2:22, 23.]

10 Yet it was the will of the Lord to bruise Him; He has put Him to grief *and* made Him sick. When You *and* He make Him an offering for sin [and He has risen from the dead, in time to come], He shall see His *spiritual* offspring, He shall prolong His days, and the will *and* pleasure of the Lord shall prosper in His hand.

11 He shall see *the fruit* of the travail of His soul and be satisfied; by His knowledge of Himself [which He possesses and imparts to others] shall My [uncompromisingly] righteous One, My Servant, justify *and* make many righteous — upright and in right standing with God; for He shall bear their iniquities *and* their guilt [with the consequences, says the Lord].

12 Therefore will I divide Him a portion with the great [kings and rulers], and He shall divide the spoil with the mighty; because He poured out His life unto death, and *He let Himself* be regarded as a criminal *and* be numbered with the transgressors, yet He bore [and took away] the sin of many and makes intercession for the transgressors — the rebellious. [Luke 22:37.]

CHAPTER 54

SING, ⁴O barren, you who did not bear; break forth into singing and cry aloud, you who did not travail with child! For the [spiritual] children of the desolate one will be more than the children of the married wife, says the Lord. [Gal. 4:27.]

2 Enlarge the place of your tent, and let the curtains of your habitations be stretched out; spare not, lengthen your cords and strengthen your stakes,

3 For you shall spread abroad to the

k) Although this chapter is primarily intended to express Zion's joy over redemption, it has also a very personal, long neglected because overlooked, message *for women* — the lonely, the disappointed, the childless, the widow. It has all the glorious confidence and assurance, the incentive and understanding for which feminine hearts have longed during the ages! Every woman who will read it every week for a year, with receptive heart and mind, will find herself not only spiritually prepared for her own childlessness or widowhood, should it come, but supplied with rich treasure with which to meet such need of countless other aching hearts to whom the Holy Spirit is here speaking.

right hand and to the left, and your offspring will possess the nations, and make the desolate cities to be inhabited.

4 Fear not, for you shall not be ashamed; neither be confounded *and* depressed, for you shall not be put to shame; for you shall forget the shame of your youth, and you shall not [seriously] remember the reproach of your widowhood any more.

5 For your Maker is your husband, the Lord of hosts is His name; and the Holy One of Israel is your Redeemer, the God of the whole earth He is called.

6 For the Lord has called you like a woman forsaken, grieved in spirit *and* heartsore, even a wife [wooned and won] *in* youth, when she is *later* refused *and* scorned, says your God.

7 For a brief moment I forsook you, but with great compassion *and* mercies I gather you *to Me* again.

8 In a little burst of wrath I hid My face from you for a moment, but with age-enduring love *and* kindness I will have compassion *and* mercy on you, says the Lord, your Redeemer.

9 For this is as the days of Noah to Me; as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I will not be angry with you or rebuke you.

10 For though the mountains should depart and the hills be shaken *or* removed, yet My love *and* kindness shall not depart from you, nor shall My covenant of peace *and* completeness be removed, says the Lord, Who has compassion on you.

11 O you afflicted, storm-tossed and not comforted, behold, I will set your stones in fair colors — in antimony [to enhance their brilliance] — and lay your foundations with sapphires.

12 And I will make your windows *and* pinnacles of [sparkling] agates *or* rubies, and your gates of [shining] carbuncles, and all the walls of your

enclosures of precious stones. [Rev. 21:19-21.]

13 And all your [spiritual] children shall be disciples — taught of the Lord [and obedient to His will]; and great shall be the peace *and* undisturbed composure of your children. [John 6:45.]

14 You shall establish yourself on righteousness — right, in conformity with God's will and order; you shall be far even from the thought of oppression *or* destruction, for you shall not fear; and from terror, for it shall not come near you.

15 Behold, they may gather together *and* stir up strife, but it is not from Me. Whoever stirs up strife against you shall fall away to you.

16 Behold, I have created the smith who blows on the fire of coals, and who produces a weapon for its purpose, and I have created the devastator to destroy.

17 *But* no weapon that is formed against you shall prosper, and every tongue that shall rise against you in judgment you shall show to be in the wrong. This [peace, righteousness, security, triumph over opposition] is the heritage of the servants of the Lord [those in whom the ideal Servant of the Lord is reproduced]. This is the righteousness *or* the vindication which they obtain from Me — this is that which I impart to them as their justification — says the Lord.

CHAPTER 55

WAIT *and* listen, every one who is thirsty! Come to the waters; and he who has no money, come, buy and eat! Yes, come, buy *priceless* [spiritual] wine and milk without money and without price [simply for the self-surrender that accepts the blessing]. [Rev. 21:6, 7; 22:17.]

2 Why do you spend your money for that which is not bread? And your earnings for what does not satisfy? Harken diligently to Me, and eat

what is good, and let your soul delight itself in fatness [the profuseness of spiritual joy]. [Jer. 31:12-14.]

3 Incline your ear [submit and consent to the Divine will], and come to Me; hear, and your soul shall revive; and I will make an everlasting covenant or league with you, even the sure mercies — kindness, good will and compassion — *promised* to David. [II Sam. 7:8-16; Acts 13:34; Heb. 13:20.]

4 Behold, I have appointed Him [the Messiah, or David as representing Him] for a witness — one who shall testify of salvation — to the nations, a prince and commander to the peoples.

5 Behold, you [Israel?] shall call nations that you know not, and nations that did not know you shall run to you because of the Lord your God, and of the Holy One of Israel, for He has glorified you.

6 Seek, inquire for *and* require the Lord while He may be found — claiming Him by necessity and by right; call upon Him while He is near.

7 Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and He will have love, pity *and* mercy for him; and to our God, for He will multiply to him His abundant pardon.

8 For My thoughts are not your thoughts, neither are your ways My ways, says the Lord.

9 For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

10 For as the rain and snow come down from the heavens, and return not there again, but water the earth and make it bring forth and sprout, that it may give seed to the sower and bread to the eater, [II Cor. 9:10.]

11 So shall My word be that goes forth out of My mouth; it shall not return to Me void — without producing any effect, useless — but it shall

accomplish that which I please *and* purpose, and it shall prosper in the thing for which I sent it.

12 For you shall go out [from spiritual exile of sin and evil into the homeland] with joy, and be led forth [by your Leader, the Lord Himself and His word] with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the cypress tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name of renown, for an everlasting sign of *jubilant exaltation and* memorial [to His praise] that shall not be cut off.

CHAPTER 56

THUS says the Lord, Keep justice, do *and* use righteousness [conformity to the will of God which brings salvation]; for My salvation is soon to come, and My righteousness — My rightness and justice — to be revealed. [Matt. 3:2; Luke 21:31; Rom. 13:11, 12; Isa. 62:1, 11.]

2 Blessed, happy, *and* fortunate is the man who does this, and the son of man who lays hold of it *and* binds himself fast to it, who keeps sacred the sabbath so as not to profane it, and keeps his hand from doing any evil.

3 Let not the foreigner who has joined himself to the Lord say, The Lord will surely separate me from His people; and let not the eunuch say, Behold, I am a dry tree.

4 For thus says the Lord: To the eunuchs who keep My sabbaths and choose the things which please Me and hold firmly My covenant,

5 To them I will give in My house and within My walls a memorial and a name better [and more enduring] than of sons and daughters; I will give them an everlasting name that shall not be cut off.

1) The identification of the one here addressed is uncertain. A proportionately large number of authorities believe it to be Israel, as here indicated, but others think it is the Messiah, or David as representing Him — "the second David."

6 Also the foreigners who join themselves to the Lord, to minister to Him, and to love the name of the Lord and to be His servants, every one who keeps the sabbath from profaning it and holds fast My covenant [by conscientious obedience],

7 All these I will bring to My holy mountain, and make them joyful in My house of prayer; their burnt offerings and their sacrifices shall be accepted on My altar, for My house shall be called a house of prayer for all peoples.

8 Thus says the Lord God Who gathers the outcasts of Israel, I will gather yet others to *Israel*, besides those already gathered.

9 All you beasts of the field, come to devour, all you beasts [hostile nations] in the forest.

10 [Israel's] watchmen are blind, they are all without knowledge; they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber.

11 Yes, the dogs are greedy, they can never have enough; and such are the shepherds who cannot understand; they have all turned to their own way, each one to his gain, from every quarter — one and all.

12 Come, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, a day great beyond measure.

CHAPTER 57

THE righteous man perishes, and no one lays it to heart; and merciful and devout men are taken away, none considering that the uncompromisingly upright and godly person is taken away from the calamity and evil to come — *even* through wickedness.

2 He [in death] enters into peace; they rest in their beds, each one who walks straight before him and in his uprightness.

3 But come close, you sons of the

sorceress [nursed in witchcraft and superstition], the offspring of the adulterer and the harlot.

4 Against whom do you make sport and take your delight? Against whom do you open wide *your* mouth and put out *your* tongue? Are you not yourselves the children of transgression, the offspring of deceit,

5 You who burn with lust — inflaming yourselves with idols — among the oaks, under every green tree; who slay the children [in sacrifice] in the valleys under clefts of the rocks?

6 Among the smooth stones of the valley is your portion; they, they are your lot; to them you have poured out a drink offering, you have offered a cereal offering. Should I be quiet in spite of all these things [and leave them unpunished] — bearing them with patience?

7 Upon a lofty and high mountain you have openly and shamelessly set your [idolatrous and adulterous] bed; even there you went up to offer sacrifice [in spiritual unfaithfulness to your divine Husband].

8 Behind the door and the doorpost you have set up your *idol* symbol [as a substitute for the scripture text God ordered]; for, deserting Me, you have uncovered and ascended and enlarged your bed, and you have made a *fresh* bargain for yourself with *the adulterers*; you loved their bed where you saw a *beckoning hand or a passion-inflaming image*. [Deut. 6:5, 6, 9; 11:18, 20.]

9 And you went to the king [of foreign lands] with gifts *or to the god Molech* with oil, and increased your perfumes and ointments; you sent your messengers far off, and debased yourself even to Sheol or Hades [symbol of an abysmal depth of degradation].

10 You were wearied with the length of your way [in trying to find rest and satisfaction in alliances apart from the true God]; yet you did not say, There is no result *or* profit. You

found quickened strength, therefore you were not faint *or* heartsick [or penitent].

11 Of whom have you been afraid and in dread that you lied *and* were treacherous and did not [seriously] remember Me, did not *even* give Me a thought? Have I not been silent, even for a long time, and so you do not fear Me?

12 I will expose your [pretended] righteousness and your doings, but they will not help you.

13 When you cry out, let your (rabble) collection of idols deliver you! But the wind shall take them all, a breath shall carry them away. But he who takes refuge in Me shall possess the land [Judea] and shall inherit My holy mountain [Zion, also the heavenly inheritance and the spiritual Zion]. [Isa. 49:8; Pss. 37:9, 11; 69:35, 36; Matt 5:5; Heb. 12:22.]

14 And the word of One shall go forth, Cast up, cast up, prepare the way, take up the stumblingblock out of the way [of the spiritual return] of My people.

15 For thus says the high and lofty One Who inhabits eternity, Whose name is Holy: I dwell in the high and holy place, with him also who is of a thoroughly penitent and humble spirit, to revive the spirit of the humble, and to revive the heart of the thoroughly penitent — bruised with sorrow for sin. [Matt. 5:3.]

16 For I will not contend for ever, neither will I be angry always, for [were it not so] the spirit [of man] would faint *and* be consumed before Me, and [My purpose in] creating the souls of men would be frustrated.

17 Because of the iniquity of his covetousness *and* unjust gain I was angry, and smote [Judah]. I hid my face and was angry, and he went on turning away *and* backsliding in the way of his [own willful] heart.

18 I have seen his [willful] ways, but I will heal him; I will lead him

also, and will recompense him and restore comfort to him and to those who mourn for him. [Isa. 61:1, 2; 66:10.]

19 Peace, peace to him who is far off [both Jew and Gentile], and to him that is near! says the Lord; I create the fruit of his lips and I will heal him — make his lips blossom anew with speech [in thankful praise]. [Acts 2:39; Eph. 2:13-17, 18; Heb. 13:15.]

20 But the wicked are like the troubled sea, for it cannot rest and its waters cast up mire and dirt.

21 There is no peace, says my God, for the wicked.

CHAPTER 58

CRY aloud, spare not, lift up your voice like a trumpet and declare to My people their transgression, and to the house of Jacob their sins!

2 Yet they seek, inquire for *and* require Me daily, and delight [externally] to know My ways; as [if they were in reality] a nation that did righteousness and forsook not the ordinance of their God, they ask of Me righteous judgments; they delight to draw near to God [in visible ways].

3 Why have we fasted, they say, and You do not see it? Why have we afflicted ourselves, and You take no knowledge of it? Behold, *O Israel*, in the day of your fast [when you should be grieving for your sins] you find business profit, and [instead of stopping all work, as the Law implies you and your workmen should] you extort from your hired servants a full amount of labor. [Lev. 16:29.]

4 [The facts are] you fast only for strife and debate and to smite with the fist of wickedness. Fasting as you do today will not cause your voice to be heard on high.

5 Is such a fast as yours what I have chosen, a day for a man to humble himself with soul-sorrow? [Is true fasting merely mechanical?] Is it only

to bow down his head like a bulrush, and to spread sackcloth and ashes under him [to indicate a condition of heart that he does not have]? Will you call this a fast and an acceptable day to the Lord?

6 [Rather,] is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, to let the oppressed go free, and that *you* break every [enslaving] yoke? [Acts 8:23.]

7 Is it not to divide your bread with the hungry, and bring the homeless poor into your house? When you see the naked that you cover him, and that you hide not yourself from [the needs of] your own flesh *and* blood?

8 Then shall your light break forth as the morning, and your healing [your restoration and the power of a new life] shall spring forth speedily; your righteousness [your rightness, your justice and your right relationship with God] shall go before you [conducting you to peace and prosperity], and the glory of the Lord shall be your rear guard. [Isa. 52:12; Exod. 14:19, 20.]

9 Then you shall call, and the Lord will answer; you shall cry, and He will say, Here I am. If you take away from your midst yokes of oppression [wherever you find them], the finger pointed in scorn [toward the oppressed or the godly], and every form of false, harsh, unjust *and* wicked speaking; [Exod. 3:14.]

10 And if you pour out that with which you sustain your own life for the hungry, and satisfy the need of the afflicted, then shall your light rise in darkness and your obscurity *and* gloom be as the noonday.

11 And the Lord shall guide you continually, and satisfy you in drought *and* in dry places, and make strong your bones. And you shall be like a watered garden and like a spring of water, whose waters fail not.

12 And your ancient ruins shall be

rebuilt; you shall raise up the foundations of [buildings that have laid waste for] many generations; and you shall be called the repairer of the breach, the restorer of streets to dwell in.

13 If you turn away your foot from [traveling unduly on] the sabbath, from doing your *own* pleasure on My holy day, and call the sabbath a [spiritual] delight, the holy *day* of the Lord, honorable; and shall honor Him *and* it, not going your own way or seeking *or* finding your own pleasure, or speaking with your own [idle] words;

14 Then shall you delight yourself in the Lord, and I will make you to ride on the high places of the earth, and I will feed you with the heritage [promised for you to] Jacob your father; for the mouth of the Lord has spoken it. [Gen. 27:28, 29; 28:13-15.]

CHAPTER 59

BEHOLD, the Lord's hand is not shortened, that it cannot save; nor His ear dull with deafness that it cannot hear;

2 But your iniquities have made a separation between you and your God, and your sins have hid His face from you, so that He will not hear.

3 For your hands are defiled with blood and your fingers with iniquity; your lips have spoken lies, your tongue mutters wickedness.

4 None sues *or* calls in righteousness [but for the sake of doing injury to others, to take some undue advantage], no one goes to law honestly *and* pleads in truth; they trust in emptiness, worthlessness *and* futility, and speaking lies! They conceive mischief and bring forth evil!

5 They hatch adders' eggs, and weave the spider's web; he who eats of their eggs dies, and *from an egg* which is crushed a viper breaks out [for their nature is ruinous, deadly, evil].

6 Their webs will not serve as cloth-

ing, nor will they cover themselves with what they make; their works are works of iniquity, and the act of violence is in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; desolation and destruction are in their paths *and* highways.

8 The way of peace they know not, and there is no justice *or* right in their goings; they have made them crooked paths; whoever goes in them does not know peace. [Rom. 3:15-18.]

9 Therefore are justice *and* right far from us, and righteousness *and* salvation do not overtake us; we expectantly wait for light, but [only] see darkness; for brightness, but we walk in obscurity *and* gloom.

10 We grope for the wall like the blind; yes, we grope as they who have no eyes; we stumble at noonday as in the twilight; in dark places *and* among those who are full of life *and* vigor we are as dead men.

11 We all groan *and* growl like bears, and moan plaintively like doves. We look for justice, but there is none; for salvation, but it is far from us.

12 For our transgressions are multiplied before You, *O Lord*, and our sins testify against us; for our transgressions are with us, and as for our iniquities, we know *and* recognize them as:

13 Rebelling and denying the Lord, and turning away from following our God, speaking oppression and revolt, conceiving and muttering *and* moaning from the heart words of falsehood.

14 Justice is turned away backward, and righteousness — uprightness and right standing with God — stands far off; for truth has fallen in [the city's forum], and uprightness cannot enter [the courts of justice].

15 Yes, truth is lacking, and he who departs from evil makes himself a prey. And the Lord saw it, and it displeased Him that there was no justice.

16 And He saw that there was no man, and wondered that there was no intercessor [no one to intervene on behalf of truth and right]; therefore His own arm brought Him victory, and His righteousness [having the Spirit without measure] sustained Him. [I John 2:1, 2; Isa. 53:11; Col. 2:9.]

17 For *the Lord* put on righteousness as a breastplate *or* coat of mail, and salvation for a helmet upon His head; He put on garments of vengeance for clothing, and was clad with zeal [and furious divine jealousy] as a cloak. [Eph. 6:14, 17; I Thess. 5:8.]

18 According as their deeds deserve, so will He repay, wrath to His adversaries, recompense to His enemies; on the foreign islands *and* coastlands He will make compensation.

19 So [as the result of the Messiah's intervention] they shall [reverently] fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him *and* put him to flight — for He will come like a rushing stream which the breath of the Lord drives. [Matt. 8:11; Luke 13:29.]

20 He shall come as a Redeemer to Zion, and to those in Jacob (Israel) who turn from transgression, says the Lord.

21 As for Me, this is My covenant *or* league with them, says the Lord: My Spirit Who is upon you [and Who writes the law of God inwardly in the heart], and My words which I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your [true, spiritual] children, or out of the mouth of your children's children, says the Lord, from henceforth and for ever. [Rom. 11:26, 27; Gal. 3:29; Heb. 12:22-24.]

CHAPTER 60

ARISE [from the depression and prostration in which circumstan-

ces have kept you; rise to a new life! Shine — be radiant with the glory of the Lord; for your light is come, and the glory of the Lord is risen upon you! [Zech. 8:23.]

2 For behold, darkness shall cover the earth, and dense darkness *all* peoples; but the Lord shall arise upon you, [O Jerusalem], and His glory shall be seen on you. [Mal. 4:2; Isa. 60: 19-22; Rev. 21:2, 3.]

3 And nations shall come to your light, and kings to the brightness of your rising. [Isa. 2:2, 3; Jer. 3:17.]

4 Lift up your eyes round about you, and see! They all gather themselves together, they come to you. Your sons shall come from afar, and your daughters shall be carried *and* nursed in the arms.

5 Then you shall see and be radiant, and your heart shall thrill *and* tremble with joy [at the glorious deliverance], and be enlarged; because the abundant wealth of the [Dead] "Sea shall be turned to you; unto you shall the nations come with their treasures. [Ps. 119:32.]

6 A multitude of camels [from the eastern trading tribes] shall cover you [Jerusalem], the young camels of Midian and Ephah; all the men from Sheba [who once came to trade] shall come bringing gold and frankincense, and proclaiming the praises of the Lord. [Matt. 2:11.]

7 [The eastern pastoral tribes will join the trading tribes] all the flocks of Kedar shall be gathered to you, the rams of Nebaioth shall minister to you; they shall come up with acceptance on My altar, and My glorious house I will glorify.

8 Who are these who fly like a

cloud, and like doves to their windows?

9 Surely the isles *and* distant coastlands shall wait for *and* expect Me, and the ships of Tarshish first, to bring your sons from far, their silver and gold with them, for the name of the Lord your God and for the Holy One of Israel, because He has beautified *and* glorified you.

10 Foreigners shall build up your walls, and their kings shall minister to you; for in My wrath I smote you, but in My favor, pleasure *and* good will I have had mercy, love *and* pity for you.

11 And your gates shall be open continually, they shall not be shut day or night, that men may bring to you the wealth of the nations, and their kings led in procession [your voluntary captives]. [Rev. 21:24-27.]

12 For the nation and kingdom that will not serve you in that day [Jerusalem] shall perish; yes, those nations shall be utterly laid waste.

13 The glory of Lebanon shall come to you, the cypress, the plane, and the pine *trees* together, to beautify the place of My sanctuary; and I will make the place of My feet glorious.

14 The sons of those who afflicted you shall come bending low to you, and all those who despised you shall bow down at your feet, and they shall call you the City of the Lord, the Zion of the Holy One of Israel. [Rev. 3:9.]

15 Whereas you have been forsaken and hated, so that no man passed through you, I will make you [Jerusalem] an eternal glory, a joy from age to age.

16 You shall suck the milk of the [Gentile] nations and shall suck the breast of kings; and you shall recog-

m) Prior to well into the twentieth century, scholars could only speculate as to what Isaiah could have meant here by "the abundant wealth of the Sea" that was one day to be turned over to Jerusalem. Of course the Dead Sea, which for ages had been considered only a place of death and desolation was ruled out. Then suddenly it was discovered that the waters of the Dead Sea contain important chemicals. In 1935 A.D. G. T. B. Davis wrote in his *Rebuilding Palestine*, "One is almost staggered by the computed wealth of the chemical salts of the Dead Sea. It is estimated that the potential value of the potash, bromine, and other chemical salts of its waters is . . . four times the wealth of the United States!" Isaiah himself did not know this, but the God who made the Dead Sea for a part in His end-time program knew all about it, and caused this record to say so.

nize *and* know that I the Lord am your Savior and your Redeemer, the mighty One of Jacob.

17 Instead of bronze I will bring gold, and instead of iron I will bring silver; and for wood, bronze, and for stones, iron. [Instead of the tyranny of the present] I will appoint peace as your officers and righteousness as your taskmasters.

18 Violence shall no more be heard in your land, devastation or destruction within your borders, but you shall call your walls Salvation and your gates Praise.

19 The sun shall be no more your light by day, nor for brightness shall the moon give light to you; but the Lord shall be to you an everlasting light, and your God your glory *and* your beauty. [Jer. 9:23, 24; Rev. 21:23.]

20 Your sun shall no more go down, nor shall your moon withdraw itself; for the Lord shall be your everlasting light, and the days of your mourning shall be ended.

21 Your people also shall all be [uncompromisingly and consistently] righteous; they shall possess the land for ever, the branch of My planting, the work of My hands, that I may be glorified.

22 The least one shall become a thousand [a clan], and the small one a strong nation. I the Lord will hasten it in its [appointed] time.

CHAPTER 61

THE Spirit of the Lord God is upon me, because the Lord has anointed *and* qualified me to preach the Gospel of good tidings to the meek, the poor *and* afflicted; He has sent me to bind up *and* heal the brokenhearted, to proclaim liberty to the [physical and spiritual] captives, and the opening of the prison *and* of the eyes to those who are bound; [Rom. 10:15.]

2 To proclaim the acceptable year

of the Lord — the year for His favor — ^aand the day of vengeance of our God; to comfort all who mourn; [Matt. 11:2-6; Luke 4:18, 19; 7:22.]

3 To grant [consolation and joy] to those who mourn in Zion, to give them an ornament — a garland or diadem — of beauty instead of ashes, the oil of joy for mourning, the garment [expressive] of praise instead of a heavy, burdened *and* failing spirit; that they may be called oaks of righteousness [lofty, strong and magnificent, distinguished for uprightness, justice and right standing with God], the planting of the Lord, that He may be glorified.

4 And they shall rebuild the ancient ruins, they shall raise up the former desolations and renew the ruined cities, the devastations of many generations.

5 Aliens shall stand [ready] and feed your flocks, and foreigners shall be your plowmen and your vinedressers;

6 But you shall be called the priests of the Lord; people will speak of you as the ministers of our God. You shall eat the wealth of the nations, and the glory [once that of your captors] shall be yours. [Exod. 19:6; I Pet. 2:5; Rev. 1:6; 5:10; 20:6.]

7 For your [former] shame you shall have a twofold recompense; instead of dishonor *and* reproach *your people* shall rejoice in their portion; therefore in their land they shall possess double [what they had forfeited]; everlasting joy shall be theirs.

8 For I the Lord love justice, I hate robbery *and* wrong with violence *or* a burnt offering; and I will give them their recompense faithfully in truth, and I will make an everlasting covenant *or* league with them.

9 And their offspring shall be known among the nations, and their descendants among the peoples. All who see them [in their prosperity] will recognize *and* acknowledge that they are the people whom the Lord has blessed.

10 I will greatly rejoice in the Lord,

n) See footnote on Ezekiel 34:28.

my soul shall exult in my God; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels.

11 For as *surely* as the earth brings forth its shoots, and as a garden causes what is sown in it to spring forth, so *surely* the Lord God will cause rightness *and* justice and praise to spring forth before all the nations [through the self-fulfilling power of His word].

CHAPTER 62

FOR Zion's sake will I [Isaiah] not hold my peace, and for Jerusalem's sake I will not rest until her imputed righteousness *and* vindication go forth as brightness, and her salvation radiates as does a burning torch.

2 And the nations shall see your righteousness *and* vindication — your rightness and justice [not your own, but His ascribed to you] — and all kings shall behold your salvation and glory and you shall be called by a new name, which the mouth of the Lord shall name. [Rev. 2:17.]

3 You shall also be [so beautiful and prosperous as to be thought of as] a crown of glory *and* honor in the hand of the Lord, and a royal diadem [exceedingly beautiful] in the hand of your God.

4 You [Judah] shall no more be termed Forsaken, nor shall your land be called Desolate any more, but you shall be called Hephzibah [My delight is in her], and your land be called Beulah [that is, Married]; for the Lord delights in you, and your land shall be married [owned and protected by the Lord].

5 For as a young man marries a virgin [O Jerusalem], so shall your sons marry you; and as the bridegroom rejoices over the bride, so shall your God rejoice over you.

6 I have set watchmen upon your walls, O Jerusalem, who will never hold their peace day or night; you who [are His servants and by your prayers] put the Lord in remembrance [of His promises], keep not silence,

7 And give Him no rest until He establishes Jerusalem and makes it a praise in the earth.

8 The Lord has sworn by His right hand and by His mighty arm: Surely I will not again give your grain to be food for your enemies, and [the invading sons of] aliens shall not drink your new wine for which you have toiled.

9 But they who have gathered it shall eat it, and praise the Lord; and they who have brought in the vintage shall drink it [at the feasts celebrated] in the courts of My sanctuary — the temple of My holiness.

10 Go through, go through the gates; prepare the way of the people, cast up, cast up the highway, gather out the stones; lift up a standard *or* ensign over *and* for the peoples.

11 Behold, the Lord has proclaimed to the end of the earth, Say to the daughter of Zion, Behold, your salvation comes [in the person of the Lord]; behold, His reward is with Him and His work *and* recompense before Him. [Isa. 40:10.]

12 And they shall call them, The holy people, The redeemed of the Lord; and you shall be called, Sought out, A city not forsaken.

CHAPTER 63

WHO is this Who comes from Edom, with crimson-stained garments from Bozrah [in Edom]? This One Who is glorious in His apparel, striding triumphantly in the greatness of His might? It is I, *the One* Who speaks in righteousness — proclaiming vindication — mighty to save!

2 Why is Your apparel splashed with red, and Your garments like his who treads in the winepress?

3 I have trodden the winepress alone, and of the peoples there was no one with Me; I trod them in My anger and trampled them in My wrath, and their life-blood is sprinkled upon My garments, and I have stained all My raiment.

4 For the day of vengeance was in My heart, and My year of redemption — the year of My redeemed — has come.

5 And I looked, but there was no one to help; I was amazed *and* appalled that there was no one to uphold [truth and right]. So My own arm brought Me victory, and My wrath upheld Me.

6 I trod down the peoples in My anger, and made them drink of the cup of My wrath until intoxicated, and I spilled their lifeblood upon the earth.

7 I will recount the loving-kindnesses of the Lord, and the praiseworthy deeds of the Lord, according to all that the Lord has bestowed on us, and the great goodness to the house of Israel, which He has granted them according to His mercies, and according to the multitude of His loving-kindnesses.

8 For He said, Surely they are My people, sons who will not lie — who will not deal falsely with Me; and so He was to them a Savior [in all their distresses].

9 In all their affliction He was afflicted, and the Angel of His presence saved them; in His love and in His pity He redeemed them; and He lifted them up and carried them all the days of old.

10 But they rebelled and grieved His Holy Spirit; therefore He turned

to be their enemy, and Himself fought against them.

11 Then His people [seriously] remembered the days of old, of Moses and his people, and they said, Where is He Who brought [our fathers] up out of the Red Sea with [Moses and the other] shepherds of His flock? Where is He Who put His Holy Spirit within their midst?

12 Who caused His glorious arm to go at the right hand of Moses, dividing the waters before them, to make Himself an everlasting name?

13 Who led them through the depths, as a horse in the wilderness, so that they did not stumble?

14 As the cattle that go down into the valley [to find better pasturage, refuge and rest], the Spirit of the Lord caused them to rest. So did You lead Your people, Lord, to make for Yourself a beautiful *and* glorious name [to prepare the way for its acknowledgment by all nations].

15 Look down from heaven and see from the dwelling place of Your holiness and Your glory. Where are Your zeal *and* Your jealousy, and Your mighty acts [which you formerly did for Your people]? Your yearning pity and the [multitude of] compassions of Your heart are restrained *and* withheld from me.

16 For surely You are our Father, even though [our ancestor] Abraham does not know us, and Israel [Jacob] does not acknowledge us; You, O Lord, are [still] our Father; our Redeemer from everlasting is Your name.

17 O Lord, why have You made us [able] to err from Your ways, and hardened our hearts to [reverential] fear of You? Return [to bless us] for

o) "The Angel of the Lord," "of God," or "of His Presence," is readily identified as the Lord God (Gen. 16:11, 13; 22:11, 12; 31:11, 13; Exod. 3:1-6, etc.). But it is obvious that the Angel of the Lord is a distinct person in Himself from God the Father (Gen. 24:7; Zech. 1:12, 13; Exod. 23:20; etc.), as this verse shows. Nor does the Angel of the Lord longer appear after Christ came in human form. He must of necessity then be One of the three-in-one Godhead.

The Angel of the Lord is the visible Lord God of the Old Testament, as Jesus Christ was of the New Testament. Thus His Deity is clearly portrayed in the Old Testament. "There is a fascinating forecast of the coming Messiah, breaking through the dimness with amazing consistency, at intervals from Genesis to Malachi. Abraham, Moses, the slave girl Hagar, the impoverished farmer Gideon, even the humble parents of Samson, had seen and talked with Him centuries before the herald angels proclaimed His birth in Bethlehem" (Cambridge Bible).

Your servants' sake, the tribes of Your heritage.

18 Your holy people possessed Your sanctuary but a little while; our adversaries have trodden it down.

19 We have become *to You* as they over whom You never bore rule, as they who were not called by Your name.

CHAPTER 64

OH, that You would rend the heavens, and that You would come down, that the mountains might quake *and* flow down at Your presence,

2 As when fire kindles the brushwood and the fire causes the waters to boil; to make Your name known to Your adversaries, that the nations may tremble at Your presence!

3 When You did terrible things which we did not expect, You came down, the mountains quaked at Your presence.

4 For from of old, men have not heard, nor perceived by the ear, nor has the eye seen a God besides You, Who works *and* shows Himself active on behalf of him who [earnestly] waits for Him.

5 You meet *and* spare him who joyfully works righteousness — uprightness and justice — [earnestly] remembering You in Your ways. Behold, You were angry, for we sinned; we have long continued in our sins [prolonging Your anger], and shall we be saved?

6 For we have all become as one who is unclean [ceremonially, as a leper], and all our righteousness — our best deeds of rightness and justice — are as filthy rags *or* a polluted garment. We all fade as a leaf, and our iniquities, like the wind, take us away [far from God's favor, hurrying us to destruction]. [Lev. 13:45, 46.]

7 And no one calls upon Your name and awakens *and* bestirs himself to take *and* keep hold of You. For You

have hid Your face from us and have delivered us into the [consuming] power of our iniquities. [Rom. 1:21-24.]

8 Yet, O Lord, You are our Father; we are the clay, and You our potter, and we all are the work of Your hand.

9 Do not be exceedingly angry, O Lord, or [seriously] remember iniquity for ever. Behold, consider, we beseech You, we are all Your people.

10 Your holy cities have become a wilderness, Zion has become a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, *the temple* where our fathers praised You, is burned with fire, and all our pleasant *and* desirable places are in ruins.

12 Considering these *calamities*, will You restrain Yourself, O Lord [and not come to our aid]? Will You keep silent *and* not command our deliverance, but humble *and* afflict us exceedingly?

CHAPTER 65

I WAS *ready to be* inquired of by those who asked not; I was *to be* found by those who sought Me not. I said, Here I am, here I AM to a nation [Israel] that has not called on My name. [Gen. 3:14.]

2 I have spread out My hands all the day to a rebellious people, who walk in a way that is not good, after their own thoughts;

3 A people who provoke Me to My face continually, sacrificing [to idols] in gardens and burning incense upon bricks [instead of at God's prescribed altar],

4 Who sit among the graves [trying to talk with the dead], and lodge among the secret places [or caves where familiar spirits were thought to dwell], who eat swine's flesh, and broth of abominable *and* loathsome things is in their vessels;

5 Who say, Keep to yourself, do not come near me, for I am set apart from

you *and* lest I sanctify you. These are a smoke in My nostrils, a fire that burns all the day.

6 Behold, it is written before Me: I will not keep silence, but will repay; yes, I will repay into their bosom

7 Both your own iniquities and the iniquities of your fathers, says the Lord; because they too burned incense upon the mountains and reviled *and* blasphemed Me upon the hills. Therefore will I measure *and* stretch out their former doings into their *own* bosom.

8 Thus says the Lord: As the grape juice is found in the cluster, and one says, Do not destroy it, for there is a blessing in it, so will I do for My servants' sake, that I may not destroy them all.

9 And I will bring forth an offspring from Jacob, and from Judah an inheritor of My mountains; My chosen *and* elect shall inherit it, and My servants shall dwell there.

10 And [the plain of] Sharon shall be a pasture *and* fold for flocks, and the valley of Achor a place for herds to lie down in, for My people who have sought Me, inquired of Me, *and* required Me [by right of their necessity and by right of My invitation].

11 But you who forsake the Lord, who forget *and* ignore My holy Mount [Zion], who prepare a table for [the Babylonian god of fortune] Gad, and who furnish mixed drinks for [the goddess of destiny] Meni;

12 I will destine you [says the Lord] to the sword, and you shall all bow down to the slaughter; because when I called, you did not answer; when I spoke, you did not listen *or* obey; but you did what was evil in My eyes, and you chose that in which I did not delight.

13 Therefore thus says the Lord God: Behold, My servants shall eat, but you shall be hungry; behold, My

servants shall drink, but you shall be thirsty; behold, My servants shall rejoice, but you shall be put to shame;

14 Behold, My servants shall sing for joy of heart, but you shall cry out for pain *and* sorrow of heart, and shall wail *and* howl for anguish, vexation *and* breaking of spirit.

15 And you shall leave your name to My chosen [for those who will use it] for a curse, and the Lord God will slay you; but He will call His servants by another name [as much greater than the former name as Israel was greater than Jacob]. [Jer. 29:22; Gen. 32:28.]

16 So that he who invokes a blessing on himself in the land shall do so saying, May the God of truth *and* fidelity — the Amen — bless me; and he who takes an oath in the land shall swear by the God of truth *and* faithfulness — the Amen — to His promises; because the former troubles are forgotten, and because they are hid from My eyes. [II Cor. 1:20; Rev. 3:14.]

17 For, behold, I create ^pnew heavens and a new earth, and the former things shall not be remembered or come into mind. [Isa. 66:22; II Pet. 3:13; Rev. 21:1.]

18 But be glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and be glad in My people; and the sound of weeping shall be no more heard in it, nor the cry of distress.

20 There shall no more be in it an infant that lives but a few days, or an old man who dies prematurely, for the child shall die a hundred years old, and the sinner who dies when only a hundred years old shall be [thought only a child, cut off because he is] accursed.

21 They shall build houses and in-

p) A new universe is here meant. The Hebrew has no single word to express the thought of cosmos, so heavens and earth are substituted.

habit them, and they shall plant vineyards and eat the fruit of them.

22 They shall not build and another inhabit; they shall not plant and another eat *the fruit*; for like the days of a tree shall be the days of My people, and My chosen *and* elect shall long make use of *and* enjoy the work of their hands.

23 They shall not labor in vain or bring forth [children] for sudden terror *or* calamity; for they shall be the descendants of the blessed of the Lord, and their offspring with them.

24 And it shall be that before they call I will answer, and while they are yet speaking I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt or destroy in all My holy Mount [Zion], says the Lord.

CHAPTER 66

THUS says the Lord, Heaven is My throne and the earth is My footstool. What kind of house would you build for Me? And what kind can be My resting place? [Acts 17:24.]

2 For all these things My hand has made and so all these things have come into being [for Me], says the Lord. But this is the man to whom I will look *and* have regard, he who is humble and of a broken *or* wounded spirit, and who trembles at My word *and* reveres My commands. [John 4:24.]

3 [The acts of the hypocrite's worship are as abominable to God as if they were offered to idols.] He who kills an ox *then* will be guilty as if he slew *and* sacrificed a man; he who sacrifices a lamb *or* a kid, as if he broke a dog's neck *and* sacrificed him; he who offers a cereal offering, as if

it were swine's blood; he who burns incense *to God*, as if he blesses an idol. *Such people* have chosen their own ways, and they delight in their abominations.

4 I also will choose their delusions *and* mockings, their calamities *and* afflictions, and I will bring their fears upon them; because when I called, no one answered; when I spoke, they did not listen *or* obey; but they did what was evil in My sight, and chose that in which I did not delight.

5 Hear the word of the Lord, you who tremble at His word: Your brethren who hate you, who cast you out for My name's sake, have said, Let the Lord be glorified that we may see your joy; but it is they who shall be put to shame.

6 [Hark!] An uproar from the city! A voice from the temple! The voice of the Lord, rendering recompense to His enemies!

7 Before *Zion* travailed she gave birth; before her pain came upon her she was delivered of a man-child.

8 Who has heard such a thing? Who has seen such things? Shall a land ^{be} born in one day? *Or* shall a nation be brought forth in a moment? For as soon as *Zion* was in labor she brought forth her children.

9 Shall I bring to the birth and not cause to bring forth? says the Lord: shall I Who cause to bring forth shut the womb? says your God.

10 Rejoice with Jerusalem, and be glad for her, all you who love her: rejoice for joy with her, all you who mourn over her;

11 That you may nurse and be satisfied from her consoling breasts; that you may drink deeply and be delighted with the abundance *and* brightness of her glory.

q) Never in the history of the world had such a thing happened before, but God keeps His word. As definitely foretold here and in Ezekiel 37:21, 22 and 38:10, 11, Israel became a recognized nation, actually "born in a day." After being away from their homeland for almost 2000 years, the Jews were given a national homeland in Palestine by the Balfour Declaration in November, 1917. In 1922 the League of Nations gave Great Britain the mandate over Palestine. On May 14, 1948 Great Britain withdrew her mandate, and immediately Israel was declared a sovereign state, and her growth and importance among nations became astonishing.

12 For thus says the Lord, Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream; then you shall be nursed, you shall be carried on her hip, and be trotted on her [God's maternal] knees.

13 As one whom his mother comforts, so will I comfort you; you shall be comforted in Jerusalem.

14 When you see this your heart shall rejoice, your bones shall flourish like green *and* tender grass, and the (powerful) hand of the Lord shall be revealed *and* known to be with His servants, and His indignation to be against His enemies.

15 For behold, the Lord will come in fire, and His chariots shall be like the stormy wind, to render His anger with fierceness, and His rebuke with flames of fire.

16 For by fire will the Lord execute judgment, and by His sword, upon all flesh; and the slain of the Lord shall be many.

17 Those who [attempt to] sanctify themselves and cleanse themselves to enter *and sacrifice* in the *idol-gardens*, following after [the image of the Syrian god Adad? meaning] one in the midst, eating hog's flesh and the abomination [creeping things] and the mouse, *their works and their thoughts* shall come to an end together, says the Lord.

18 For I know their works and their thoughts. And *the time* is coming when I will gather all nations and

tongues, and they shall come and shall see My glory.

19 And I will set up a (miraculous) sign among them. And from them I will send survivors to the nations, to Tarshish, Pul *or* Put, and Lud, who draw the bow, to Tubal and Javan, to the isles *and* coastlands afar off, that have not heard My fame nor seen My glory; and they shall declare *and* proclaim My glory among the nations.

20 And they shall bring all your brethren from all the nations as an offering to the Lord, upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries, to My holy mountain Jerusalem, says the Lord, just as the children of Israel bring their cereal offering in a clean vessel to the house of the Lord.

21 And I will also take some of them for priests and for Levites, says the Lord.

22 For as the new heavens and the new earth which I will make shall remain before Me, says the Lord, so shall your offspring and your name remain.

23 And it shall be that from one new moon to another new moon, and from one sabbath to another sabbath, all flesh shall come to worship before Me, says the Lord.

24 And they shall go forth and gaze upon the dead bodies of the [rebellious] men who have stepped over against Me; for their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all mankind.

r) See footnote on Isaiah 65:17.

THE BOOK OF JEREMIAH

CHAPTER 1

THE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin [two or three miles north of Jerusalem],

2 To whom the word of the Lord came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah, king of Judah, until the end of the eleventh year of Zedekiah the son of Josiah, king of Judah, until the carrying away of Jerusalem into captivity in the fifth month.

4 Then the word of the Lord came to me [Jeremiah] saying,

5 Before I formed you in the womb I knew *and* approved of you [as My chosen instrument], and before you were born I separated *and* set you apart, consecrating you, *and* I appointed you a prophet to the nations. [Exod. 33:12; Isa. 49:1, 5; Rom. 8:29.]

6 Then said I, Ah, Lord God! Behold, I cannot speak, for I am only a youth. [Exod. 4:10; 6:12, 30; I Kings 3:7.]

7 But the Lord said to me, Say not, I am only a youth; for you shall go to all to whom I shall send you, and whatever I command you you shall speak.

8 Be not afraid of them [their faces], for I am with you to deliver you, says the Lord.

9 Then the Lord put forth His hand and touched my mouth. And the Lord said to me, Behold, I have put My words in your mouth.

10 See, I have this day appointed you to the oversight of the nations and of the kingdoms, to root out and pull down, to destroy and to overthrow, to build and to plant.

11 Moreover the word of the Lord came to me, saying, Jeremiah, what do you see? And I said, I see a branch *or* shoot of an almond tree [the emblem of alertness and activity, blossoming in late winter].

12 Then said the Lord to me, You have seen well, for I am alert *and* active, watching over My word to perform it.

13 And the word of the Lord came to me the second time, saying, What do you see? And I said, I see a boiling pot, and the face of it is [tipped away] from the north [its mouth about to pour forth on the south, Judea].

14 Then the Lord said to me, Out of the north the evil [which the prophets had foretold as the result of national sin] shall disclose itself *and* break forth upon all the inhabitants of the land.

15 For, lo, I will call all the tribes of the kingdoms of the north, says the Lord; and they shall come and set every one his throne at the entrance of the gates of Jerusalem, against all its walls round about, and against all the cities of Judah [as God's judicial act, a consequence of Judah's wickedness].

16 And I will utter My judgments against them for all the wickedness of those who have forsaken Me, burned incense to other gods, and worshiped *idols*, the works of their own hands.

17 But you [Jeremiah], gird up your loins; arise and tell them all that I command you. Do not be dismayed *and* break down at *sight* of their faces, lest I confound you before them *and* permit you to be overcome.

18 For I, behold, I have made you this day a fortified city, and an iron pillar, and brazen walls against the whole land: against the *successive*

kings of Judah, against its princes, against its priests, and against the people of the land [giving you divine strength which no hostile power can overcome]. [Jer. 6:27; 15:20; Isa. 50:7; 54:17; Luke 21:15; Acts 6:10.]

19 And they shall fight against you, but they shall not *finally* prevail against you, for I am with you, says the Lord, to deliver you.

CHAPTER 2

AND the word of the Lord came to me [Jeremiah], saying,

2 Go and cry in the ears of Jerusalem, saying, Thus says the Lord, I [earnestly] remember the kindness *and* devotion of your youth, your love after your betrothal [in Egypt] *and* marriage [at Sinai], when you followed Me in the wilderness, in a land not sown.

3 Israel was holiness [something set apart from ordinary purposes, dedicated] to the Lord, the first fruits of His harvest [of which no stranger was allowed to partake]; all who ate of it [injuring Israel] offended *and* became guilty; evil came upon them, says the Lord.

4 Hear the word of the Lord, O house of Jacob, and all the families of the house of Israel;

5 Thus says the Lord, What unrighteousness did your fathers find in Me that they went far from Me, and [habitually] went after emptiness, falseness *and* futility, and *themselves* became fruitless *and* worthless?

6 Nor did they say, Where is the Lord Who brought us up out of the land of Egypt, Who led us through the wilderness, through a land of deserts and pits, through a land of drought and of the shadow of death *and* deep darkness, through a land that no man passes through, and where no man dwells?

7 And I brought you into a plentiful land to enjoy its fruits and good things; but when you entered you de-

filed My land and made My heritage an abomination — detestable and loathsome.

8 *Even* the priests did not say, Where is the Lord? And those who handle the law [given by God to Moses] knew Me not. The rulers *and* [secular] shepherds also transgressed against Me, and the prophets prophesied by [the authority and in the name of] Baal, and followed after things that do not profit.

9 Therefore I will still contend with you [by inflicting further judgments on you], says the Lord, and with your children's children will I contend.

10 For cross over to the coasts of Cyprus *to the west* and see; send also to Kedar *to the east* and carefully consider, and see whether there has been such a thing as this:

11 Has a nation [ever] changed its gods, even though they are not gods? But My people have changed *God*, their glory, for that which does not profit.

12 Be astonished *and* appalled, O heavens, at this; be shocked *and* shrivel up with horror, says the Lord [at the behavior of the people].

13 For My people have committed two evils: they have forsaken Me, the fountain of living waters, *and* they have hewn for themselves cisterns, broken cisterns, which cannot hold water.

14 Is Israel a servant? Is he a home-born slave? Why has he become a captive *and* a prey?

15 The young lions have roared over him *and* made their voices heard, and they have made his land a waste; his cities are burned ruins without inhabitant.

16 Moreover the children of Memphis and Tahpanhes [Egypt, have in times past shown their power as a foe, they] have broken *and* fed on the crown of your head, *Israel* [do not rely on them as an ally now].

17 Have you not brought this upon

yourself by forsaking the Lord your God, when He led you in the way?

18 And now what have you to gain by allying yourself with Egypt and going her way, to drink the [black and roiled] waters of the Nile? Or what have you to gain in going the way of Assyria, to drink the waters of the Euphrates?

19 Your own wickedness shall chasten and correct you, and your backslidings and desertion of faith shall reprove you. Know therefore and recognize that this is an evil and bitter thing: *first*, you have forsaken the Lord your God; *second*, you are indifferent to Me, and the fear of Me is not in you, says the Lord of hosts.

20 For long ago [in Egypt] I broke your yoke and burst your bonds [not that you might be free, but that you might serve Me] — *but long since you shattered the yoke and snapped the bonds [of My law, which I put upon you]; you said, I will not serve and obey You! For upon every high hill and under every green tree you [eagerly] prostrated yourself in *idolatrous worship*, playing the harlot.

21 Yet I had planted you, *O house of Israel*, a choice vine, wholly of pure seed. How then have you turned into degenerate shoots of wild vine, alien to Me?

22 For though you wash yourself with lye and use much soap, yet your iniquity and guilt are still upon you; you are spotted, dirty and stained before Me, says the Lord.

23 How can you say, I am not defiled, I have not gone after the Baals [other gods]? Look at your way in the valley; know what you have done. You are a restive young female camel [in the uncontrollable violence of her brute passion eagerly] running hither and thither.

24 Or [you have the untamed and reckless nature of] a wild donkey used to the desert, in her heat sniffing the

wind [for the scent of a male]. In her mating season who can restrain her? No *males* seeking her need weary themselves; in her month they will find her *seeking them*.

25 [Cease from your mad running after idols, from which you get nothing but bitter injury.] Keep your feet from being unshod and your throat from thirst. But you said, It is hopeless, for I have loved strangers and foreigners, and after them I will go.

26 As the thief is brought to shame when he is caught, so shall the house of Israel be brought to shame: they, their kings, their princes, their priests, and their prophets,

27 *Inasmuch as* they say to a tree, You are my father, and to a stone, You gave me birth. For they have turned their back to Me, and not their face. But in the time of their trouble they say, Arise, *O Lord*, and save us!

28 But where are your gods that you made for yourself? Let them arise, if they can save you in the time of your trouble! For as *many as* the number of your cities are your gods, *O Judah*. [Surely so many handmade idols should be able to help you!]

29 Why do you complain and remonstrate against My wrath? You all have rebelled and revolted against Me, says the Lord.

30 In vain have I stricken your children — your people; they received no discipline — *no* correction. Your own sword devoured your prophets like a destroying lion.

31 *O generation that you are!* Behold, consider and regard the word of the Lord. Have I been a wilderness to Israel, *like a land without food?* A land of deep darkness, *like a way without light?* Why do My people say, We are broken loose — we are free and will roam at large; we will come no more to You?

32 Can a maid forget and neglect [to wear] her ornaments, or a bride

a) Another reading of the previous statement.

her *marriage* girdle [with its significance as that of a wedding ring]? Yet My people have forgotten Me days without number.

33 How do you deck yourself *and* direct your way to procure *adulterous* love! Because of it even wicked women have learned *indecent* ways from you.

34 Also on your skirts is found the lifeblood of the persons of the innocent poor. You did not find them house-breaking, *nor* have I found it out by secret search, but it is because of [your lust for idolatry that you have done] all these things. [That is everywhere evident.]

35 Yet you keep saying, I am innocent; surely His anger has turned away from Me. Behold, I will bring you to judgment *and* will plead against you, because you say, I have not sinned.

36 Why do you gad about so much to change your way? You shall be put to shame by Egypt, as you were put to shame by Assyria.

37 From *Egypt* also you will come away *with* your hands upon your head, for the Lord has rejected those in whom you confide, and you shall not prosper with *respect* to them.

CHAPTER 3

THAT is to say, If a man puts away his wife, and she goes from him and becomes another man's, will he return to her again? [Of course not!] Will not that land be greatly polluted *that so acts*? But you have played the harlot *against Me* with many lovers; yet would you return to Me? says the Lord — *or do you even think* to return to Me?

2 Lift up your eyes to the bare heights and see; where have you not been adulterously lain with? By the waysides you have sat *waiting* for *lovers* [eager for idolatry], like an Arabian [desert tribesman who waits to plunder] in the wilderness; and you have polluted the land with your vile har-

lotry and your wickedness [unfaithfulness and disobedience to God].

3 Therefore the showers have been withheld, and there has been no spring rain; yet you have the brow of a prostitute; you refuse to be ashamed.

4 Have you not just now cried to Me, My Father, You were the guide *and* companion of my youth?

5 Will He retain His anger for ever? Will He keep it to the end? Behold, you have so spoken, but you have done all the evil things you could, *and* have had your way *and* have carried them through.

6 Moreover the Lord said to me [Jeremiah] in the days of Josiah the king of *Judah*, Have you seen what *that* faithless *and* backsliding Israel has done, how she went up on every high hill and under every green tree, and there played the harlot?

7 And I said, After she has done all these things, she will return to Me. But she did not return. And her faithless *and* treacherous sister Judah saw it.

8 And I saw, even though *Judah* *knew* that for this very cause of committing adultery [idolatry] I, the Lord, had put faithless Israel away and given her a bill of divorcement; yet her faithless *and* treacherous sister Judah was not afraid, but she *also* went and played the harlot [following after idols].

9 And through the infamy *and* unseemly frivolity of Israel's whoredom she polluted *and* defiled the land, [by her idolatry] committing adultery with *idols* of stones and trees.

10 But in spite of all this her faithless *and* treacherous sister Judah did not return to Me in sincerity *and* with her whole heart, but in sheer hypocrisy [has she feigned obedience to King Josiah's reforms], says the Lord. [II Chron. 34:33 with Hosea 7:13, 14.]

11 And the Lord said to me, Backsliding *and* faithless Israel has shown herself less guilty than false *and* treacherous Judah.

12 Go and proclaim these words toward the north [where the ten tribes have been taken as captives], and say, Return, faithless Israel, says the Lord, *and I will not cause My countenance to fall and look in anger upon you, for I am merciful, says the Lord; I will not keep anger for ever.*

13 Only know, understand *and* acknowledge your iniquity *and* guilt, that you have rebelled *and* transgressed against the Lord your God, and have scattered your favors among strangers under every green tree, and you have not obeyed My voice, says the Lord.

14 Return, O faithless children [of the whole twelve tribes], says the Lord, for I am Lord *and* Master *and* Husband to you, and I will take you [not as a nation, but individually] one from a city and two from a tribal family, and I will bring you to Zion. [Luke 15:20-22.]

15 And I will give you [spiritual] shepherds after My own heart [in the final time], who will feed you with knowledge and understanding *and* judgment.

16 And it shall be that when you have multiplied and increased in the land in those days, says the Lord, they shall no more say, The ark of the covenant of the Lord. It shall not come to mind, nor shall they [seriously] remember it, nor shall they miss *or* visit it, nor shall it be repaired *or* made again [for instead of the ark which represented God's presence, He will show Himself present throughout the city]. [Isa. 65:17; Rev. 21:3, 22, 23.]

17 At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered to it, in the renown *and* name of the Lord to Jerusalem, nor shall they walk any more after the stubbornness of their own evil heart.

18 In those days the house of Judah shall walk with the house of Israel, *and* together they shall come out of

the land of the north to the land that I gave for an inheritance to your fathers.

19 And I thought how *gloriously and honorably* I would set you among My children and give you a pleasant land, a goodly heritage, the most beautiful *and* best among all nations! And I thought you would call Me, My Father, and would not turn away from following Me.

20 Surely, as a wife treacherously *and* faithlessly departs from her husband, so have you dealt treacherously *and* faithlessly with Me, O house of Israel, says the Lord.

21 A voice is heard on the bare heights, the weeping *and* pleading of the sons of Israel; because they have perverted their way, they have [eagerly] forgotten the Lord their God.

22 Return, O faithless sons, *says the Lord, and I will heal your faithlessness.* [And they answer] Behold, we come to You, for You are the Lord our God.

23 Truly in vain is the *hope of salvation* from the hills, *and from the tumult and noisy throng* on the mountains; truly in *and* with the Lord our God rests the salvation of Israel.

24 [We have been ruined as a nation by our faithlessness and idolatry] for the shameful thing has consumed all for which our fathers toiled from our youth, their flocks and their herds, their sons and their daughters.

25 Let us lie prostrate in our shame, and let our dishonor *and* confusion cover us; for we have sinned against the Lord our God, we and our fathers, from our youth even to this day; we have not obeyed the voice of the Lord our God.

CHAPTER 4

IF you will return, O Israel, says the Lord, if you will return to Me, and if you will put away your abominable false gods out of My sight, and do not stray *or* waver;

2 And if you swear, As the Lord lives, in truth, in judgment *and* justice, and in righteousness (uprightness in every area and relation), then the nations shall bless themselves in Him, and in Him shall they glory.

3 For thus says the Lord to the men of Judah and to Jerusalem, Break up your ground left uncultivated for a season, *so that you may* not sow among thorns.

4 Circumcise yourselves to the Lord, and take away the foreskins of your heart, you men of Judah and inhabitants of Jerusalem; lest My wrath go forth like fire [consuming all that gets in its way], and burn so that no one can quench it, because of the evil of your doings.

5 Declare in Judah and publish in Jerusalem, and say, Blow the trumpet in the land; cry aloud and say, Assemble yourselves, and let us go into the fortified cities.

6 Raise a standard toward Zion [primarily to mark out the safest route to those seeking safety within Jerusalem's walls]; flee for safety, stay not, for I bring evil from the north, and great destruction.

7 A lion is gone up from his thicket, and a destroyer of nations is on his way; he is gone forth from his place to make your land a desolate waste, and your cities shall be left in ruins without an inhabitant.

8 For this gird you with sackcloth, lament and wail, for the fierce anger of the Lord has not turned back from us.

9 And it shall be in that day, says the Lord, that the understanding *and* courage of the king shall fail [be paralyzed], and also that of the princes; the priests shall be appalled and the

prophets astounded *and* dazed with horror.

10 Then I [Jeremiah] said, ^bAlas, Lord God! Surely you have greatly deceived *and* misled this people and Jerusalem, [for the prophets represented You as] saying to *Your people*, You shall have peace, whereas the sword has reached to *their very* life.

11 At that time it will be said to this people and to Jerusalem, A hot wind from the bare heights in the wilderness [comes at My command] against the daughter of My people; not *a wind* to fan or cleanse [from chaff, as when threshing], *but*

12 A wind too strong *and* full for winnowing comes at My word. Now I will also speak in judgment against *My people*.

13 Behold, *the enemy* comes up like clouds, his chariots like the whirlwind; his horses are swifter than eagles. Woe to us, for we are ruined — destroyed!

14 O Jerusalem, wash your heart from wickedness, that you may be saved! How long shall your iniquitous *and* grossly offensive thoughts lodge within you?

15 For a voice declares from Dan [in the north] and proclaims evil from Mount Ephraim [the range dividing Israel from Judah].

16 Warn the *neighboring* nations that *our adversary is coming*; announce to Jerusalem that besiegers are coming from a far country, and they shout against the cities of Judah.

17 Like keepers of a field they are against her round about, because she has been rebellious against Me, says the Lord.

18 Your ways and your doings have brought these things down upon you; this is your calamity *and* doom; surely

b) "Jeremiah could not reconcile the doom he was now commanded to pronounce, either with his own previous prophecy or with what he read in the writings of the previous prophets." We have the Apostle Peter's comment on the perplexity of the prophets in I Pet. 1:10-12. In *The Amplified New Testament* it reads, "The prophets who prophesied of the grace [divine blessing] which was intended for you, searched and inquired earnestly about this salvation. They sought [to find out] to whom or when this was to come, which the Spirit of Christ working within them indicated when He predicted the sufferings of Christ and the glories that should follow [them]. It was then disclosed to them that the services they were rendering were not meant for themselves and their period of time, but for you. . . . Into these things [the very] angels long to look!"

it is bitter, for surely it reaches your very heart.

19 [Not only the prophet, but in thought the people cry] My anguish, my anguish! I writhe in pain! Oh, the walls of my heart! My heart is disquieted *and* throbs aloud to me; I cannot be silent! For I hear the sound of the trumpet, the alarm of war.

20 News of one violent disaster *and* calamity comes close after another, for the whole land is laid waste; suddenly are my tents spoiled *and* destroyed, and my *tent* curtains ruined in a moment.

21 *O Lord*, how long must I see the flag [marking the route for flight], and hear the sound of the trumpet [urging the people to flee for refuge]?

22 [Their chastisement will continue until it has accomplished its purpose] for My people are stupid, says the Lord [replying to Jeremiah], they do not know *and* understand Me; they are thick-headed children, and they have no understanding; they are wise to do evil, but to do good they have no knowledge.

23 [In a vision Jeremiah sees Judah laid waste by conquest *and* captivity.] I beheld the land, and lo, it was [as at the time of creation] a waste and vacant — void; and the heavens, and they had no light.

24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly to and fro.

25 I beheld, and lo, there was no man, and all the birds of the air had fled.

26 I looked, and lo, the fruitful land was a desert, and all its cities were laid waste before the Lord's presence, by His fierce anger.

27 For thus says the Lord, The whole land shall be a desolation, yet I will not make a complete end of it.

28 For this shall the earth mourn, *and* the heavens above be black; because I have spoken, I have purposed,

and I have not relented nor will I turn back *from it*.

29 Every city flees because of the noise of the horsemen and bowmen; they go into the thickets, and climb among the rocks; every city is forsaken, and not a man dwells in them.

30 And you, [plundered one] when you are made desolate what will you do? Though you clothe yourself with scarlet, though you deck yourself with ornaments of gold, though you paint your eyelids *and* make them look farther apart, in vain shall you beautify yourself. Your lovers [allies] despise you; they seek your life.

31 For I have heard a cry as of a woman in travail, anguish as of her who brings forth her first child, the cry of the daughter of Zion, who gasps for breath, who spreads her hands, saying, Woe is me now! I am fainting before the murderers.

CHAPTER 5

RUN to and fro through the streets of Jerusalem, and see now and take notice! Seek in her broad squares to see if you can find a man [as Abraham sought in Sodom], one who does justice, who seeks truth, sincerity *and* faithfulness; and I will pardon *Jerusalem* — for one uncompromisingly righteous person. [Gen. 18:22-32.]

2 And though they say, As the Lord lives, surely they swear falsely.

3 *O Lord*, do not your eyes look on the truth? [They have meant to please You outwardly, but You look on their hearts.] You have stricken them, but they have not grieved; You have consumed them, but they have refused to take correction *or* instruction; they have made their faces harder than a rock, they have refused to repent *and* return to You.

4 Then I said, Surely these are only the poor; they are [sinfully] foolish *and* have no understanding, for they know not the way of the Lord, the

judgment — the just and righteous law — of their God.

5 I will go to the great men and will speak to them, for they must know the way of the Lord, the judgment — the just and righteous law — of their God. But [I found the very reverse to be true] these had all alike broken the yoke of *God's law* and had burst the bonds of *obedience to Him*.

6 Therefore a lion out of the forest shall slay them, a wolf of the deserts shall destroy them, a leopard or panther shall lie in wait against their cities. Every one who goes out of them shall be torn in pieces; because their transgressions are many, their backslidings and total desertion of faith are increased and become great and mighty.

7 Why should I and how can I pass over this and forgive you for it? Your children have forsaken Me, and sworn by those that are no gods. When I had fed them to the full and bound them to Me by oath, they committed [spiritual] adultery, assembling themselves in troops at the houses of [idol] harlots.

8 They were as fed stallions roaming at large; every one neighed after his neighbor's wife.

9 Shall I not punish *them* for these things? says the Lord; and shall I not be avenged on such a nation as this?

10 Go up within *Jerusalem's* walls and destroy *her vine*, but do not make a complete end. Trim away the tendrils of *her vine*, for they are not the Lord's.

11 For the house of Israel and the house of Judah have dealt very faithlessly and treacherously against Me, says the Lord.

12 They have belied and denied the Lord by saying, It is not He *Who speaks through His prophets*; evil shall not come upon us, nor shall we see war or famine;

13 And, *say they*, the prophets will become wind [what they prophesy will not come to pass], and the word of *God* is not in them. Thus shall it be

done to them [as they threatened would be done to us].

14 Therefore thus says the Lord God of hosts, Because you, *the people*, speak this word, behold, I will make My words fire in your mouth, *Jeremiah*, and this people wood, and it shall devour them.

15 Lo, I am bringing a nation upon you from afar, O house of Israel, says the Lord. It is a mighty and enduring nation, it is an ancient nation, a nation whose language you do not know, nor can you understand what they say.

16 Their quiver is [filled with deadly missiles] as an open sepulcher filled with *dead bodies*; the *foe* are all mighty men — heroes.

17 They shall consume your harvest and your food; they shall consume your sons and your daughters; they shall consume your flocks and your herds; they shall consume your vines and your fig trees; they shall break down and impoverish your fortified cities in which you trust, with the sword *they shall destroy them*.

18 But even in those days, says the Lord, I will not make a full end of you.

19 And when your people say, Why has the Lord our God done all these things to us? then you shall answer them, As you have forsaken Me, says the Lord, and have served strange gods in your land, so shall you serve strange gods in a land that is not yours.

20 Declare this in the house of Jacob, and publish it in Judah:

21 Hear now this, O foolish people, without understanding or heart, who have eyes and see not, who have ears and hear not: [Isa. 6:9, 10; Matt. 13: 10-15; Mark 8:17, 18.]

22 Do you not fear and reverence Me? says the Lord. Do you not tremble before Me? *I*, Who placed the sand for the boundary of the sea, a perpetual barrier which it cannot pass

and by an everlasting ordinance beyond which it cannot go? And though the waves of the sea toss *and* shake themselves, yet they cannot prevail [against the feeble grains of sand which God has ordained by nature sufficient for His purpose]; though *the billows* roar, yet they cannot pass over that *barrier*. [Is not such a God to be reverently feared and worshiped?]

23 But this people has a heart that draws back from God and a will that rebels against Him; they have revolted *and* quit His service and have gone [into idolatry].

24 Nor do they say in their heart, Let us now reverently fear *and* worship the Lord our God, Who gives rain, both the autumn and the spring *rain* in its season, Who reserves *and* keeps for us the appointed weeks of the harvest.

25 Your iniquities have turned these blessings away, and your sins have kept good *harvests* from you.

26 For among My people are found wicked men; they watch as fowlers do who lie in wait; they set a trap, they catch men.

27 As a cage is full of birds, so are their houses full of deceit *and* treachery; therefore they have become great and grown rich,

28 They have grown fat *and* sleek. Yes, they surpass in deeds of wickedness. They do not judge *and* plead with justice the cause of the fatherless that it may prosper, and they do not defend the rights of the needy.

29 Shall I not punish them for these things? says the Lord. Shall not I avenge Myself on such a nation as this?

30 An appalling and horrible thing — *bringing* desolation and destruction — has come to pass in the land:

31 The prophets prophesy falsely, and the priests bear rule at the hands *and* by means of the prophets. And

My people love to have it so, but what will you do when the end comes?

CHAPTER 6

FLEE for safety, you children of Benjamin, out of the midst of Jerusalem, and blow the trumpet in Tekoa [a town far south in Judea], and raise a fire signal on Beth-hacherem [a mountain to the south]; for evil is looking forth with eagerness from the north, and great destruction.

2 The comely and delicate one, *Jerusalem*, the daughter of Zion, I will destroy — to a pasturage, yes, a luxurious *pasturage* have I likened *her*.

3 Shepherds with their flocks shall come against her; they shall pitch their tents round about against her; they shall pasture, each one in his place [eating up all her luxurious herbage on every side].

4 Prepare yourselves for war against her, *they cry*; up, let us attack her at noon! Alas! for the day declines, the evening shadows lengthen.

5 Arise! let us go by night and destroy her palaces!

6 For the Lord of hosts has said, Hew down her trees, and cast up a siege mound against Jerusalem. This is the city which must be punished: there is nothing but oppression within her.

7 As a fountain wells up *and* casts forth its waters *and* keeps them fresh, so she is *continually* casting out *fresh* wickedness: violence and destruction *are* heard within her; sickness and wounds are continually before Me.

8 Be corrected, reformed, instructed *and* warned, O Jerusalem, lest I be alienated *and* parted from you; lest I make you a desolation, an uninhabited land.

9 Thus says the Lord of hosts, They shall thoroughly glean as a vine what is left of Israel. Turn back your hand again *and* again [O minister of destruction] into the baskets, like a grape

gatherer, *and strip the tendrils of the vine.*

10 To whom shall I, *Jeremiah*, speak and give warning, that they may hear? Behold, their ear is uncircumcised [never brought into covenant with God, or consecrated to His service], and they cannot hear *or obey*. Behold, the word of the Lord has become to them a reproach *and* the object of their scorn; they have no delight in it.

11 Therefore I am full of the wrath of the Lord; I am weary of restraining it. I will pour it out on the children in the street, and upon the gathering of young men together; for even the husband with the wife shall be taken, the aged with the very old.

12 And their houses shall be turned over to others, their fields and wives together; for I will stretch out My hand against the inhabitants of the land, says the Lord.

13 For from the least of them even to the greatest of them every one is given to covetousness — to greed for unjust gain; and from the prophet even to the priest every one deals falsely.

14 They have healed also the wound of the daughter of My people lightly *and* neglectfully, saying, Peace, peace, when there is no peace.

15 Were they brought to shame because they had committed abominations — extremely disgusting and vile? No, they were not at all ashamed, nor could they blush [at their idolatry]. Therefore they shall fall among those who fall; at the time that I punish them they shall be overthrown, says the Lord.

16 Thus says the Lord, Stand by the roads and look, and ask for the eternal paths, where is the good, old way; then walk in it, and you will find rest for your souls. But they said, We will not walk in it! [Matt. 11:29.]

17 Also I set watchmen over you, saying, Hear *and* obey the sound of

the trumpet. But they said, We will not listen *or* obey.

18 Therefore hear, O *Gentile* nations, and know, O congregation [of believing ones], what *great things I will do* to them.

19 Hear, O earth; behold, I am bringing evil upon this people, the fruit of their thoughts — *their* schemes and devices — because they have not listened *and* obeyed My words, and as for My law, they have rejected it.

20 To what purpose does frankincense come to Me from Sheba [in southwest Arabia], and the sweet cane from a far country? Your burnt offerings are not acceptable, nor are your sacrifices sweet *or* pleasing to Me.

21 Therefore thus says the Lord, Behold, I will lay stumbling blocks before this people, and the fathers and the sons together shall stumble against them; the neighbor and his friend shall perish.

22 Thus says the Lord, Behold, a people is coming from the north country, and a great nation is arousing itself from the ends of the earth.

23 They lay hold on bow and spear, they are cruel (ruthless and inhuman), and have no mercy, their voice sounds like the roaring sea; they ride on horses, every one set in array as a man for battle; against you, O daughter of Zion!

24 We have heard the report of it; our hands become feeble *and* helpless; anguish has taken hold of us, *and* pangs as of a woman in childbirth.

25 Go not out into the field, nor walk on the road, for the enemy *is armed with* the sword; terror is on every side.

26 O daughter of my people [says Jeremiah], gird yourself with sackcloth, and wallow yourself in ashes; make mourning as for an only son, most bitter lamentation; for the destroyer will suddenly come upon us [on prophet and people].

27 I, says the Lord, have set you, Jeremiah, as an assayer and a prover of ore among My people, that you may know and try their doings, and be as a watchtower.

28 They are all the worst kind of rebels and utter revolters against God, going about publishing slanders. They are [not gold and silver ore, but] bronze and iron; they are all corrupters.

29 The bellows blow fiercely, the lead is consumed by the fire; in vain do they continue refining, for the wicked [the dross] are not removed.

30 Reprobate silver men will call them [only dross, without good metal], because the Lord has rejected them.

CHAPTER 7

THE word that came to Jeremiah from the Lord, saying,

2 Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all you of Judah, who enter in at these gates to worship the Lord.

3 Thus says the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

4 Trust not in the lying words [of the false prophets, who maintain that God will protect Jerusalem because His temple is there], saying, The temple of the Lord, the temple of the Lord, the temple of the Lord is this.

5 For if you thoroughly amend your ways and your doings, if you thoroughly and truly execute justice between every man and his neighbor,

6 If you do not oppress the transient and the alien, the fatherless and the widow, or shed innocent blood [by oppression and by judicial murders] in Jerusalem, or go after other gods to your own hurt,

7 Then I will cause you to dwell in this place, in the land that I gave of old to your fathers to dwell in for ever.

8 Behold, you trust in lying words

that cannot benefit — so that you do not profit.

9 Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and go after other gods that you have not known,

10 And then dare to come and stand before Me in this house, which is called by My name, and say, [By the discharge of this religious formality] we are set free! — only to go on with this wickedness and these abominations?

11 Has this house, which is called by My name, become a den of robbers in your eyes [a place of retreat for you between acts of violence]? Behold, I Myself have seen it, says the Lord.

12 But go now to My place which was in Shiloh [in Ephraim], where I set My name at the first, and see what I did to it for the wickedness of My people Israel. [I Sam. 4:10-18.]

13 And now, because you have done all these things, says the Lord, and because when I spoke to you persistently — even rising up early and speaking — you did not listen, and when I called you, you did not answer,

14 Therefore will I do to this house [the temple], which is called by My name and in which you trust, and to the place which I gave to you and to your fathers, as I did to Shiloh.

15 And I will cast you out of My sight, as I have cast out all your brethren, even the whole posterity of Ephraim.

16 Therefore do not pray for this people of Judah, or lift up cry or entreaty for them, or make intercession to Me, for I will not listen or hear you.

17 Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem?

18 The children gather wood, the fathers kindle the fire, and the women knead the dough, to make cakes for the queen of heaven [the moon]; and they pour out drink offerings to other

gods, that they may provoke Me to anger!

19 Is it I Whom they provoke to anger? says the Lord. *Is it not themselves, whom they provoke to their own confusion and vexation and to their own shame?*

20 Therefore thus says the Lord God: Behold, My anger and My wrath will be poured out on this place, on man and beast, on the trees of the field and the fruit of the ground; it shall burn and shall not be quenched.

21 Thus says the Lord of hosts, the God of Israel: Add your burnt offerings to your sacrifices, and eat the flesh [if you will. It will avail you nothing].

22 For in the day that I brought them out of the land of Egypt, I did not speak to your fathers or command them concerning burnt offerings or sacrifices.

23 But this thing I did command them: Listen to *and* obey My voice, and I will be your God, and you shall be My people; and walk in the whole way that I command you, that it may be well with you.

24 But they would not listen *and* obey, or bend their ear *to Me*, but followed the counsels *and* the stubborn promptings of their own evil hearts *and* minds, and they turned their back *and* went in reverse instead of forward.

25 Since the day that your fathers came forth out of the land of Egypt to this day, I have persistently sent to you My servants all the prophets, sending them daily, early and late.

26 Yet the people would not listen *and* obey Me or bend their ear *to Me*, but stiffened their neck and behaved worse than their fathers.

27 Speak all these words to them, but they will not listen *and* obey you; also call to them, but they will not answer you.

28 Yet you shall say to them, This

is the nation that did not obey the voice of the Lord their God, or receive instruction *and* correction *and* warning; truth *and* faithfulness *have* perished, and *have* completely gone from their mouths.

29 Cut off your hair — your crown — *O Jerusalem*, and cast it away, and take up a lamentation on the bare heights; for the Lord has rejected and forsaken the generation of His wrath.

30 For the children of Judah have done evil in My sight, says the Lord; they have set their abominations — extremely disgusting and shamefully vile — in the house which is called by My name, to defile it.

31 And they have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire [in honor of Molech, the fire-god], which I did not command, nor did it come into My mind *or* heart.

32 Therefore, behold, the days will come, says the Lord, when it shall no more be called Topheth, or the Valley of the son of Hinnom, but the Valley of Slaughter; for [in bloody warfare] they will bury in Topheth till there is no more room *and* no place elsewhere to bury.

33 And the dead bodies of this people shall be meat for the fowls of the air, and for the beasts of the earth, and none will frighten them away.

34 Then will I cause to cease from the cities of Judah and from the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land shall become a waste.

CHAPTER 8

AT that time, says the Lord, [the Babylonian army will break open the sepulchers, and] they shall bring out the "bones of the kings of Judah, the bones of its princes, the bones of

c) "Of the motive of the disinterment [on the part of the Babylonian conquerors] the prophet says nothing. He had certainly no idea of its being the search for booty. He has in mind only the justice of God [which is concerned with punishment or penalties]." (Lange's Commentary.)

the priests, the bones of the prophets, and the bones of the inhabitants of Jerusalem out of their graves.

2 And they will [carelessly] scatter the *corpses* before the sun, and the moon, and all the host of heaven, whom *the dead* have loved, and whom they have served, and after whom they have walked, and whom they have sought, inquired of *and* required, and whom they have worshiped. They shall not be gathered, or be buried; they shall be for ^dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of those who remain of this evil family [nation], who remain in all the places to which I have driven them, says the Lord of hosts.

4 Moreover, you, *Jeremiah*, shall say to them, Thus says the Lord: Shall men fall, and not rise up again? Shall one turn away *from God* and not repent *and return to Him*?

5 Why then is this people of Jerusalem turned away with a perpetual turning away *from Me*? They hold fast deceit [idolatry; false because men worship in it what is false, and it is false to the worshipers]; they refuse to repent *and return to God*.

6 I have listened and heard, but they have not spoken aright; no man repents of his wickedness, saying, What have I done! Every one turns to his [individual] course, as the horse rushes like a torrent into battle.

7 [Even the migratory birds are punctual to their seasons.] Yes, the stork [excelling in the great height of her flight] in the heavens knows her appointed times *of migration*. And the turtledove, the swallow and the crane observe the time of their return; but My people do not know the law of the Lord [which the lower animals instinctively recognize in so far as it applies to them].

8 How can you say, We are wise, and we have the written law of the Lord [and are learned in its language and teachings]? Lo, the truth is, the lying pen of the scribes has made of the law a falsehood [a mere code of ceremonial observances]. [Mark 7:13.]

9 The wise men shall be put to shame, they shall be dismayed and taken *captive*. Lo, they have rejected the word of the Lord, and what wisdom *and* broad, full intelligence is in them?

10 Therefore will I give their wives to others, and their fields to those who gain possession of them; for every one from the least even to the greatest is given to covetousness — is greedy for unjust gain; from the prophet even to the priest every one deals falsely.

11 For they have healed the wound of the daughter of My people only lightly *and* slightly, saying, Peace, peace, when there is no peace.

12 They are brought to shame because they have committed abominations — extremely disgusting and shamefully vile. And yet they were not at all ashamed, nor could they blush. Therefore they shall fall among those who fall; at the time of their punishment they shall be overthrown, says the Lord.

13 I will gather *and* sweep them away, utterly consuming them, says the Lord. [I find] no grapes on the vine, nor figs on the fig tree; even the leaf is withered; and the things that I have given them shall pass away from them — *for* I have appointed to them those who shall pass over them. [Matt. 21:18, 19.]

14 [Then say the people to each other] Why do we sit still? Assemble yourselves, and let us enter into the fortified cities and be silent *or* perish there; for the Lord our God has decreed our ruin, and given us bitter *and*

d) "Observe the irony. The stars look powerlessly down on the bones of their worshipers — while these send up a stench!" (Lange's Commentary.)

poisonous water to drink, because we have sinned against the Lord.

15 We looked for peace *and* completeness, but no good came; and for a time of healing, but behold, dismay, trouble *and* terror!

16 The snorting of *Nebuchadnezzar's* horses is heard from Dan [on the northern border of Palestine]. At the sound of the neighing of his strong war horses the whole land quakes; for they come and devour the land and all that is in it, the city and those who dwell in it.

17 For behold, I am sending among you serpents, adders which cannot be charmed, and they shall bite you, says the Lord.

18 Oh, that I [*Jeremiah*] could comfort myself against sorrow, for my grief is beyond healing; my heart is sick *and* faint within me!

19 Behold [says the prophet], the voice of the cry of the daughter of my people for help because of those who dwell in a far country: Is not the Lord in Zion? Is not her King in her? [But the Lord answers] Why have they provoked Me to anger with their carved images, and with foreign idols?

20 The harvest is past, the summer is ended *and* the fruit-gathering over, yet we are not saved! [comes again the voice of the people.]

21 For the hurt of the daughter of my people am I, *Jeremiah*, hurt; I go mourning; dismay has taken hold on me.

22 Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people restored? [Because Zion no longer had the presence of the Great Physician!] [Exod. 15:26.]

CHAPTER 9

OH, that my head were waters, and my eyes a reservoir of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh, that I had in the wilderness a

lodging place (a mere shelter) for way-faring men, that I might leave my people and go away from them! For they are all adulterers [rendering worship to idols, instead of to the Lord Who has espoused the people to Himself]; they are a gang of treacherous men — faithless *even to each other*.

3 And they bend their tongue, *which is* their bow for lies. And not according to faithfulness do they rule *and* are become strong in the land, for they proceed from evil to evil, and they do not know *and* understand *and* acknowledge Me, says the Lord.

4 Let every one beware of his neighbor and put no trust in any brother; for every brother is an utter supplanter — one who takes by the heel and trips up, a Jacob; and every neighbor goes about as a slanderer. [Gen. 25:26.]

5 And they deceive *and* mock every one his neighbor, and do not speak the truth; they have taught their tongue to speak lies; they weary themselves to commit iniquity.

6 Your habitation is in the midst of deceit (oppression upon oppression, and deceit upon deceit); through deceit they refuse to know *and* understand Me, says the Lord.

7 Therefore thus says the Lord of hosts, Behold, I will melt them [by the process of affliction to remove the dross] and test them; for how else should I deal with the daughter of My people?

8 Their tongue is a murderous arrow; it speaks deceitfully; one speaks peaceably to his neighbor with his mouth, but in his heart he lays *snares and* waits in ambush for him.

9 Shall I not punish them for these things? says the Lord. Shall I not avenge Myself on a nation such as this?

10 For the mountains I will take up a weeping and wailing, and for the pastures of the wilderness a lament, because they are burned up *and* deso-

lated, so that no one passes through *them*; neither can men hear *any longer* the lowing of cattle; both the fowls of the air and the beasts have fled, they are gone!

11 I will make Jerusalem heaps *of ruins*, a dwelling place of jackals; and I will make the cities of Judah a desolation, without inhabitant.

12 Who is the wise man who may understand this? To whom has the mouth of the Lord spoken, that he may declare it? Why is the land ruined *and* laid waste like a wilderness, so that no one passes through it?

13 And the Lord says, Because they have forsaken My law which I set before them, and have not listened *and* obeyed My voice or walked in accordance with it,

14 But have walked stubbornly after their own heart and after the Baals, as their fathers taught them,

15 Therefore thus says the Lord of hosts, the God of Israel: Behold, I will feed them, even this people, with wormwood, and give them bitter *and* poisonous water to drink.

16 I will scatter them also among the nations whom neither they nor their fathers have known; and I will send the sword among them *and* after them, until I have consumed them.

17 Thus says the Lord of hosts: Consider, and call for the mourning women to come; send for the skillful women to come;

18 Let them make haste and raise a wailing over us *and* for us, that our eyes may run down with tears, and our eyelids gush with water.

19 For a sound of wailing is heard *coming* out of Zion, How we are plundered *and* ruined! We are greatly confounded *and* utterly put to shame, because we have forsaken the land, because they have cast down our dwellings — our dwellings that have cast us out.

20 Yet hear the word of the Lord, O you women, and let your ear receive

the word of His mouth; teach your daughters a lament, and each one *teach* her neighbor a dirge.

21 For death is come up into our windows; it has entered into our palaces, cutting off the children from outdoors and the young men from the streets.

22 Speak, Thus says the Lord: The dead bodies of men shall fall like manure on the open field, and like sheaves *of grain* behind the reaper, and none shall gather them.

23 Thus says the Lord, Let not the wise *and* skillful person glory *and* boast in his wisdom *and* skill; let not the mighty *and* powerful person glory and boast in his strength *and* power; let not the person who is rich [in physical gratification and earthly wealth] glory *and* boast in his [temporal satisfactions and earthly] riches;

24 But let him who glories glory in this, that he understands and knows Me (personally and practically, directly discerning and recognizing My character), that I am the Lord Who practices loving-kindness, judgment and righteousness in the earth; for in these things I delight, says the Lord. [I Cor. 1:31; II Cor. 10:17.]

25 Behold, the days are coming, says the Lord, that I will punish all who though circumcised [outwardly]! are still uncircumcised [in corresponding inward purity]:

26 Egypt, Judah, Edom, the children of Ammon, Moab [all of whom are related, except Egypt], and all who live in the desert who cut the corners of their hair; for all these nations are uncircumcised [in heart], and all the house of Israel is uncircumcised in heart.

CHAPTER 10

HEAR the word which the Lord speaks to you, O house of Israel.

2 Thus says the Lord: Learn not the way of the heathen (nations), and be

not dismayed at the signs of the heavens; they are dismayed at them,

3 For the customs *and* ordinances of the peoples are false, empty *and* futile. It is but a tree which one cuts out of the forest [to make for him a god], the work of the hands of the craftsman with the axe *or* other tool.

4 They deck *the idol* with silver and with gold; they fasten it with nails and with hammers, so it will not fall apart *or* move.

5 *Their idols* are like pillars of turned work — upright [and stationary] as a palm tree — like scarecrows in a cucumber field; they cannot speak; they have to be carried, for they cannot walk. Do not be afraid of them, for they cannot do evil, neither is it possible for them to do good — it is not in them.

6 None at all is like You, O Lord; You are great, and Your name is great in might.

7 Who would not fear You, O King of the nations? For it is fitting *and* due to You, for among all the wise *men or gods* of the nations, and in all their kingdoms there is none like You.

8 But they are altogether irrational *and* stupid and foolish. The instruction of idols is but wood — a teaching of falsity, emptiness, futility!

9 Silver beaten *into plates* is brought from Tarshish, and gold from Uphaz, the work of the craftsman and of the hands of the goldsmith; the *idols'* clothing is of violet and purple; they are all the work of skillful men.

10 But the Lord is the true God *and* the God of truth — the God Who is truth. He is the living God, and the everlasting King. At His wrath the earth quakes, and the nations are not able to bear His indignation.

11 Thus shall you say to them, The gods who did not make the heavens and the earth shall perish from the earth and from under the heavens.

12 *God* has made the earth by His power, He has established the world

by His wisdom, and by His understanding *and* skill has stretched out the heavens.

13 When He utters His voice there is a tumult of waters in the heavens, and He causes the vapors to ascend from the ends of the earth; He makes lightnings for the rain, and brings forth the wind out of His treasures *and* from His storehouses.

14 Every man has become like a brute, irrational *and* stupid, without knowledge of *God*; every goldsmith is brought to shame by his graven idols; for his molten images are frauds *and* falsehood, and there is no breath in them.

15 They are devoid of worth, use *or* truth, a work of delusion *and* mockery; in their time of trial *and* punishment they shall [helplessly] perish.

16 The portion of Jacob [the true God on Whom Israel has a claim] is not like these, for He is the fashioner of all things, and Israel is the tribe of His inheritance; the Lord of hosts is His name.

17 Gather up your bundle of baggage from the ground, O you who dwell under siege.

18 For thus says the Lord, Behold, I will sling out the inhabitants of the land at this time, and will *bring* distress on them, that they may feel it *and* find it [as I have said, and turn to Me].

19 Woe is me because of my hurt! [says Jeremiah, speaking for the nation.] My wound is grievous *and* incurable. But I said, Surely this sickness *and* suffering *and* grief are mine, and I must endure, tolerate *and* bear them.

20 My tent *home* is taken by force *and* plundered, and all my *tent* cords are broken; my children have gone forth *as captives* from me, and they are not; there is no one to stretch forth my tent any more, and to set up my tent curtains.

21 For the shepherds *of the people* have become like a brute, irrational

and stupid; and have not sought the Lord *or* inquired of Him *or* required Him [by necessity, and by right of His word]. Therefore they have not dealt prudently *and* they have not prospered, and all their flocks are scattered.

22 Hark, the sound of a rumor! *The invading army* comes! A great commotion out of the north country to make the cities of Judah a desolation, a dwelling place for jackals.

23 O Lord, [pleads Jeremiah in the name of the people] I know that [the determination of] the way of a man is not in himself. It is not in man [even in a strong man and a man at his best] to direct his *own* steps. [Ps. 37:23; Prov. 20:24.]

24 O Lord, correct, instruct *and* chastise me, but with judgment *and* in just measure; not in Your anger, lest You diminish me *and* bring me to nothing.

25 Pour out Your wrath upon the nations that do not know *or* recognize You, and upon the peoples that do not call upon Your name; for they have devoured Jacob; yes, devoured him and consumed him, and made his habitation a desolate waste.

CHAPTER 11

THE word that came to Jeremiah from the Lord:

2 Hear the words of this covenant *or* solemn pledge, and speak to the men of Judah and the inhabitants of Jerusalem;

3 Say to them, Thus says the Lord, the God of Israel: Cursed be the man who does not heed the words of this covenant *or* solemn pledge,

4 Which I commanded your fathers at the time that I brought them out of the land of Egypt, from the iron furnace, saying, Listen to My voice, and do according to all that I command you. So shall you be My people, and I will be your God,

5 That I may perform the oath which I swore to your fathers to give

them a land flowing with milk and honey, as at this day. Then I answered, Amen, O Lord — so be it.

6 And the Lord said to me, Proclaim all these words in the cities of Judah and in the streets of Jerusalem: Hear the words of this [solemn] covenant and do them.

7 For I earnestly protested *and* warned your fathers at the time that I brought them up out of the land of Egypt, even to this day protesting *and* warning them persistently, saying, Obey My voice.

8 Yet they did not obey or incline their ear *to Me*, but every one walked in the stubbornness of *his own* evil heart. Therefore I brought upon them all [the calamities threatened in] the words of this covenant *or* solemn pledge, which I had commanded, but they did not do.

9 And the Lord said to me, A conspiracy is found among the men of Judah and among the inhabitants of Jerusalem.

10 They have turned back to the iniquities of their forefathers, who refused to hear My words; they have gone after other gods to serve them: the house of Israel and the house of Judah have broken My covenant *or* solemn pledge which I made with their fathers.

11 Therefore thus says the Lord, Behold, I am bringing evil *and* calamity upon them, which they shall not be able to escape; though they cry to Me, I will not listen to them.

12 Then the cities of Judah and the inhabitants of Jerusalem will go and cry out to the gods to which they offer incense, but they cannot save them at all in the time of their evil trouble.

13 For *as many* as the number of your cities are your gods, O Judah, and as the number of the streets of Jerusalem are the altars you have set up to the shameful thing, even altars to burn incense to Baal.

14 Therefore do not pray for this

people, or lift up a cry or prayer for them; for I will not listen when they cry out to Me in the time of their evil trouble.

15 What right has My beloved in My house, when she has wrought lewdness *and* done treacherously many times? Can *vows and* the holy flesh [of your sacrifices] remove from you your wickedness *and* avert your calamity? Can you by these *escape your doom and* rejoice exultantly?

16 The Lord [acknowledged you once to be worthy to be] called a green olive tree, fair *and* of good fruit; but with the roar of a great tempest He will set fire to it, and its branches will be consumed. [Ps. 52:8; Jer. 21:14.]

17 For the Lord of hosts, Who planted you, has pronounced evil *and* calamity against you, because of the evil which the house of Israel and the house of Judah have done against themselves in provoking Me to anger by offering incense to Baal.

18 And the Lord gave me [Jeremiah] knowledge of it, and I knew it. Then You, *O Lord*, showed me their doings.

19 But I was like a tame lamb that is brought to the slaughter. I did not know that they had devised inventions *and* schemes against me, saying, Let us destroy the tree with its fruit, let us cut him off from the land of the living, that his name may be no more remembered.

20 But, *O Lord* of hosts, Who judges rightly *and* justly, Who tests the heart and the mind, let me see Your vengeance on them, for to You I have revealed *and* committed my cause—rolling it upon You.

21 Therefore thus says the Lord of the men of Anathoth [your home town], who seek your life [Jeremiah] and say, Prophecy not in the name of the Lord, that you die not by our hand;

22 Therefore thus says the Lord of hosts, Behold, I will punish them: *their*

young men shall die by the sword; their sons and their daughters shall die by famine;

23 And there shall be no remnant *of the conspirators* left. For I will bring evil *and* calamity upon the men of Anathoth, in the year of their punishment.

CHAPTER 12

UNCOMPROMISINGLY righteous *and* rigidly just are You, *O Lord*, when I complain *and* contend with You; yet let me plead *and* reason the case with You. Why does the way of the wicked prosper? Why are all they at ease *and* thriving who deal very treacherously *and* deceitfully?

2 You have planted them, yes, they have taken root; they grow, yes, they bring forth fruit. You are near in their mouth and far from their heart.

3 But You, *O Lord*, know *and* understand me *and* my devotion to You; You have seen me and tried my heart toward You. *O Lord*, pull these *rebellious ones* out like sheep for the slaughter, and devote *and* prepare them for the day of slaughter.

4 How long must the land mourn, and the grass *and* herbs of the whole country wither? Through the wickedness of those who dwell in it, the beasts and the birds are consumed *and* are swept away [by the drought], because men *mocked* me saying, He shall not *live* to see our final end.

5 [But the Lord rebukes Jeremiah's impatience, saying] If you have raced with men on foot and they have tired you out, then how can you compete with horses? And if *you take to flight* in a land of peace where you feel secure, then what will you do [when you tread the tangled maze of jungle, haunted by lions] in the swelling of the Jordan?

6 For even your brethren and the house of your father, even they have dealt treacherously with you; yes, even they are [like a pack of hounds] in full

cry after you. Believe them not, though they speak fair words *and promise* good things to you.

7 I have forsaken My house, I have cast off My heritage; I have given the dearly beloved of My life into the hand of her enemies.

8 My heritage has become to Me like a lion in the forest; she has uttered her voice against Me; therefore I have [treated her as if I] hated her.

9 Is My heritage to Me like a speckled bird of prey? Are the birds of prey against her round about? Go, assemble all the wild beasts of the field, bring them to devour.

10 Many shepherds [of an invading host] have destroyed My vineyard, they have trampled My portion under foot, they have made My pleasant portion a desolate wilderness.

11 They have made it a desolation; and desolate it mourns to Me; the whole land is made desolate, but no man lays it to heart.

12 Destroyers have come upon all the bare heights in the desert; for the sword of the Lord devours from one end of the land even to the other; no flesh has peace *or* can find means to escape.

13 They have sown wheat, but have reaped thorns; they have worn themselves out, but without profit; *and* they shall be ashamed of your [lack of] harvests *and* revenues because of the fierce *and* glowing anger of the Lord.

14 Thus says the Lord, against all My evil neighbor *nations* who touch the inheritance which I have caused My people Israel to inherit: Behold, I will pluck them up from off their land, and I will pluck up the house of Judah from among them.

15 And after I have plucked them up, I will return and have compassion on them, and will bring them again, every man to his heritage and every man to his land.

16 And if these [neighbor nations] will diligently learn the ways of My

people, to swear by My name, *saying*. As the Lord lives, even as they taught My people to swear by Baal, then shall they be built up in the midst of My people.

17 But if *any nation* will not hear and obey, I will utterly pluck up and destroy that nation, says the Lord.

CHAPTER 13

THUS the Lord said to me, Go and buy you a linen girdle and put it on your loins, and do not put it in water.

2 So I bought a girdle *or* waistcloth according to the word of the Lord, and put it on my loins.

3 And the word of the Lord came to me the second time, saying,

4 Take the girdle which you have bought, which is on your loins, and arise, go to the *river* Euphrates, and hide it there in a cleft of the rock.

5 So I went, and hid it by the Euphrates *River*, as the Lord commanded me.

6 And after many days the Lord said to me, Arise, go to the Euphrates, and take from there the girdle which I commanded you to hide there.

7 Then I went to the Euphrates, and dug, and took the girdle *or* waistcloth from the place where I had hidden it. And behold, the girdle was decayed *and* spoiled, it was good for nothing.

8 Then the word of the Lord came to me, saying,

9 Thus says the Lord, After this manner will I mar the pride of Judah and the great pride of Jerusalem.

10 This evil people, who refuse to hear My words, who walk in the stubbornness of their heart and have gone after other gods to serve them and to worship them, shall even be like this girdle *or* waistcloth, which is profitable for nothing.

11 For as the girdle clings to the loins of a man, so I caused the whole house of Israel and the whole house

of Judah to cling to Me, says the Lord, that they might be for Me a people, a name, a praise, and a glory, but they would not listen *or* obey.

12 Therefore you shall speak to them this word: Thus says the Lord God of Israel, Every bottle *and* jar shall be filled with wine. *The people* will say to you, Do we not certainly know that every bottle *and* jar will be filled with wine?

13 Then you shall say to them, Thus says the Lord: Behold, I will fill with drunkenness all the inhabitants of this land; even the kings who sit upon David's throne, the priests, the prophets, and all the inhabitants of Jerusalem.

14 And I will dash them one against another, even the fathers and the sons together, says the Lord. I will not pity or spare or have compassion, that I should not destroy them.

15 Hear and give ear; do not be proud, for the Lord has spoken, *says Jeremiah*.

16 Give glory to the Lord your God before He brings darkness, and before your feet stumble upon the dark *and* twilight mountains, and *before*, while you look for light, He turns it into the shadow of death and makes it thick darkness.

17 But if you will not hear *and* obey, I will weep in secret for your pride; my eyes will weep bitterly and run down with tears, because the Lord's flock is taken captive.

18 Say to the king and the queen mother, Humble yourselves *and* take a lowly seat, for down from your head has come your beautiful crown — the crown of your glory.

19 The cities of the South [the Negeb] are shut up, and there is no one to open them; all Judah is carried away captive, it is wholly taken captive *and* into exile.

20 Lift up your eyes and behold them [the eruption of a hostile army] who come from the north. Where is

the flock that was given to you *to shepherd*, your beautiful flock?

21 What will you say, *O Jerusalem*, when He, *the Lord*, shall set over you for head those [tyrannical foreign nations] whom you yourselves *at intervals* have taught to be allies with you — instructing them, even *your* friends, to be head over you? Will not pangs take hold of you as of a woman in travail?

22 And if you say in your heart, Why have these things come upon me? *the answer is*, For the greatness of your iniquity *is* your long robe pulled aside [showing you in the garb of a menial], *and* you — barefooted and treated as a slave — suffer violence.

23 Can the Ethiopian change his skin or the leopard his spots? Then also can you do good who are accustomed *and* taught, *even* trained, to do evil.

24 Therefore I will scatter *you* as chaff driven away by the wind from the desert.

25 This is your lot, the portion measured to you from Me, says the Lord, because you have forgotten Me and trusted in falsehood [false gods and alliances with idolatrous nations].

26 Therefore I Myself will *retaliate*, throwing your skirts up over your face, that your shame [of being clad as a slave] may be exposed.

27 I have seen your detestable acts, even your adulteries and your lustful neighings [after idols], and the lewdness of your harlotry on the hills in the field. Woe to you, *O Jerusalem*! For how long a time yet will you not [meet My conditions and] be made clean?

CHAPTER 14

THE word of the Lord that came to Jeremiah concerning the drought:

2 Judah mourns and her gates languish; *her people* sit in black [mourning garb] upon the ground, and the cry of Jerusalem goes up.

3 And their nobles send their little ones *and* their inferiors for water. They come to the cisterns and find no water; they return with empty vessels; they are put to shame and confounded and cover their heads.

4 Because the ground is cracked *and* [the tillers are] dismayed, since there has been no rain on the land, the plowmen are put to shame, they cover their heads.

5 Yes, also the hind gives birth to her calf in the field, and forsakes *it*, because there is no grass *or* herbage.

6 And the wild donkeys stand on the bare heights, they pant for air like jackals *or* the crocodile; their eyesight fails because there is no grass.

7 O Lord, though our iniquities testify against us [prays Jeremiah], deal *and* work *with us* for Your own name's sake [that the heathen may witness Your might and faithfulness]; for our backslidings are many, we have sinned against You.

8 O hope of Israel, her Savior in the time of trouble, why should You be as a sojourner in the land and as a wayfaring man who turns aside *and* spreads his tent to tarry *only* for a night?

9 Why should You be [hesitant and inactive] like a man stunned *and* confused, like a mighty man who cannot save? Yet You, O Lord, are in the midst of us, and we are called by Your name; do not leave us.

10 [And the Lord replied to Jeremiah] Thus says the Lord to this people [Judah], In the manner *and* to the degree already pointed out have they loved to wander, they have not restrained their feet; therefore the Lord does not accept them; He will now [seriously] remember their iniquity and punish their sins.

11 The Lord said to me: Do not pray for this people for *their* good.

12 Though they fast, I will not hear their cry; and though they offer burnt offering and cereal offering [without

heartfelt surrender to Me, or too late], I will not accept them; but I will consume them by the sword, by famine, and by pestilence.

13 Then said I, Alas, Lord God! Behold, the [false] prophets say to them, You shall not see the sword, nor shall you have famine; but I [the Lord] will give you assured peace in this place — peace of truth.

14 Then the Lord said to me, The [false] prophets prophesy lies in My name. I sent them not, neither have I commanded them, nor have I spoken to them. They prophesy to you a false *or* pretended vision, worthless divination — conjuring, and the responses supposed to be given by idols — the deceit of their own minds.

15 Therefore thus says the Lord concerning the [false] prophets who prophesy in My name although I did not send them, and who say, Sword and famine shall not be in this land: By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem, victims of famine and sword, and they shall have none to bury them: them, their wives, their sons and their daughters. For I will pour out their wickedness upon them [and not on their false teachers only, for the people could not have been deceived except by their own consent].

17 Therefore [Jeremiah], you shall say to them, Let my eyes run down with tears night and day, and let them not cease; for the virgin daughter of my people is smitten with a great wound, with a very grievous blow.

18 If I go out into the field, then behold, those slain with the sword! And if I enter the city, then behold, those tormented with the diseases of famine! For both prophet and priest go about not knowing what to do, *or* as beggars [exiled] in a land that they know not, and have no knowledge.

19 [O Lord], have You utterly re-

jected Judah? Do You loathe Zion? Why have You smitten us so there is no healing for us? We looked for peace *and* completeness, but no good came; and for a time of healing, but behold, dismay, disaster *and* terror!

20 We know *and* acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against You.

21 Do not abhor, condemn *and* spurn us, for Your name's sake; do not dishonor, debase *and* lightly esteem Your glorious throne; [earnestly] remember, break not Your covenant or sacred pledge with us.

22 Are there any among the false gods of the nations that can cause rain? Or can the heavens [of their own will] give showers? Are You [alone] not He, O Lord our God? Therefore we will wait for You — expectantly; for You have made [the heavens and the rain] all these things.

CHAPTER 15

THEN the Lord said to me, Though Moses and Samuel stood [interceding for them] before Me, yet My mind could not be turned with favor toward this people [Judah]. Send them out of My sight, and let them go!

2 And if they say to you, Where shall we go? then tell them, Thus says the Lord: Such as are for death, to death; and such as are for the sword, to the sword; and such as are for famine, to the famine; and such as are for captivity, to the captivity.

3 And I will appoint over them four kinds [of destroyers], says the Lord: the sword to slay, the dogs to tear *and* drag, the birds of the air and the beasts of the earth to devour and to destroy.

4 And I will cause them to be tossed to and fro among all the kingdoms of the earth, *and* be made a horror to all nations because of Manasseh the son of Hezekiah, king of Judah, for [the

horrible wickedness] which he did in Jerusalem. [II Kings 21:3-7.]

5 For who will have pity upon you, O Jerusalem, or who will bemoan you? Or who will turn aside to ask for your welfare?

6 You have rejected *and* forsaken Me, says the Lord, you keep going in reverse. Therefore I have stretched out My hand against you and destroyed you; I am weary of relenting [concerning your punishment].

7 I have winnowed them with a fan *and* a winnowing fork in the gates of the land; I have bereaved them [of children], I have destroyed My people; from their *evil* ways they did not return.

8 I have increased the number of their widows more than the sand of the seas. I have brought upon them, *both* against the mother of young men *and* the young men themselves, a destroyer at noonday. I have caused anguish and terrors to fall upon her [Jerusalem] suddenly.

9 She who has borne seven, languishes. She has expired; her sun has gone down while it was yet day. She has been put to shame, confounded *and* disgraced. And the rest of them I will deliver to the sword before their enemies, says the Lord.

10 Woe is me, my mother, that you bore me to be a man of strife and a man of contention to the whole earth! I have neither loaned, nor have men loaned to me; yet every one of them curses me. [Jer. 1:18, 19.]

11 The Lord said, Truly your release, affliction *and* strengthening shall be for good; surely [Jeremiah] I will intercede for you with the enemy *and* I will cause the enemy to ask your aid in the time of evil and in the time of affliction. [Rom. 8:28; Jer. 21:1, 2; 37:3; 42:2.]

12 Can iron break the iron from the north, and the bronze?

13 Your [nation's] substance and your treasures will I give as spoil with-

out price, and that for all your sins, even in all your territory.

14 And I will make [your possessions] to pass with your enemies into a land which you do not know, and you to serve [your conquerors] there; for a fire is kindled in My anger which shall burn upon you [Israel].

15 [Jeremiah said,] O Lord, You know; [earnestly] remember me and visit me, and avenge me of my persecutors; take me not away [from joy or from life itself] in Your longsuffering [to my enemies]; know that for Your sake I suffer and bear reproach.

16 Your words were found, and I ate them, and Your word was to me a joy and the rejoicing of my heart; for I am called by Your name, O Lord, God of hosts.

17 I sat not in the assembly of those who make merry, nor did I rejoice; I sat alone because Your [powerful] hand was upon me, for You have filled me with indignation.

18 Why is my pain perpetual, and my wound incurable, refusing to be healed? Will you indeed be to me as a deceitful brook, like waters that fail and are uncertain?

19 Therefore thus says the Lord [to Jeremiah], If you return [give up this mistaken tone of distrust and despair], then I will give you again a settled place of quiet and safety, and you shall be My minister; and if you separate the precious from the vile [cleansing your own heart from unworthy suspicions concerning God's faithfulness], you shall be as My mouthpiece. [But do not yield to them.] Let them return to you — not you to the people.

20 And I will make you to this people a fortified, brazen wall. They will fight against you, but they shall not prevail over you; for I am with you to save and deliver you, says the Lord.

21 And I will deliver you out of the hand of the wicked, and I will redeem you out of the palm of the terrible and ruthless tyrants.

CHAPTER 16

THE word of the Lord came also to me, saying,

2 You shall not take a wife or have sons and daughters in this place [Jerusalem].

3 For thus says the Lord concerning the sons and daughters who are born in this place, and concerning the mothers who bore them and the fathers who begot them in this land:

4 They shall die of deadly diseases. They shall not be lamented, nor shall they be buried; but they shall be as dung upon the face of the ground. They shall perish and be consumed by the sword and by famine, and their dead bodies shall be food for the fowls of the air and for the beasts of the earth.

5 For thus says the Lord, Enter not into the house of mourning, or go to lament or bemoan [the dead], for I have taken away My peace from this people, says the Lord, even My steadfast love and loving-kindness and tender mercies.

6 Both the great and the small shall die in this land; they shall not be buried, neither shall men lament for them or cut themselves or make themselves bald for them.

7 Neither shall men prepare food for the mourners, to comfort them for the dead; nor shall men give them the cup of consolation to drink for their father or for their mother.

8 And you [Jeremiah] shall not go into the house of feasting to sit with them, to eat and drink.

9 For thus says the Lord of hosts, the God of Israel: Behold, I will cause to cease from this place, before your very eyes and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride.

10 And when you tell this people all these words, and they inquire of you, Why has the Lord decreed all this

enormous evil against us? Or, What is our iniquity? Or, What is the sin that we have committed against the Lord our God?

11 Then you shall say to them, Because your fathers have forsaken Me, says the Lord, and have walked after other gods and have served and worshiped them, and have forsaken Me and have not kept My law,

12 And because you have done worse than your fathers; for behold, every one of you walks after the stubbornness of his own evil heart, so that you do not listen *and* obey Me.

13 Therefore I will cast you out of this land [of Judah] into the land [of the Babylonians] that neither you nor your fathers have known, and there you will serve other gods day and night, for I will show you no favor there.

14 Therefore, behold, the days are coming, says the Lord, when it shall no more be said, As the Lord lives Who brought up the children of Israel out of the land of Egypt,

15 But, As the Lord lives Who brought up the children of Israel from the land of the north and from all the countries to which He had driven them. And I will bring them again to their land that I gave to their fathers.

16 Behold, I will send for many fishers, says the Lord, and they shall fish them out; and afterward I will send for many hunters, and they shall hunt them from every mountain and from every hill and out of the clefts of the rocks.

17 For My eyes are upon all their ways; they are not hid from My face, neither is their iniquity concealed from My eyes.

18 First [before I bring them back to their land], I will doubly recompense *and* punish them for their iniquity and their sin, because they have polluted My land with the carcasses of their detestable idols, and with the abominable things offered to false gods

with which they have filled My inheritance.

19 [Then said Jeremiah] O Lord, my strength and my stronghold, and my refuge in the day of affliction, to You shall the nations come from the ends of the earth and shall say, Surely our fathers have inherited nothing but lies, emptiness *and* futility, worthless things in which there is no profit!

20 Can a man make gods for himself? Such are not gods!

21 Therefore, [says the Lord,] Behold, I will make them know, *yes*, this once I will make them know My power and My might, and they shall know *and* recognize that My name is the Lord.

CHAPTER 17

THE sin of Judah is written with a pen *or* stylus of iron, and with the point of a diamond; it is engraved on the tablet of their heart, and on the horns of their altars,

2 While their children [earnestly] remember their [heathen] altars and their wooden symbols of the goddess Asherah beside the green trees upon the high hills.

3 O [Jerusalem] My mountain in the field, I will give your wealth *and* all your treasures to the spoil, and your high places for sin — as the price of your sin — throughout all your territory.

4 And you, through your own fault, shall loosen your hand *and* discontinue from your heritage which I gave you; and I will cause you to serve your enemies in a land which you do not know, for you have kindled a fire in My anger which shall burn age-lasting.

5 Thus says the Lord: Cursed [with great evil] is the strong man who trusts *and* relies on frail man, making weak [human] flesh his arm, and whose mind *and* heart turn aside from the Lord.

6 For he shall be like a shrub *or* a

person naked and destitute in the desert, and shall not see any good come; but shall dwell in the parched places in the wilderness, in uninhabited salt land.

7 [Most] blessed is the man who believes in, trusts in *and* relies on the Lord, and whose hope *and* confidence the Lord is.

8 For he shall be like a tree planted by the waters, that spreads out its roots by the river, and shall not see *and* fear when heat comes, but his leaf shall be green; he shall not be anxious *and* careful in the year of drought, nor shall he cease from yielding fruit.

9 The heart is deceitful above all things, and it is exceedingly perverse *and* corrupt and severely, mortally sick! Who can know it [perceive, understand, be acquainted with his own heart and mind]? [Mark 7:21-23; Eph. 4:20-24; Matt. 13:15-17.]

10 I, the Lord, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings.

11 As the partridge which gathers a brood that she did not hatch *and* sits on eggs which she has not laid, so is he who gets riches and not by right. He will leave them, *or* they will leave him, in the midst of his days, and at his end he will be a fool.

12 A glorious throne set on high from the beginning is the place of our sanctuary [the temple].

13 O Lord, the hope of Israel, all who forsake You shall be put to shame. They who depart from *You and* me [Your prophet] shall *disappear like* writing upon the ground, because they have forsaken the Lord, the fountain of living waters.

14 Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for You are my praise.

15 Behold, they say to me, Where is the word of the Lord [that you said would befall us]? Let it come now!

16 But as for me, I have not sought

to escape from being a shepherd after You, nor have I desired the woeful day [of judgment]; You know that. Whatever I said was spoken in Your presence *and* was from You.

17 Be not a terror to me; You are my refuge *and* my hope in the day of evil.

18 Let those be put to shame who persecute me, but let me not be put to shame; let them be dismayed, but let me not be dismayed; bring on them the day of evil, and destroy them with double destruction.

19 Thus said the Lord to me: Go and stand in the gate of the sons of the people, by which the kings of Judah enter and by which they go out, and in all the gates of Jerusalem;

20 And say, Hear the word of the Lord, you kings of Judah and all Judah, and all the inhabitants of Jerusalem who enter by these gates.

21 Thus says the Lord: Take heed to yourselves, *and* for the sake of your lives bear no burden on the sabbath day *or* bring it in by the gates of Jerusalem.

22 And do not carry a burden out of your houses on the sabbath day *or* do any work, but keep the sabbath day holy [set apart to the worship of God] as I commanded your fathers.

23 Yet they would not listen *and* obey *or* incline their ear, but stiffened their necks, that they might not hear and might not receive instruction.

24 But if you diligently listen *and* obey Me, says the Lord, to bring in no burden through the gates of this city on the sabbath day, but keep the sabbath day holy [set apart to the worship of God], to do no work on it,

25 Then there shall enter by the gates of this city kings and princes who will sit upon the throne of David, riding in chariots and on horses, the kings and their princes, the men of Judah and the inhabitants of Jerusalem; and this city shall be inhabited *and* be age-lasting.

26 And people shall come from the cities of Judah and the places round about Jerusalem, from the land of Benjamin, from the lowland, from the hill country, and from the South, bringing burnt offerings and sacrifices, cereal offerings and frankincense, and bringing sacrifices of thanksgiving to the house of the Lord.

27 But if you will not listen to Me to keep the sabbath day holy [set apart to the worship of God], and not to bear a burden and enter in at the gates of Jerusalem *with one* on the sabbath day, then I will kindle a fire in her gates, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

CHAPTER 18

THE word which came to Jeremiah from the Lord:

2 Arise and go down to the potter's house, and there I will cause you to hear My words.

3 Then I went down to the potter's house, and behold, he was working at the wheel.

4 And the vessel that he was making of clay was spoiled in the hand of the potter; so he made it over, reworking it into another vessel, as it seemed good to the potter to make it.

5 Then the word of the Lord came to me:

6 O house of Israel, cannot I do with you as this potter? says the Lord. Behold, as the clay is in the potter's hand, so are you in My hand, O house of Israel.

7 At one time I shall suddenly speak concerning a nation or kingdom, that I will pluck up and break down and destroy it;

8 But if [the people of] that nation, concerning which I have spoken, turn from their evil, I will relent *and* reverse My decision concerning the evil that I thought to do to them.

9 At another time I shall suddenly

speak concerning a nation or a kingdom that I will build and plant it;

10 But if they do evil in My sight, obeying not My voice, then I will regret *and* reverse My decision concerning the good with which I said I would benefit them.

11 Now therefore, say to the men of Judah and to the inhabitants of Jerusalem, Thus says the Lord, Behold, I am shaping evil against you and devising a plan against you. Return now every one from his evil way; reform *and* make your [accustomed] ways and your [individual] actions good *and* right.

12 But they say, That is in vain, for we will walk after our own devices, and we will every one do as the stubbornness of his own evil heart dictates.

13 Therefore thus says the Lord: Ask now among the nations, who has heard such things? The virgin Israel has done a very vile *and* horrible thing.

14 Will the snow of Mount Lebanon fail from its rocks [which tower above the land of Israel]? Shall the cold, rushing waters of strange lands that dash down [from afar] be dried up?

15 Yet My people have forgotten Me, they burn incense to false gods; they have been caused to stumble in their ways, in the ancient roads, to walk in bypaths, in a way not graded up — not a highway;

16 Making their land a desolation *and* a horror, a thing to be hissed at perpetually. Every one who passes by shall be astounded *and* horrified and shake his head.

17 I will scatter them as with an east wind before the enemy; I will show them My back and not My face, in the day of their calamity, [says the Lord].

18 Then *my enemies* said, Come, and let us devise schemes against Jeremiah, for the law [of Moses] shall not perish from the priest [as this false prophet predicts], or counsel from the

wise, or the word from the prophet. Come, let us smite him with the tongue [making a charge against him to the king], and let us not pay any attention to his words.

19 Give heed to me, Lord, listen to what my adversaries [are plotting to do to me, and intercede].

20 Shall evil be recompensed for good? Yet they have dug a pit for my life. [Earnestly] remember that I stood before You to speak good for them, to turn away Your anger from them.

21 Therefore deliver up their children to the famine; give them over to the power of the sword, and let their wives become childless and widows. Let their men meet death by pestilence, their young men be slain by the sword in battle.

22 Let a cry be heard from their houses, when You suddenly bring a troop upon them; for they have dug a pit to take me and have hidden snares for my feet.

23 Yet, Lord, You know all their plotting against me to slay me. Forgive not their iniquity, nor blot out their sin from Your sight, but let them be overthrown before You; deal with them in the time of Your anger.

CHAPTER 19

THUS says the Lord, Go and get a potter's earthen bottle, and take some of the old people and some of the elderly priests,

2 And go out to the Valley of Ben-hinnom, which is by the entrance of the Potsherd Gate, and proclaim there the words that I shall tell you;

3 And say, Hear the word of the Lord, O kings of Judah and inhabitants of Jerusalem. Thus says the Lord of hosts, the God of Israel: Behold, I am bringing such evil upon this place that the ears of whoever hears of it will tingle.

4 Because the people have forsaken Me, and have estranged and profaned this place [Jerusalem], by burning in-

cense in it to other gods that neither they nor their fathers nor the kings of Judah have known; and because they have filled this place with the blood of innocents,

5 And have built the high places of Baal to burn their sons in the fire for burnt offerings to Baal, which I commanded not, nor spoke of it, nor did it come into My mind and heart;

6 Therefore, behold, the days are coming, says the Lord, when this place shall no more be called Topheth, or the Valley of Ben-hinnom, but the Valley of Slaughter.

7 And I will pour out and make void the counsel and the plans of [the men of] Judah and Jerusalem in this place, and I will cause their people to fall by the sword before their enemies, and by the hand of those who seek their life; and their dead bodies I will give to be food for the birds of the air and for the beasts of the earth.

8 And I will make this city an astonishment and a horror and a hissing; every one who passes by it will be horrified and will hiss [in scorn] because of all its plagues and disasters.

9 And I will cause them to eat the flesh of their sons and their daughters, and they shall eat every one the flesh of his neighbor and friend in the siege and in the distress, with which their enemies and those who seek their life distress them.

10 Then you shall break the bottle in the sight of the men who accompany you,

11 And you shall say to them, Thus said the Lord of hosts: Even so will I break this people and this city, as one breaks a potter's vessel, so that it cannot be mended. Men shall bury in Topheth because there will be no other place, and till there is no more room to bury.

12 Thus will I do to this place, says the Lord, and to its inhabitants, and even make this city like Topheth.

13 And the houses of Jerusalem and

the houses of the kings of Judah, which are defiled, shall be like the place of Topheth, even all the houses upon whose roofs incense has been burned to all the host of the heavens, and drink offerings have been poured out to other gods. [Acts 7:42, 43.]

14 Then came Jeremiah from Topheth, where the Lord had sent him to prophesy, and he stood in the court of the Lord's house, and said to all the people,

15 Thus says the Lord of hosts, the God of Israel: Behold, I will bring upon this city and upon all its towns all the evil that I have pronounced against it, because they have stiffened their necks, refusing to hear My words.

CHAPTER 20

NOW Pashhur the son of Immer, the priest, who was *also* chief officer in the house of the Lord, heard Jeremiah prophesying these things.

2 Then Pashhur beat Jeremiah the prophet, and put him in the stocks that were in the upper Benjamin Gate of the house of the Lord. [Jer. 1:19.]

3 And the next day Pashhur brought Jeremiah out of the stocks. Then Jeremiah said to him, The Lord does not call your name Pashhur, but Magor-missa-bib [that is, Terror on every side].

4 For thus says the Lord, Behold, I will make you a terror to yourself and to all your friends. They shall fall by the sword of their enemies while you look on. And I will give all Judah into the hand of the king of Babylon; he shall carry them captive to Babylon, and shall slay them with the sword.

5 Moreover, I will deliver all the riches of this city, all the results of its labors, all its precious things, and all the treasures of the kings of Judah into the hand of their enemies, who shall make them a prey *and* plunder them, and seize them, and carry them to Babylon.

6 And you, Pashhur, and all who dwell in your house shall go into captivity; you shall go to Babylon, and there you shall die and be buried, you and all your friends, to whom you have prophesied falsely.

7 [But Jeremiah said] O Lord, You have persuaded *and* deceived me, and I was persuaded *and* deceived; You are stronger than I and have prevailed; I am a laughing stock all the day; every one mocks me.

8 For whenever I speak, I must cry out *and* complain; I shout, Violence and destruction! For the word of the Lord has become to me a reproach and a derision all day long.

9 If I say, I will not make mention of [the Lord], or speak any more in His name, there is in my mind *and* heart as if it were a burning fire shut up in my bones, and I am weary with enduring *and* holding it in; I cannot *contain it longer*.

10 For I have heard many whispering *and* defaming. *There is* terror on every side. Denounce him! Let us denounce him! say all my familiar friends, they who watch for my fall. Perhaps he will be persuaded *and* deceived, then we can prevail against him, and we will get our revenge on him.

11 But the Lord is with me as a mighty *and* terrible one; therefore my persecutors will stumble, and they will not overcome *me*. They will be utterly put to shame, for they will not deal wisely *or* prosper [in their schemes]; their eternal dishonor will never be forgotten.

12 But, O Lord of hosts, Who tries the righteous, Who sees the heart and the mind, let me see Your vengeance on them, for to You have I revealed *and* committed my cause.

13 Sing to the Lord; praise the Lord! For He has delivered the life of the poor *and* needy from the hand of evildoers.

14 Cursed be the day on which I

was born; let not the day on which my mother bore me be blessed.

15 Cursed be the man who brought tidings to my father, saying, A son is born to you, making him very glad.

16 And let that man be as the cities which the Lord overthrew and did not relent. Let him hear the [war] cry in the morning and the shouting of alarm at noon,

17 Because he did not slay me in the womb, so that my mother might have been my grave, and her womb always great.

18 Why did I come out of the womb to see labor and sorrow, that my days should be consumed in shame?

CHAPTER 21

THE word which came to Jeremiah from the Lord, when King Zedekiah sent to him Pashhur the son of Malchiah, and Zephaniah the priest, the son of Maaseiah, saying,

2 Inquire, I pray you, of the Lord for us, for Nebuchadrezzar king of Babylon is making war against us; perhaps the Lord will deal with us according to all His wonderful works, forcing him to withdraw from us.

3 Then said Jeremiah to them, Say this to Zedekiah:

4 Thus says the Lord God of Israel: Behold, I will turn back *and* dull the edge of the weapons of war that are in your hands, with which you fight against the king of Babylon and the Chaldeans who are besieging you outside the walls, and I will bring them into the midst of this city [Jerusalem].

5 And I Myself will fight against you with an outstretched hand and with a strong arm, in anger, in fury, and in great indignation *and* wrath.

6 And I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence.

7 And afterward, says the Lord, I will deliver Zedekiah king of Judah, and his servants, and the people in this

city who survive the pestilence, the sword, and the famine, into the hand of Nebuchadrezzar king of Babylon and into the hand of their enemies, into the hand of those who seek their lives. And he shall smite them with the edge of the sword; he shall not spare them, nor have pity or mercy *and* compassion upon them.

8 And to this people you [Jeremiah] shall say, Thus says the Lord: Behold, I set before you the way of life and the way of death.

9 He who remains in this city [Jerusalem] shall die by the sword, and by famine, and by pestilence. But he who goes out and passes over to the Chaldeans who besiege you, he shall live, and his life shall be to him for a prey [as a prize of war].

10 For I have set My face upon this city for evil, and not for good, says the Lord. It shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 And concerning the royal house of the king of Judah, hear the word of the Lord:

12 O house of David, thus says the Lord: Execute justice in the morning, and deliver from the hand of the oppressor him who has been robbed, lest My wrath go forth like fire, and burn so that none can quench it, because of the evil of your doings.

13 Behold, I am against you, O inhabitant of the valley, O rock of the plain, says the Lord, you who say, Who shall come down against us? Or, Who shall enter into our dwelling places?

14 And I will punish you according to the fruit of your doings, says the Lord; I will kindle a fire in her forest, and it shall devour all that is round about her.

CHAPTER 22

THUS says the Lord: Go down to the house of the king of Judah and speak there this word,

2 Hear the word of the Lord, O king of Judah, you who sit upon the throne of David, you, and your servants, and your people who enter by these gates.

3 Thus says the Lord: Execute justice and righteousness, and deliver out of the hand of the oppressor him who has been robbed. And do no wrong; do no violence to the stranger or temporary resident, the fatherless or the widow, nor shed innocent blood in this place.

4 For if you will obey this word indeed, then shall there enter in by the gates of this [the king's] house kings sitting [for David] upon David's throne, riding in chariots and on horses, they, and their servants, and their people.

5 But if you will not hear these words, I swear by Myself, says the Lord, that this house shall become a desolation.

6 For thus says the Lord concerning the house of the king of Judah: [If you will not listen to Me, though] you are [as valuable] to Me as [the fat pastures of] Gilead [east of the Jordan], or as the [plentiful] summit of Lebanon [west of the Jordan], yet surely I will make you a wilderness and uninhabited cities.

7 And I will prepare, solemnly set apart *and* appoint to execute My judgments against you, destroyers, every one with his weapons; and they shall cut down your [palaces built of] choicest cedars, and cast them into the fire.

8 And many nations will pass by this city, and every man will say to his neighbor, Why has the Lord done this to this great city?

9 Then they will answer, Because [the people] forsook the covenant *or* pledge with the Lord their God, and worshiped other gods and served them.

10 Weep not for him who is dead, nor bemoan him; but weep bitterly

for him who goes away [into captivity], for he shall return no more, nor see his native country *again*.

11 For thus says the Lord concerning Shallum the son of Josiah, king of Judah, who reigned instead of Josiah his father and who went forth out of this place: [Shallum] shall not return here any more;

12 But he shall die in the place where they have led him captive, and he shall see this land no more.

13 Woe to him who builds his house by unrighteousness, and his [upper] chambers by injustice; who uses his neighbor's service without wages, and does not give him his pay [for his work];

14 Who says, I will build me a wide house with large rooms, and cuts himself out windows, and it is ceiled with cedar and painted with vermilion.

15 Do you think that being a king [merely] means [self-indulgent] vying [with Solomon] *and* striving to excel in cedar *palaces*? Did not your father [Josiah] as he ate and drank, do justice and righteousness — being upright and in right standing with God? Then it was well with him.

16 He judged the cause of the poor and needy; then it was well. Was not *all* this to know *and* recognize Me? says the Lord.

17 But your eyes and your heart are only for your covetousness *and* dishonest gain, for shedding innocent blood, for oppression and doing violence.

18 Therefore thus says the Lord concerning Jehoiakim the son of Josiah, king of Judah: [Relatives] shall not lament for him, saying, Ah my brother! Or, Ah sister, [how great our loss! Subjects] shall not lament for him saying, Ah lord! or Ah his majesty! *or* Ah [how great was] his glory!

19 [No] he shall be buried with the burial of a donkey, dragged out and cast forth beyond the gates of Jerusalem.

20 Go up [north] to Lebanon and cry out, and raise your voice [in the hills] of Bashan [across the Jordan], and cry from Abarim [a range of mountains southeast of Palestine]; for all your lovers [the king's chosen allies] are destroyed.

21 I spoke to you in your [times of] prosperity, but you said, I will not listen. This has been your attitude from your youth, you have not obeyed My voice.

22 The wind [of adversity] shall pasture upon *and* consume all your shepherds [your princes and statesmen], and your lover [allies] shall go into captivity. Surely then shall you be ashamed and confounded *and* dismayed because of all your wickedness.

23 O inhabitant of Lebanon [Jerusalem, whose palaces are made of Lebanon's trees], who make your nest among the cedars, how you will groan *and* how pitiable you will be when pangs come upon you, pain as of a woman in childbirth!

24 As I live, says the Lord, though Coniah [also called Jeconiah, and Jehoiachin] the son of Jehoiakim, king of Judah, were the signet *ring* upon My right hand, yet would I tear you off;

25 And I will give you into the hand of those who seek your life and into the hand of those of whom you are afraid, even into the hand of Nebuchadrezzar king of Babylon and into the hand of the Chaldeans.

26 And I will hurl you and the mother who bore you into another country, where you were not born, and there you shall die.

27 But to the land to which they will yearn to return, there they shall not return.

28 Is this man [King] Coniah a despised, broken pot? Is he a vessel in which no one takes pleasure? Why are they hurled out, he and his royal offspring, and cast into a land which they do not know, understand *or* recognize?

29 O land, land, land, hear the word of the Lord!

30 Thus says the Lord, Write this man [Coniah] down as childless, a man who shall not prosper in his days; for no man of his offspring shall succeed in sitting upon the throne of David, and ruling any more in Judah.

CHAPTER 23

WOE to the shepherds [the civil leaders] who destroy and scatter the sheep of My pasturing! says the Lord.

2 Therefore thus says the Lord, the God of Israel, concerning the shepherds who care for *and* feed My people: You have scattered My flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, says the Lord.

3 And I will gather the remnant of My flock out of all the countries to which I have driven them, and will bring them again to their folds *and* pastures; and they shall be fruitful and multiply.

4 And I will set up shepherds over them who shall feed them. And they shall fear no more, nor be dismayed, neither shall any be missing *or* lost, says the Lord.

5 Behold, the days come, says the Lord, that I will raise to David a righteous Branch [Sprout], and He shall reign as King and do wisely, and shall execute justice and righteousness in the land.

6 In His days Judah shall be saved, and Israel shall dwell safely: and this is His name by which He shall be called, The Lord Our Righteousness. [Matt. 1:21-23; Rom. 3:22.]

7 Therefore, behold, the days come, says the Lord, that they shall no more say, As the Lord lives Who brought up the children of Israel out of the land of Egypt;

8 But, As the Lord lives Who brought up and led the offspring of

the house of Israel out of the north country and from all the countries to which I had driven them. And they shall dwell in their own land.

9 Concerning the prophets: My heart [says Jeremiah] is broken within me, all my bones shake; I am like a drunken man, a man whom wine has overcome, because of the Lord and because of His holy words [which He has pronounced against unfaithful leaders].

10 For the land is full of adulterers [forsakers of God, Israel's true Husband]. Because of the curse [of God upon it] the land mourns, the pastures of the wilderness are dried up. They [both false prophets and people] rush into wickedness, *and* their course is evil, their might is not right.

11 For both [false] prophet and priest are ungodly *and* profane; even in My house have I found their wickedness, says the Lord.

12 Therefore their way shall be to them like slippery paths in the dark. They shall be driven on and fall into them, for I will bring evil upon them in the year of their punishment, says the Lord.

13 And I have seen folly in the prophets of Samaria: they prophesied by Baal and caused My people Israel to err *and* go astray.

14 I have seen also in the prophets of Jerusalem a horrible thing: they commit adultery and walk in lies; they encourage *and* strengthen the hands of evildoers, so that none returns from his wickedness. They have all of them become to Me as Sodom, and its inhabitants as Gomorrah.

15 Therefore thus says the Lord of hosts concerning the prophets: Behold, I will feed them with [the bitterness of] wormwood, and make them drink the [poisonous] water of gall; for from the [false] prophets of Jerusalem profaneness *and* ungodliness have gone forth into all the land.

16 Thus says the Lord of hosts, Do

not listen to the words of the [false] prophets who prophesy to you. They teach you vanity — emptiness, falsity and futility — *and* fill you with vain hopes; they speak a vision of their own minds, and not from the mouth of the Lord.

17 They are continually saying to those who despise Me *and* the word of the Lord, The Lord has said you shall have peace; and they say to every one who walks after the stubbornness of his own mind *and* heart, No evil shall come upon you.

18 For who among them has stood in the council of the Lord, that he should perceive and hear His word? Who has marked His word — noticing and observing and giving attention to it — and has *actually* heard it?

19 Behold, the tempest of the Lord has gone out in wrath, a whirling tempest; it shall burst [whirling] upon the head of the wicked.

20 The anger of the Lord shall not turn back until He has executed *and* accomplished the thoughts *and* intents of His mind *and* heart. In the latter days you shall consider *and* understand it perfectly.

21 I did not send these [false] prophets, yet they ran; I did not speak to them, yet they prophesied.

22 But if they had stood in My council, then would they have caused My people to hear My words, then they would have turned [My people] from their evil way, and from the evil of their doings.

23 Am I a God at hand, says the Lord, and not a God afar off?

24 Can any hide himself in secret places so that I will not see him? says the Lord. Do not I fill heaven and earth? says the Lord.

25 I have heard what the prophets have said who prophesy lies in My name, saying, I have dreamed, I have dreamed [visions on my bed at night].

26 How long shall this *state of things continue? How long* still shall

it be in the mind of the prophets who prophesy falsehood, even the prophets of the deceit of their own heart,

27 To think to cause My people to forget My name by their dreams which every man tells to his neighbor, as their fathers forgot My name because of Baal?

28 The prophet who has a dream, let him tell a dream; and he who has My word, let him speak My word faithfully. What has straw in common with wheat [for nourishment]? says the Lord.

29 Is not My word like fire [that consumes all that cannot endure the test]? says the Lord, and like a hammer that breaks in pieces the rock [of most stubborn resistance]?

30 Therefore, behold, I am against the *false* prophets, says the Lord; [I am even now descending upon them with punishment, these prophets] who steal My words from one another [imitating the phrases of the true prophets].

31 Behold, I am against the prophets, says the Lord, who use their [own deceitful] tongues and say, Thus says [the Lord].

32 Behold, I am against those who prophesy lying dreams, says the Lord, and tell them and cause My people to err *and* go astray by their lies and by their vain boasting *and* recklessness, when I did not send them or command them; nor do they profit this people at all, says the Lord.

33 And when this people, or the prophets, or a priest shall ask you, What is the burden of the Lord — the saying to be lifted up *now*? Then you shall say to them, What burden, *indeed!* — You are the burden! And I will disburden Myself of you *and* I will cast you off, says the Lord.

34 And as for the prophet, the priest, or *these* of the people, whoever shall [in mockery call the word of the Lord a burden and] say, The burden of the Lord, I will even visit

in wrath *and* punish that man and his house.

35 [For the future in speaking of the utterances of the Lord] thus shall you say every one to his neighbor and every one to his brother, What has the Lord answered? or, What has the Lord spoken?

36 And the burden of the Lord shall you mention no more: for every man's burden is his own response *and* word [for as they mockingly call all prophecies burdens, whether good or bad, so shall it prove to be to them; God will take them at their own word]; for you pervert the words [not of a lifeless idol, but] of the living God, the Lord of hosts, our God!

37 Thus shall you [reverently] say to the prophet, What has the Lord answered you? Or, What has the Lord spoken?

38 But if you say, The burden of the Lord, therefore thus says the Lord: Because you say these words, The burden of the Lord, when I sent to you, saying, You shall not say, The burden of the Lord,

39 Therefore, behold, I, even I, will assuredly take you up and cast you away from My presence, you and the city [Jerusalem] which I gave to you and to your fathers.

40 And I will bring an everlasting reproach upon you and a perpetual shame, which shall not be forgotten.

CHAPTER 24

AFTER Nebuchadrezzar king of Babylon had taken into exile Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah, with the craftsmen and smiths, [all] from Jerusalem, and had brought them to Babylon, the Lord showed me [in a vision] two baskets of figs set before the temple of the Lord.

2 One basket had very good figs, like the figs that are first ripe, but the other basket had very bad figs, so bad that they could not be eaten.

3 Then the Lord said to me, What do you see, Jeremiah? And I said, Figs; the good figs very good, and the bad very bad, that cannot be eaten because they are so bad.

4 Again the word of the Lord came to me, saying,

5 Thus says the Lord, the God of Israel: Like these good figs, so will I regard the captives of Judah whom I have sent out of this place into the land of the Chaldeans for their good.

6 For I will set My eyes upon them for good, and I will bring them again to this land; and I will build them and not pull them down, and I will plant them and not pluck them up.

7 And I will give them a heart to recognize, understand *and* be acquainted with Me, that I am the Lord; and they shall be My people and I will be their God, for they shall return to Me with their whole heart.

8 And as for the bad figs, which cannot be eaten because they are so bad, surely thus says the Lord, So will I give up Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and those who dwell in the land of Egypt.

9 I will even give them up to be a dismay *and* a horror, *and* to be tossed to and fro among all the kingdoms of the earth for evil, to be a reproach, a byword *or* proverb, a taunt and a curse in all places where I shall drive them.

10 And I will send the sword, famine, and pestilence among them, till they be consumed from off the land that I gave to them and to their fathers.

CHAPTER 25

THE word that came to Jeremiah concerning all the people of Judah, in the fourth year of the reign of Jehoiakim the son of Josiah, king of Judah, which was the first year of the reign of Nebuchadrezzar king of Babylon;

2 Which Jeremiah the prophet spoke to all the people of Judah, and to all the inhabitants of Jerusalem:

3 For these twenty-three years, from the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, the word of the Lord has come to me, and I have spoken to you persistently early and late, but you have not listened *and* obeyed.

4 Although the Lord persistently sent you all the prophets, His servants, yet you have not listened and obeyed or [even] inclined your ear to hear.

5 [The prophets came for Me] saying, Turn again now every one from his evil way and wrong doings, [that you may not forfeit the right to] dwell in the land that the Lord gave to you and to your fathers from of old *and* for evermore.

6 Do not go after other gods to serve and worship them, and do not provoke Me to anger with the works of your hands. Then I will do you no harm.

7 Yet you have not listened *and* obeyed Me, says the Lord, that you might provoke Me to anger with [idols] made by your hands to your own hurt.

8 Therefore thus says the Lord of hosts: Because you have not heard *and* obeyed My words,

9 Behold, I will send for all the tribes of the north, says the Lord, and I will send for Nebuchadrezzar the king of Babylon, My servant [or agent to fulfill My designs], and I will bring them against this land and its inhabitants, and against all these nations round about; and I will devote them to destruction, and make them an amazement, a hissing, and perpetual *and* age-long desolations.

10 Moreover, I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones [grinding out the meal] and the light of the candle

[which every home burned through the night].

11 And this whole land shall be a waste and an astonishment, and these nations shall serve the king of Babylon *seventy years*. [Jer. 4:27; 12:11, 12; Dan. 9:2.]

12 Then after *seventy years* are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, says the Lord, for their iniquity, and will make the land [of the Chaldeans] a perpetual waste.

13 And I will bring upon that land all My words which I have pronounced against it, even all that is written in this book, which Jeremiah has prophesied against all the nations.

14 For many nations and great kings shall make bondsmen of them, even of [the Chaldeans who enslaved other nations]; and I will recompense [all of] them, according to their deeds, and according to the work of their *own* hands.

15 For thus says the Lord, the God of Israel, to me: Take this cup of the wine of wrath from My hand, and cause all the nations to whom I send you to drink it.

16 They shall drink and reel to and fro and be crazed, because of the sword that I will send among them.

17 Then I [Jeremiah] took the cup at the Lord's hand, and made all the nations drink it to whom the Lord had sent me: *that is*,

18 Jerusalem and the cities of Judah [being most guilty because their privileges were greatest], its kings and princes, to make them a desolation, an astonishment, a hissing and a curse, as it is to this time; [I Pet. 4:17.]

19 Pharaoh king of Egypt, his servants, his princes, all his people,

20 And all the mixed foreign population; all the kings of the land of Uz, and all the kings of the land of

the Philistines and [their cities of] Ashkelon, Gaza, Ekron, and the remnant of Ashdod;

21 Edom, Moab, and the children of Ammon;

22 All the kings of Tyre, all the kings of Sidon, and the kings of the islands *and* the coastland across the [Mediterranean] Sea;

23 Dedan, Tema, Buz [neighboring tribes north of Arabia], and all who cut off the corners of their hair *and* beards; [Lev. 19:27.]

24 All the kings of Arabia and all the kings of the mixed tribes who dwell in the desert;

25 All the kings of Elam [Persia], and all the kings of Media;

26 All the kings of the north, far and near, one after another, and all the kingdoms of the world, which are on the face of the earth. And after them the king of Sheshach [Babel or Babylon] shall drink.

27 Then you shall say to them, Thus says the Lord of hosts, the God of Israel: Drink, be drunk, vomit, and fall to rise no more, because of the sword which I am sending among you.

28 And if they refuse to take the cup at your hand to drink, then you shall say to them, Thus says the Lord of hosts: You shall surely drink!

29 For, lo, I begin to work evil at the city which is called by My name, and shall you go unpunished? You shall not go unpunished, for I am calling for a sword against all the inhabitants of the earth, says the Lord of hosts.

30 Therefore prophesy against them all these words, and say to them: The Lord shall roar from on high, and utter His voice from His holy habitation; He shall roar mightily against His fold *and* pasture; He shall give a shout, like those *do* who tread grapes

e) As both sacred and secular history show, this prophecy was approximately literally fulfilled, whether it refers to the duration of the Babylonian empire, or to the length of the Jewish captivity in Babylon. For the marvelous literal fulfillment of specific details concerning the destruction and perpetual desolation of Babylon, see the footnotes on Isa. 13:22 and 14:23.

[in the winepress, but His shout will be] against all the inhabitants of the earth.

31 A noise shall come even to the ends of the earth; for the Lord has a controversy and an indictment against the nations; He will enter into judgment with all mankind; as for the wicked, He will give them to the sword, says the Lord.

32 Thus says the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great tempest will rise whirling from the uttermost parts of the earth.

33 And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, or gathered, or buried; their *dead bodies* shall be dung upon the ground.

34 Wail, you shepherds, and cry, and roll in ashes, you chief among the flock, for the days of your slaughter and of your dispersions are fully come, and you shall fall *and* be dashed to pieces like a choice vessel.

35 And the shepherds shall have no way to flee, nor the principal ones of the flock any means of escape.

36 A voice! The cry of the shepherds and the wailing of the chief *ones* of the flock! For the Lord is laying waste *and* spoiling their pasture.

37 And the peaceable folds are devastated *and* brought to silence because of the fierce anger of the Lord.

38 He has left His shelter as the lion; for their land has become a waste *and* an astonishment because of the fierceness of the oppressor, and because of [the Lord's] fierce anger.

CHAPTER 26

IN the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word from the Lord,

2 Thus says the Lord: Stand in the court of the Lord's house [Jeremiah], and speak to all the cities of Judah

which come to worship in the Lord's house all the words that I command you to speak to them; diminish not a word.

3 It may be they will listen, and turn every man from his evil way, that I may relent *and* reverse My decision concerning the evil which I purpose to do to them because of their evil doings.

4 And you shall say to them, Thus says the Lord: If you will not listen *and* obey Me, to walk in My law which I have set before you,

5 And to hear *and* obey the words of My servants the prophets whom I sent to you urgently *and* persistently, though you have not listened *and* obeyed;

6 Then will I make this house [the temple] like Shiloh [abandoned home of the tabernacle after the ark was captured by the Philistines], and will make this city subject to the curses of all nations of the earth [so vile in their sight will it be].

7 And the priests and the [false] prophets and all the people heard Jeremiah speaking these words in the house of the Lord.

8 Now when Jeremiah had finished speaking all that the Lord had commanded him to speak to all the people, the priests and the [false] prophets and all the people seized him, saying, You shall surely die!

9 Why have you prophesied in the name of the Lord, saying, This house shall be like Shiloh [after the ark of the Lord had been taken by our enemies], and this city [Jerusalem] shall be desolate without an inhabitant? And all the people were gathered around Jeremiah in the [outer area of the] house of the Lord.

10 When the princes of Judah heard these things, they came up from the king's house to the house of the Lord and sat down in the entry of the New Gate of the house of the Lord.

11 Then the priests and the proph-

ets said to the princes and to all the people, This man is worthy of death, for he has prophesied against this city, as you have heard with your own ears.

12 Then Jeremiah said to all the princes and to all the people: The Lord sent me to prophesy against this house and against this city all the words that you have heard.

13 Therefore now amend your ways and your doings and obey the voice of the Lord your God, and the Lord will relent of the evil *and* reverse the decision that He has pronounced against you.

14 As for me, behold, I am in your hands; do with me as seems good and suitable to you.

15 But know for certain that if you put me to death, you will bring innocent blood upon yourselves and upon this city and upon its inhabitants, for in truth the Lord sent me to you to speak all these words in your hearing.

16 Then said the princes and all the people to the priests and to the prophets: This man is not deserving of death, for he has spoken to us in the name of the Lord our God.

17 Then certain of the elders of the land arose and said to all the assembly of the people,

18 Micah of Moresheth prophesied in the days of Hezekiah, king of Judah, and said to all the people of Judah, Thus says the Lord of hosts: Zion shall be 'plowed like a field, and Jerusalem shall become heaps [of ruins], and the mountain of the house of the Lord [Mount Moriah on which stands the temple, shall become covered not with buildings, but] like a densely wooded height.

19 Did Hezekiah king of Judah and all Judah put [Micah] to death? Did he

not (reverently) fear the Lord, and entreat the Lord, and did not the Lord relent of the evil *and* reverse the decision which He had pronounced against them? But [here] we are thinking of committing what will be a great evil against ourselves.

20 And there was also a man who prophesied in the name of the Lord, Uriah the son of Shemaiah of Kiriath-jearim, who prophesied against this city and against this land in words similar to those of Jeremiah.

21 And when Jehoiakim the king, with all his mighty men and all the princes, heard his words, the king sought to put [Uriah] to death; but when Uriah heard it, he was afraid and fled and escaped to Egypt.

22 And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men *who went* with him into Egypt.

23 And they fetched Uriah from Egypt and brought him to Jehoiakim the king, who slew him [God's spokesman] with the sword and cast his dead body in among the graves of the common people.

24 But the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him *also* to death.

CHAPTER 27

IN the beginning of the reign of Zedekiah the son of Josiah, king of Judah, this word came to Jeremiah from the Lord.

2 Thus says the Lord to me: Make yourself thongs and yoke-bars and put them on your neck,

3 And send them to the king of Edom, to the king of Moab, to the king of the Ammonites, to the king of Tyre, and to the king of Sidon by the

¶ This prophecy of Micah, made in the days of King Hezekiah, that Mount Zion would become a plowed field, was literally fulfilled. When Nebuchadrezzar and the Chaldeans took Jerusalem, they broke down the walls (II Kings 25:10). That was in B.C. 586. In 1542 A.D. the present walls of Jerusalem were built by the then Sultan of Turkey. By a strange error, the part of the city known as Mount Zion was omitted from the enclosure and remained outside the walls; and for centuries it was literally "plowed like a field." That Mount Zion is the only part of Jerusalem ever known to be plowed, is conclusive evidence of the infinite foreknowledge of the word of the Lord which came to His prophet Micah.

hand of the messengers who have come to Jerusalem to Zedekiah king of Judah.

4 And command them to say to their masters, Thus says the Lord of hosts, the God of Israel: Thus shall you say to your masters:

5 I have made the earth, the men and the beasts that are upon the face of the earth, by My great power and by My outstretched arm, and I give it to whom it seems right *and* suitable to Me.

6 And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant *and* instrument, and the beasts of the field also I have given him to serve him.

7 And all nations shall serve him and his son and his grandson, until the [God-appointed] time [of punishment] of his own land comes. And then many nations and great kings shall make him their slave.

8 But any nation or kingdom that will not serve this same Nebuchadnezzar the king of Babylon, and put its neck under the yoke of the king of Babylon, that nation will I punish, says the Lord, with the sword, with famine, and with pestilence, until I have consumed it by [Nebuchadnezzar's] hand.

9 So do not listen to your [false] prophets, your diviners, your dreams [whether your own or others'], your soothsayers, your sorcerers, who say to you, You shall not serve the king of Babylon.

10 For they prophesy a lie to you, which will cause you to be removed far from your land, and I will drive you out, and you will perish.

11 But any nation that brings its neck under the yoke of the king of Babylon and serves him, I will let remain on its own land, says the Lord, to cultivate it and dwell in it.

12 I spoke also to Zedekiah king of

Judah in the same way: Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 Why will you and your people die by the sword, by the famine, and by the pestilence, as the Lord has spoken concerning any nation that will not serve the king of Babylon?

14 Do not listen to *and* believe the words of the [false] prophets who are saying to you, You shall not serve the king of Babylon, for *it is* a lie *that* they prophesy to you.

15 For I have not sent them, says the Lord, but they are prophesying falsely in My name; [it will only end in] My driving you out to perish together with the [false] prophets who prophesy to you.

16 Also I said to the priests and to all this people, Thus says the Lord: Do not listen to the words of your [false] prophets who are prophesying to you, saying, Behold, the vessels of the Lord's house shall now shortly be brought ^aback from Babylon; for they prophesy a lie to you.

17 Do not listen to them *or* heed them; serve the king of Babylon and live. Why should this city be laid waste?

18 But if they are true prophets and if the word of the Lord is really spoken by them, let them now make intercession to the Lord of hosts, that the vessels which are [still] left in the house of the Lord, in the house of the king of Judah, and in Jerusalem may not go to Babylon.

19 For thus says the Lord of hosts concerning the pillars [of bronze, each twenty-seven feet high], and the *bronze* sea [the laver at which the priests cleansed their hands and feet before ministering at the altar], and the *bronze* bases [of the ten lavers in Solomon's temple for washing animals to be offered as sacrifices], and the re-

^a Nebuchadnezzar besieged Jerusalem three times. The second time was during the reign of Jeconiah (Jehoiachin) whom he took captive with all the nobles of Jerusalem (verse 20), at which time he carried away some of the sacred vessels of the temple. The third siege was now imminent.

mainder of the vessels which are left in this city [Jerusalem], [I Kings 7: 23-37; II Chron. 4:6.]

20 Which Nebuchadnezzar king of Babylon did not take, when he carried into exile from Jerusalem to Babylon Jeconiah the son of Jehoiakim, king of Judah, and all the nobles of Judah and Jerusalem;

21 Yes, thus says the Lord of hosts, the God of Israel, concerning the vessels which [still] remain in the house of the Lord, in the house of the king of Judah, and in Jerusalem:

22 They shall be ^bcarried to Babylon, and there shall they be until the day that I visit them [with My favor], says the Lord. Then I will bring them back and restore them to this place.

CHAPTER 28

IN that same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year and the fifth month, Hananiah the son of Azzur, the [false] prophet, who was of Gibeon [one of the priests' cities], said to me in the house of the Lord, in the presence of the priests and all the people [falsely],

2 Thus says the Lord of hosts, the God of Israel: I have broken the yoke of the king of Babylon.

3 Within two [full] years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place and carried to Babylon.

4 And I will also bring again to this place Jeconiah the son of Jehoiakim, king of Judah, with all the exiles from Judah that went to Babylon, says the Lord, for I will break the yoke of the king of Babylon. [Jer. 22:10.]

5 Then the prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and all the people who stood in the house of the Lord.

6 The prophet Jeremiah said, Amen!

May the Lord do so; may the Lord perform your words which you have prophesied to bring back to this place from Babylon the vessels of the Lord's house, and all who were carried away captive.

7 Nevertheless listen now *and* hear this word which I speak in your hearing and in the hearing of all the people:

8 The prophets that have been before me and before you of old prophesied against many countries and against great kingdoms, of war, of evil, and of pestilence.

9 But as for the prophet who [on the contrary] prophesies of peace, when that prophet's word comes to pass, then [only] will it be known that the Lord has truly sent him.

10 Then Hananiah the prophet took the yoke-bar from off the prophet Jeremiah's neck, and smashed it.

11 And Hananiah said in the presence of all the people, Thus says the Lord: Even so will I break the yoke-bars of Nebuchadnezzar king of Babylon from the neck of all the nations within the space of two [full] years. But the prophet Jeremiah went his way.

12 The word of the Lord came to Jeremiah the prophet [some time] after Hanniah the prophet had broken the yoke-bar from off the neck of the prophet Jeremiah:

13 Go, tell Hananiah, Thus says the Lord: You have broken yoke-bars of wood, but you have made in their stead bars of iron.

14 For thus says the Lord of hosts, the God of Israel: I have put upon the neck of all these nations an iron yoke of servitude to Nebuchadnezzar king of Babylon, and they shall serve him, for I have given him even the beasts of the field.

15 Then said the prophet Jeremiah to Hananiah the prophet, Listen now, Hananiah, The Lord has not sent you,

^b) This prophecy was literally fulfilled. The remaining sacred vessels were carried to Babylon (II Kings 25:13; II Chron. 36:18), where they were kept for seventy years (II Chron. 36:21), the length of the captivity as Jeremiah had foretold (Jer. 29:10), and then brought back to Jerusalem (Ezra 1:7; 7:19).

but you have made this people trust in a lie.

16 Therefore thus says the Lord: Behold, I will cast you from the face of the earth. This year you shall die, because you have uttered *and* taught rebellion against the Lord.

17 So Hananiah the prophet died [two months later], the same year in the seventh month.

CHAPTER 29

NOW these are the words of the letter that Jeremiah the prophet sent from Jerusalem to the rest of the elders in exile, and to the priests, the prophets, and all the people whom Nebuchadnezzar had carried captive from Jerusalem to Babylon.

2 *This was* after King Jeconiah and the queen mother, the eunuchs, the princes of Judah and Jerusalem, the craftsmen and the smiths had departed from Jerusalem.

3 [The letter was sent] by the hand of Elasah the son of Shaphan and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon. It said:

4 Thus says the Lord of hosts, the God of Israel, to all the captives whom I have caused to be carried into exile from Jerusalem to Babylon:

5 Build yourselves houses and dwell in them; plant gardens and eat the fruit of them;

6 Take wives and have sons and daughters; take wives for your sons and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not be diminished.

7 And seek — inquire for, require and request — the peace *and* welfare of the city to which I have caused you to be carried away captive, and pray to the Lord for it; for in the welfare of *the city in which you live* you will have welfare.

8 For thus says the Lord of hosts,

the God of Israel: Let not your [false] prophets and your diviners who are in your midst deceive you; pay no attention *and* attach no significance to your dreams which you dream, *or* to theirs,

9 For they prophesy falsely to you in My name; I have not sent them, says the Lord.

10 For thus says the Lord, When seventy years are completed for Babylon, I will visit you and keep My good promise to you, causing you to return to this place.

11 For I know the thoughts *and* plans that I have for you, says the Lord, thoughts *and* plans for welfare *and* peace, and not for evil, to give you hope in your final outcome.

12 Then you will call upon Me, and you will come and pray to Me, and I will hear *and* heed you.

13 Then you will seek Me, inquire for *and* require Me [as a vital necessity] and find Me; when you search for Me with all your heart,

14 I will be found by you, says the Lord, and I will release you from captivity and gather you from all the nations and all the places to which I have driven you, says the Lord, and I will bring you again to the place from which I caused you to be carried away captive.

15 [But as to those still in Jerusalem] because you have said, The Lord has raised up prophets for us in Babylon, —

16 Thus says the Lord concerning the king who sits upon the throne of David, and concerning all the people who dwell in this city, your brethren who are not gone forth with you into captivity,

17 Thus says the Lord of hosts: Behold, I am sending on them the sword, famine, and pestilence, and I will make them like vile figs which are so bad they cannot be eaten.

18 And I will pursue them with sword, famine, and pestilence, and will

deliver them to be tossed to and fro *and* to be a horror to all the kingdoms of the earth, to be a curse, an astonishment *and* terror, a hissing and a reproach among all the nations to which I have driven them;

19 Because they did not listen to *and* heed My words, says the Lord, which I sent to you persistently by My servants the prophets; but you would not listen, says the Lord.

20 Hear therefore the word of the Lord, all you exiles whom I have sent from Jerusalem to Babylon;

21 Thus says the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, who are prophesying a lie to you in My name: Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he will slay them before your eyes — those [false] prophets [whom you say I have raised up for you in Babylon]! [Verse 15.]

22 And because of them this curse shall be taken up *and* used by all from Judah who are in captivity in Babylon, The Lord make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;

23 Because they have committed folly in Israel, and have committed adultery with their neighbors' wives, and have spoken words in My name falsely, which I had not commanded them. I am the one Who knows, and I am witness, says the Lord.

24 Also you shall say this concerning *and* to Shemaiah of Nehelam [among the exiles in Babylonia],

25 Thus says the Lord of hosts, the God of Israel: Because you have sent letters in your [own] name to all the people who are in Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The Lord has made you [Zephaniah] priest instead of Jehoiaada the [deputy] priest, that you should have oversight in the house of the Lord

over every madman who makes himself a prophet, that you should put him in the stocks and collar;

27 Now therefore, [continued the letter from Shemaiah in Babylon to Zephaniah in Jerusalem] why have you not rebuked Jeremiah of Anathoth, who makes himself a prophet to you?

28 For he has sent to us in Babylon, saying, *This captivity of yours* is to be long; build houses and dwell in them; plant gardens and eat the fruit of them.

29 And Zephaniah the priest read this letter in the hearing of Jeremiah the prophet.

30 Then came the word of the Lord to Jeremiah:

31 Send to all them of the captivity, saying, Thus says the Lord concerning Shemaiah of Nehelam: Because Shemaiah has prophesied to you when I did not send him, and has caused you to trust in a lie,

32 Therefore thus says the Lord: Behold, I will punish Shemaiah of Nehelam and his offspring: he shall not have any one [born] to dwell among this people, nor shall he see the good that I will do to My people, says the Lord, because he has spoken *and* taught rebellion against the Lord.

CHAPTER 30

THE word that came to Jeremiah from the Lord:

2 Thus says the Lord, the God of Israel: Write all the words that I have spoken to you in a book.

3 For note, the days are coming, says the Lord, that I will release from captivity My people Israel and Judah, says the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 And these are the words that the Lord spoke concerning Israel and Judah:

5 Thus says the Lord: We have heard a voice of trembling *and* panic, of terror and no peace.

6 Ask now, and see whether a man

can give birth to a child? Why then do I see every man with his hands on his loins like a woman in labor? Why are all faces turned pale?

7 Alas! for that day is great, so that none is like it; it is the time of Jacob's [unequaled] trouble; but he shall be saved out of it. [Matt. 24:29, 30; Rev. 7:14.]

8 For it shall come to pass in that day, says the Lord of hosts, that I will break *the oppressor's* yoke from off your neck, and I will burst your bonds, and strangers shall no more make slaves of [the people of Israel].

9 But they shall serve the Lord their God and David's *descendant* their king, whom I will raise up for them.

10 Therefore fear not, O My servant Jacob, says the Lord, nor be dismayed or cast down, O Israel; for lo, I will save you out of the distant land [of exile], and your posterity from the land of their captivity. Jacob shall return and shall be quiet and at ease, and none shall make him afraid or cause him to be terrorized *and* to tremble.

11 For I am with you, says the Lord, to save you; for I will make a full end of all the nations to which I have scattered you, but I will not make a full end of you; but I will correct you in measure *and* with judgment, and will in no sense hold you guiltless or leave you unpunished.

12 For thus says the Lord, Your hurt is incurable and your wound is grievous.

13 There is none to plead your cause. For [the pressing together of] your wound you have no healing [device], no binding plaster.

14 All your lovers [allies] have forgotten you; they neither seek, inquire of or require you; for I have hurt you [as though] with the wound of an enemy, [as though] with the chastisement of a cruel *and* merciless foe, because of the greatness of your per-

versity *and* guilt, because your sins are glaring *and* innumerable.

15 Why do you cry out because of your hurt [the natural result of your sins]? Your pain is deadly — incurable. Because of the greatness of your perversity *and* guilt, because your sins are glaring *and* innumerable, I have done these things to you.

16 Therefore all who devour you shall be devoured, and all your adversaries, every one of them, shall go into captivity; and they who despoil you shall become a spoil, and all who prey upon you will I give for a prey.

17 For I will restore health to you, and I will heal your wounds, says the Lord; because they have called you an outcast, saying, *This* is Zion, whom no one seeks after *and* for whom no one cares!

18 Thus says the Lord: Behold, I will release from captivity the tents of Jacob, and have mercy on his dwelling places; the city shall be rebuilt on its own old mound-like site, and the palace shall be dwelt in after its former fashion.

19 Out of them [city and palace] shall come songs of thanksgiving and the voices of those who make merry. And I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children too shall be as in former times, and their congregation shall be established before Me, and I will punish all who oppress them.

21 And their prince shall be *one* of themselves, and their ruler shall come from the midst of them. I will cause him to draw near, and he shall approach Me, for who is he who would have the boldness *and* would dare [on his own initiative] to approach Me? says the Lord.

22 Then you shall be My people, and I will be your God.

23 Behold, the tempest of the Lord goes forth with wrath, a sweeping *and*

gathering tempest. It shall whirl *and* burst upon the head of the wicked.

24 The fierce anger *and* indignation of the Lord shall not turn back until He has executed *and* accomplished the intents of His mind *and* heart. In the latter days you shall understand *this*.

CHAPTER 31

AT that time, says the Lord, will I be the God of all the families of Israel, and they shall be My people.

2 Thus says the Lord: The people who survived the sword found favor in the wilderness [place of exile], when Israel sought to find rest.

3 The Lord appeared of old to me [Israel], saying, Yes, I have loved you with an everlasting love; therefore with loving-kindness have I drawn you *and* have continued My faithfulness to you. [Deut. 7:8.]

4 Again I will build you, and you shall be built, O virgin of Israel! You shall again be adorned with your timbrels [small one-headed drums], and go forth in the dancing [chorus] of those who make merry.

5 Again you shall plant vineyards upon the mountains of Samaria; the planters shall plant, and shall make the fruit common *and* enjoy it [undisturbed].

6 For there shall be a day when the watchmen on the hills of Ephraim shall cry, Arise, and let us go up to Zion to the Lord our God.

7 For thus says the Lord: Sing aloud with gladness for Jacob, and shout at the head of the nations — on account of the chosen people. Proclaim, praise, and say, The Lord has saved His people, the remnant of Israel!

8 Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, and among them the blind and the lame, the woman with child and her who

labors in childbirth together; a great company they shall return here to Jerusalem.

9 They shall come with weeping [in penitence and for joy], and pouring out prayers [for the future]; I will lead them back; I will cause them to walk by streams of water, and bring them in a straight way in which they shall not stumble; for I am a father to Israel, and Ephraim is My first-born.

10 Hear the word of the Lord, O you nations, and declare it in the isles *and* coastlands far away, and say, He Who scattered Israel will gather him, and will keep him as a shepherd does his flock.

11 For the Lord has ransomed Jacob, and has redeemed him from the hand of him who was too strong for him.

12 They shall come and sing aloud on the height of Zion, and shall flow together *and* be radiant with joy over the goodness of the Lord, for the corn, for the grape juice, for the oil, and for the young of the flock and the herd. And their life shall be like a watered garden, and they shall not sorrow *or* languish any more at all.

13 Then shall the maidens rejoice in the dance, and the young men and old together. For I will turn their mourning into joy, and will comfort them, and make them rejoice after their sorrow.

14 I will satisfy fully the life of the priests with abundance [of offerings shared with them], and My people shall be satisfied with My goodness, says the Lord.

15 Thus says the Lord: A 'voice is heard in Ramah, lamentation and bitter weeping; Rachel is weeping for her children; she refuses to be comforted for her children, because they are not. [Matt. 2:18.]

16 Thus says the Lord: Refrain your

i) The mourning at Ramah is a forecast of that bitter wailing which would be raised by the mothers of the slaughtered babes of Bethlehem centuries later when Herod would attempt to kill the Christ child (Matt. 2:17, 18). Rachel's name, used in the prophecy, is naturally associated with Bethlehem by the fact that her tomb was in that neighborhood. (Cambridge Bible.)

voice from weeping, and your eyes from tears; for your work shall be rewarded, says the Lord; and [your children] shall return from the enemy's land.

17 And there is hope in your future, says the Lord; your children shall come again to their own country.

18 I have surely heard Ephraim bemoaning himself thus: You have chastised me, and I was chastised, as a bullock unaccustomed to the yoke; bring me back that I may be restored, for You are the Lord my God.

19 Surely after I [Ephraim, which is Israel] was turned [from You], I repented; and after I was instructed, I penitently smote my thigh; I was ashamed, yes, even confounded, because I bore the disgrace of my youth [as a nation].

20 Is Ephraim My dear son? Is he a darling child *and* beloved? For as often as I speak against him, I do [earnestly] remember him still. Therefore My affection is stirred *and* my heart yearns for him; I will surely have mercy, pity *and* loving-kindness for him, says the Lord.

21 Set you up highway markers [back to Canaan], make yourself guide posts; turn your thoughts *and* attention to the way by which you went [into exile]; retrace your steps, O virgin Israel, return to these your cities.

22 How long will you waver *and* hesitate [to return], O you backsliding daughter? For the Lord has created a 'new thing in the land [of Israel]: a female shall 'compass [woo, win and protect] a man.

23 Thus says the Lord of hosts, the God of Israel: Once more they shall use these words in the land of Judah and in her cities, when I shall have released them from exile: The Lord bless

you, O habitation of justice *and* right, O holy mountain!

24 And Judah and all its cities shall dwell there together, as [nomad] farmers and those who wander about with their flocks.

25 For I will [fully] satisfy the weary soul, and I will replenish every languishing *and* sorrowful person.

26 Thereupon I [Jeremiah] awoke and looked, and my [trance-like] sleep was sweet [in the assurance it gave] to me.

27 Behold, the days are coming, says the Lord, when I will sow the house of Israel and the house of Judah with the seed [offspring] of man and of beast.

28 And it shall be that as I have watched over them to pluck up and to break down, to overthrow, destroy, and afflict [with evil], so will I watch over them to build and to plant [with good], says the Lord.

29 In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity [only], every man who eats sour grapes, his [own] teeth shall be set on edge.

31 Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, [Luke 22:20; I Cor. 11:25.]

32 Not according to the covenant which I made with their fathers in the day when I took them by the hand to bring them out of the land of Egypt, My covenant which they broke although I was their Husband, says the Lord;

33 But this shall be the covenant that I will make with the house of

j) The early Fathers believed this passage had reference to the mystery of Christ's Incarnation, but that interpretation is now generally rejected for various reasons. It is sufficient to say that the word ["female"] here used for "woman" absolutely excludes the idea [that this refers to] the virgin birth [for this was to be a "new thing"]. To "compass" is to woo and win. That the early translators attached that meaning to it is clear from the fact that Shakespeare, their contemporary, so used it. (Based on Ellicott's Commentary.) Probably the implication is that Israel, the erring but deeply penitent wife, instead of going about after other lovers will devote herself to winning back and deserving the love of her divine Husband and Lord, Who had rejected her.

Israel: After those days, says the Lord, I will put My law within them, and on their hearts will I write it; and I will be their God, and they shall be My people.

34 And they shall no more teach each man his neighbor and each man his brother, saying, Know the Lord; for they shall all know Me — recognize, understand and be acquainted with Me — from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and I will [seriously] remember their sin no more. [Heb. 8:8-12; 10:16, 17.]

35 Thus says the Lord, Who gives the sun for a light by day, and the fixed order of the moon and of the stars for a light by night, Who stirs up the sea's roaring billows or stills the waves when they roar; the Lord of hosts is His name.

36 If these ordinances [of fixed order] depart from before Me, says the Lord, then the posterity of Israel also shall cease from being a nation before Me throughout the ages.

37 Thus says the Lord: If the heavens above can be measured, and the foundations of the earth searched out beneath, then I will cast off all the offspring of Israel for all that they have done, says the Lord.

38 Behold, the days are coming, says the Lord, when the city [of Jerusalem] shall be built [again] to the Lord from the ^htower of Hananel to the Corner Gate.

39 And the measuring line shall go out farther, straight onward to the hill Gareb, and shall then turn to Goah [not now certainly identified].

40 And the whole valley [Hinnom] of the dead bodies, and [the hill] of

the ashes [long dumped there from the temple sacrifices], and all the fields as far as the brook Kidron, to the corner of the Horse Gate toward the east, shall be holy to the Lord. It shall not be plucked up or overthrown any more to the end of the age.

CHAPTER 32

THE word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem, and Jeremiah the prophet was shut up in the court of the guard, which was in the house of the king of Judah.

3 For Zedekiah king of Judah locked him up, saying, Why do you prophesy and say, Thus says the Lord, Behold I am giving this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him face to face and see him eye to eye;

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him [for evil], says the Lord; and though you fight against the Chaldeans, you shall not prosper?

6 And Jeremiah said, The word of the Lord came to me, saying,

7 Behold, Hanamel the son of Shalum your uncle shall come to you and say, Buy my field that is in Anathoth, for the right of redemption is yours to buy it.

8 So Hanamel my uncle's son came to me in the court of the guard in ac-

k) Many times after the days of the Old Testament, Jerusalem was destroyed. Travelers in recent centuries reported it as an almost deserted city; its buildings were ruins filled with rubble; its inhabitants were barely enough to populate a village. Yet not only did God's word declare it would be rebuilt, but definitely and in detail drew a word map of the exact outline which the future city would follow — from a well-known tower to the gate at a certain corner, then on over a particular hill, coming now outside the walls of the original city and taking in a large area definitely shown by familiar landmarks. Eight details are unmistakably given here, and Zechariah adds another (Zech. 14:10). Moreover, the city's enlargement was to be in one general direction — to the northwest. Twenty-five hundred years later, in 1935 A.D., the prophecy had been fulfilled to the letter, as if indeed with God's "measuring line" (verse 39). What a God, and what a Book! So unlikely seemed this prophecy's fulfillment that some commentators had said it should be interpreted spiritually!

cordance with the word of the Lord, and he said to me, I pray you, buy my field that is in Anathoth, which is in the land of Benjamin; for the right of inheritance is yours and the redemption is yours; buy it for yourself. Then I knew that this was the word of the Lord.

9 And I bought the field that was in Anathoth of Hanamel my uncle's son, and weighed him the money, seventeen shekels of silver.

10 And I signed the deed and sealed it, and called witnesses, and weighed him the money on scales.

11 So I took the deed of the purchase, both that which was sealed, containing the terms and conditions, and the copy which was unsealed,

12 And I gave the purchase deed to Baruch the son of Neriah, the son of Mahseiah, in the sight of Hanamel my uncle's son and the witnesses who signed the purchase deed, in the presence of all the Jews who sat in the court of the guard.

13 And I charged Baruch before them, saying,

14 Thus says the Lord of hosts, the God of Israel: Take these deeds, both this purchase deed which is sealed, and this open deed, and put them in an earthenware vessel, that they may last a long time.

15 For thus says the Lord of hosts, the God of Israel: Houses and fields and vineyards shall be purchased yet again in this land.

16 Now when I had delivered the purchase deed to Baruch the son of Neriah, I prayed to the Lord, saying:

17 Alas, Lord God! Behold, You made the heavens and the earth by Your great power and by Your stretched out arm! There is nothing too hard *or* too wonderful for You,

18 Who shows loving-kindness to thousands, and recompenses the iniquity of the fathers into the bosom of their children after them. The great,

the Mighty God, the Lord of hosts is His name,

19 Great in counsel and mighty in deeds; Whose eyes are open upon all the ways of the sons of men, to reward *or* repay to each one according to his ways and according to the fruit of his doings;

20 Who wrought signs and wonders in the land of Egypt, and even to this day [continues to do so], both in Israel and among other men, and made Yourself a name, as at this day.

21 And You brought forth Your people Israel out of the land of Egypt with signs and wonders, with a strong hand and outstretched arm, and with great terror;

22 And You gave them this land which You swore to their fathers to give them, a land flowing with milk and honey;

23 And they entered and took possession of it; but they obeyed not Your voice, nor walked in Your law; they have done nothing of all that You commanded them to do. Therefore You have caused all this evil to come upon them.

24 See the mounds [of earth which the foe has heaped against the walls], they have come up to the city to take it; and the city is given into the hand of the Chaldeans who fight against it, because [the people are overcome] by the sword and the famine and the pestilence. What You have spoken has come to pass, and behold, You see it.

25 Yet, O Lord God, You said to me, Buy the field for money and get witnesses, though the city is given into the hand of the Chaldeans.

26 Then came the word of the Lord to Jeremiah, saying:

27 Behold, I am the Lord, the God of all flesh; is there anything too hard for Me?

28 Therefore thus says the Lord: Behold, I am giving this city into the hand of the Chaldeans and into the

hand of Nebuchadrezzar king of Babylon, and he shall take it;

29 And the Chaldeans who are fighting against this city shall come and set this city on fire, and burn it, with the houses on whose roofs incense has been offered to Baal and drink offerings have been poured out to other gods, to provoke Me to anger.

30 For the children of Israel and the children of Judah have done only evil before Me from their youth, for the children of Israel have only provoked Me to anger with [idols] the work of their hands, says the Lord.

31 For this city has been to Me a provocation of My anger and My wrath from the day that they *finished* building it [in the time of Solomon, who was the first Jewish king who turned to idolatry] even to this day; so that I will remove it from before My face [I Kings 11:1-13.]

32 Because of all the evil of the children of Israel and of the children of Judah which they have done to provoke Me to anger, they, their kings, their princes, their priests, their prophets, the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned their back to Me and not their face; though I taught them persistently, yet they have not listened to receive instruction.

34 But they set their abominations [of idol-worship] in the house which is called by My name, to defile it.

35 And they built the high places [for worship] of Baal in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire [in worship also of] Molech; which I did not command them, nor did it come into My mind or heart that they should do this abomination, to cause Judah to sin.

36 And now therefore thus says the Lord, the God of Israel, concerning this city of which you say, It shall be delivered into the hand of the king of

Babylon by sword and by famine and by pestilence:

37 Behold, I will gather them out of all countries to which I drove them in My anger and in My wrath and in great indignation; I will bring them again to this place, and I will make them dwell safely;

38 And they shall be My people, and I will be their God.

39 And I will give them one heart and one way, that they may [reverently] fear Me for ever, for the good of themselves and of their children after them.

40 And I will make an everlasting covenant with them, that I will not turn away from following them, to do them good; and I will put My [reverential] fear in their hearts, that they shall not depart from Me. [Jer. 31: 31-34.]

41 Yes, I will rejoice over them to do them good, and I will plant them in this land assuredly *and* in truth with My whole heart and with My whole being.

42 For thus says the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land of which you say, It is desolate, without man or beast: it is given into the hands of the Chaldeans.

44 Men shall buy fields for money and sign deeds, seal them and call witnesses, in the land of Benjamin, in the places about Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland, and in the cities of the South; for I will cause them to be released from their exile, says the Lord.

CHAPTER 33

MOREOVER the word of the Lord came to Jeremiah the second time, while he was still shut up in the court of the guard, saying,

2 Thus says the Lord Who made

the earth, the Lord Who formed it to establish it; the Lord is His name:

3 Call to Me and I will answer you and show you great and mighty things, fenced in *and* hidden, which you do not know — do not distinguish and recognize, have knowledge of and understand.

4 For thus says the Lord, the God of Israel, concerning the houses of this city and the houses of the kings of Judah which are torn down to make a defense against the [siege] mounds and before the sword:

5 They [the besieged Jews] are coming in to fight against the Chaldeans and to fill [the houses] with the dead bodies of men whom I shall slay in My anger and My wrath, for I have hidden My face [in indignation] from this city because of all their wickedness.

6 Behold, [in the future restored Jerusalem] I will lay upon it health and healing, and I will cure them and will reveal to them the abundance of peace — prosperity, security, stability — and truth.

7 And I will cause the captivity of Judah and the captivity of Israel to be reversed, and will rebuild them as *they were* at first.

8 And I will cleanse them from all the guilt *and* iniquity by which they have sinned against Me, and I will forgive all their guilt *and* iniquities by which they have sinned and rebelled against Me.

9 And [Jerusalem] shall be to Me a name of joy, a praise *and* a glory before all the nations of the earth who shall hear of all the good I do for them, and they shall fear and tremble because of all the good and all the peace, prosperity, security *and* stability I provide for it.

10 Thus says the Lord: Yet again there shall be heard in this place, of which you say, It is a desolate waste without man and without beast, even in the cities of Judah and in the streets of Jerusalem that are desolate, without

man and without inhabitant and without beast,

11 [There shall be heard again] the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voices of those who sing as they bring *sacrifices of* thanksgiving into the house of the Lord, Give praise *and* thanks to the Lord of hosts, for the Lord is good, for His mercy *and* kindness *and* steadfast love endure for ever! For I will cause the captivity of the land to be reversed *and* return to be as it was at first, says the Lord.

12 Thus says the Lord of hosts: In this place, which is desolate, without man and without beast, and in all its cities, there shall again be dwellings *and* pastures of shepherds resting their flocks.

13 In the cities of the hill country, in the cities of the lowlands, in the cities of the South, in the land of Benjamin, in the places about Jerusalem, and in the cities of Judah shall flocks pass again under the hands of him who counts them, says the Lord.

14 Behold, the days are coming, says the Lord, that I will fulfill the good promise I have made to the house of Israel and the house of Judah.

15 In those days, and at that time, will I cause a righteous Branch [the Messiah] to grow up to David; and He shall execute justice and righteousness in the land. [Jer. 23:5; Isa. 4:2; Zech. 3:8; 6:12.]

16 In those days shall Judah be saved and Jerusalem shall dwell safely. And this is the name by which it will be called, The Lord is our righteousness — our rightness, our justice.

17 For thus says the Lord: David shall never lack a man [descendant] to sit on the throne of the house of Israel,

18 Nor shall the priests of the Levites lack a man [descendant] to offer burnt offerings before Me and to burn

cereal offerings and to make sacrifices continually — all day long.

19 And the word of the Lord came to Jeremiah, saying,

20 Thus says the Lord: If you can break My covenant of the day, and My covenant of the night, so that there should not be day and night in their season;

21 Then may also My covenant be broken with David My servant, so that he shall not have a son to reign upon his throne, and [My league be broken also] with the Levites the priests, My ministers.

22 As the host of [the stars of] the heavens cannot be numbered, nor the sand of the sea be measured, so will I multiply the offspring of David My servant, and the Levites who minister to Me.

23 Moreover the word of the Lord came to Jeremiah, saying,

24 Have you not noticed what these people [the Jews] are saying, The Lord has cast off the two families [Israel and Judah] which He had chosen? Thus My people have despised *themselves* [in relation to God as His covenant people], so that they are no more a nation in their own sight.

25 Thus says the Lord: If My covenant of day and night does not stand, and if I have not appointed the ordinances of the heavens and the earth [the whole order of nature],

26 Then will I also cast away the descendants of Jacob and David My servant and will not choose one of his offspring to be ruler over the descendants of Abraham, Isaac and Jacob. For I will cause their captivity to be reversed, and I will have mercy, kindness *and* steadfast love for them. [Gen. 49:10.]

CHAPTER 34

THE word which came to Jeremiah from the Lord, when Nebuchadnezzar king of Babylon and all his army and all the kingdoms of the

earth under his dominion and all the people were fighting against Jerusalem and all of its cities:

2 Thus says the Lord, the God of Israel: Go and speak to Zedekiah king of Judah and tell him, Thus says the Lord: Behold, I am giving this city into the hand of the king of Babylon, and he will burn it with fire.

3 And you shall not escape out of his hand, but shall surely be taken and delivered into his hand; you shall see the king of Babylon eye to eye, and he will speak with you face to face, and you shall go to Babylon.

4 Yet hear the word of the Lord, O Zedekiah king of Judah! Thus says the Lord of you: You shall not die by the sword;

5 But you shall die in peace, and with the burnings of [spices and perfumes on wood that were granted as suitable to] your fathers, the former kings who were before you, so shall a burning be made for you; and *people* shall lament for you, saying, Alas, lord! For I have spoken the word, says the Lord.

6 Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem,

7 When the army of the king of Babylon was fighting against Jerusalem and against all the cities of Judah that were left, against Lachish and Azekah; for these were the only fortified cities remaining of the cities of Judah.

8 [This is] the word that came to Jeremiah from the Lord, after King Zedekiah had made a covenant with all the people which were at Jerusalem to proclaim liberty to them,

9 That every man should let his Hebrew slaves, male and female, go free, so that no one should make a slave of a Jew, his brother.

10 And all the princes and all the people obeyed, who had entered into the covenant that every one would let his man servant and his maid servant

go free, so that none should make bondmen of them any more; they obeyed and let them go.

11 But afterward they turned around and caused the servants and the handmaids, whom they had let go free, to return [to their former masters] and brought them into subjection for servants and for handmaids.

12 Therefore the word of the Lord came to Jeremiah from the Lord, saying,

13 Thus says the Lord, the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondage, saying,

14 At the end of seven years you shall let go free every man his brother who is a Hebrew, who has sold himself *or* been sold to you and has served you six years; but your fathers did not listen to Me *and* obey, nor inclined their ear — submitting and consenting to Me.

15 And you recently turned about *and* repented, doing what was right in My sight by proclaiming liberty each man to his neighbor [who was his bondservant], and you made a covenant *or* pledge before Me in the house which is called by My name.

16 But then you turned about and defiled My name; each of you caused to return to him his servants, male and female, whom he had set free as they might desire, and brought them into subjection again to be your slaves.

17 Therefore thus says the Lord, You have not listened to Me *and* obeyed Me in proclaiming liberty each one to his brother and neighbor. Behold, I proclaim to you liberty to the sword, to pestilence and to famine, says the Lord, and I will make you to be tossed to and fro *and* be a horror among all the kingdoms of the earth!

18 And the men who transgressed My covenant, who did not keep the terms of the pledge *or* covenant which they had made before Me, I will make

them [like] the [sacrificial] calf which they cut in two and then passed between its separated parts [solemnizing their pledge to Me] I will make those men the calf! [Cf. Gen. 15:9, 10, 17.]

19 The princes of Judah, the princes of Jerusalem, the eunuchs, the priests, and all the people of the land, who passed between the parts of the calf;

20 I will give them into the hand of their enemies and into the hand of those who seek their life. And their dead bodies shall be for food for the birds of the heavens and the beasts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies and into the hand of those who seek their life, and into the hand of the king of Babylon's army which has withdrawn from you.

22 Behold, I will command, says the Lord, and cause [the Chaldeans] to return to this city; and they shall fight against it, and take it, and burn it with fire. I will make the cities of Judah a desolation without inhabitant.

CHAPTER 35

THE word which came to Jeremiah from the Lord in the days of Jehoiakim the son of Josiah, king of Judah:

2 Go to the house of the Rechabites, and speak to them and bring them into the house of the Lord, into one of the chambers; then give them [who are pledged to drink no wine] some wine to drink.

3 So I took Jaazaniah the son of Jeremiah, the son of Habazziniah, and his brothers and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the Lord, into the chamber of the sons of Hanan the son of Igdaliah, the man of God, which was by the chamber of the princes, above the chamber of Maaseiah the son of Shalum the keeper of the door.

5 And I set before the sons of the house of the Rechabites pitchers full of wine, and cups; and I said to them, Drink wine.

6 But they said, We will drink no wine, for Jonadab the son of Rechab, our father, commanded us, You shall not drink wine, neither you nor your sons for ever.

7 Neither shall you build a house or sow seed or plant a vineyard or have them; but you shall dwell all your days in tents, that you may live many days in the land where you are temporary residents.

8 And we have obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, and our daughters,

9 And not to build ourselves houses to live in; nor do we have vineyard or field or seed.

10 But we have dwelt in tents, and have obeyed and done according to all that Jonadab our ancestor commanded us.

11 But when Nebuchadrezzar king of Babylon came up against the land, we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans and the army of the Syrians. So we are living in Jerusalem.

12 Then came the word of the Lord to Jeremiah:

13 Thus says the Lord of hosts, the God of Israel: Go and say to the men of Judah and the inhabitants of Jerusalem, Will you not receive instruction and listen to My words *and* obey them? says the Lord.

14 The command which Jonadab the son of Rechab gave to his sons not to drink wine, has been carried out *and* established [as a custom for more than two hundred years]; to this day they drink no *wine*, but have obeyed their father's command. But I, even I, have persistently spoken to you, but you have not listened *and* obeyed Me.

15 I have sent also to you all My

servants the prophets earnestly *and* persistently, saying, Return now every man from his evil way, and amend your doings, and go not after other gods to serve them, and then you shall dwell in the land which I have given to you and to your fathers. But you did not submit *and* consent to Me or listen *and* obey Me.

16 Since the sons of Jonadab the son of Rechab have fulfilled *and* established the command of their father which he commanded them, but this people has not listened and obeyed Me,

17 Therefore thus says the Lord God of hosts, the God of Israel: Behold, I am bringing upon Judah and all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I have spoken to them but they have not listened, and I have called to them but they have not answered.

18 And Jeremiah said to the house of the Rechabites, Thus says the Lord of hosts, the God of Israel: Because you have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he commanded you;

19 Therefore thus says the Lord of hosts, the God of Israel: Jonadab the son of Rechab shall never lack a man [descendant] to stand before Me.

CHAPTER 36

IN THE fourth year of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from the Lord:

2 Take a scroll [of parchment] for a book and write on it all the words that I have spoken to you against Israel and Judah and all the nations, from the day I spoke to you in the days of [King] Josiah until this day.

3 It may be that the house of Judah will hear all the evil which I purpose to do to them, so that every one may return from his evil way, that I may forgive their iniquity and their sin.

4 Then Jeremiah called Baruch the

son of Neriah, and Baruch wrote upon the scroll of the book all the words which Jeremiah dictated that the Lord had spoken to him.

5 And Jeremiah commanded Baruch, saying, I am [in hiding, so virtually] restrained *and* shut up; I cannot go into the house of the Lord.

6 Therefore you go, and on a fast day in the hearing of all the people in the Lord's house you shall read the words of the Lord which you have written on the scroll at my dictation. Also you shall read them in the hearing of all who come out of the cities of Judah.

7 It may be they will make their supplication [for mercy] before the Lord, and each one will turn back from his evil way, for great is the anger and the wrath that the Lord has pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading from [Jeremiah's] book the words of the Lord in the Lord's house.

9 And in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, a fast was proclaimed before the Lord for all the people in Jerusalem and all the people who came to Jerusalem from the cities of Judah.

10 Then Baruch read in the hearing of all the people the words of Jeremiah from the scroll of the book, in the house of the Lord, in the chamber of Gemariah the son of Shaphan the scribe, in the upper court, at the entry of the New Gate of the Lord's house.

11 When Micaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the Lord,

12 He went down to the king's house into the scribe's chamber; and lo, all the princes were sitting there: Elishama the scribe, Delaiah the son of Shemaiah, Elnathan the son of Achbor, Gemariah the son of Shaphan,

Zedekiah the son of Hananiah, and all the princes.

13 Then Micaiah declared to them all the words that he had heard, when Baruch read the book in the hearing of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, son of Shelemiah, son of Cush, to Baruch, saying, Take in your hand the scroll from which you have read in the hearing of the people and come *to us*. So Baruch the son of Neriah took the scroll in his hand and came to them.

15 And they said to him, Sit down now and read it in our hearing. So Baruch read it in their hearing.

16 Now when they had heard all the words, they turned one to another in fear, and they said to Baruch, We must surely tell the king of all these words.

17 And they asked Baruch, Tell us now, how did you write all these words? At [Jeremiah's] dictation?

18 Then Baruch answered them, He dictated all these words to me, and I wrote them with ink in the book.

19 Then the princes said to Baruch, Go and hide, you and Jeremiah, and let no one know where you are.

20 Then they went into the court to the king, but they [first] put the scroll in the chamber of Elishama the scribe; then they reported all the words to the king.

21 So the king sent Jehudi to bring the scroll, and he took it out of the chamber of Elishama the scribe. And Jehudi read it in the hearing of the king and of all the princes who stood beside the king.

22 Now it was the ninth month, and the king was sitting in the winter house and a fire was burning there before him in the brazier.

23 And [each time] when Jehudi had read three or four columns, [King Jehoiakim] would cut *them* off with a penknife, and cast *them* into the fire that was in the brazier, until the

entire scroll was consumed in the fire that was in the brazier.

24 Yet they were not afraid, nor did they rend their garments, neither the king, nor any of his servants who heard all these words.

25 Even when Elnathan and Delaiah and Gemariah tried to persuade the king not to burn the scroll, he would not listen to them.

26 And the king commanded Jerahmeel the king's son and Seraiah the son of Azriel and Shelemiah the son of Abdeel to seize Baruch the scribe and Jeremiah the prophet, but the Lord hid them.

27 Now the word of the Lord came to Jeremiah, after the king had burned the scroll with the words which Baruch wrote at the dictation of Jeremiah, [and the Lord] said:

28 Take another scroll and write on it all the former words that were in the first scroll, which Jehoiakim the king of Judah has burned.

29 And concerning Jehoiakim king of Judah you shall say, Thus says the Lord: You have burned this scroll saying, Why have you written in it, The king of Babylon shall surely come and destroy this land, and shall cut off man and beast from it?

30 Therefore thus says the Lord concerning Jehoiakim king of Judah: He shall have no [heir] to sit upon the throne of David, and his dead body shall be cast out to the heat by day and to the frost by night.

31 And I will punish him and his offspring and his servants for their iniquity; and I will bring upon them and the inhabitants of Jerusalem and the men of Judah, all the evil that I have pronounced against them, but they would not hear.

32 Then Jeremiah took another

scroll and gave it to Baruch the scribe, the son of Neriah, who wrote on it at the dictation of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and besides them many similar words were added.

CHAPTER 37

AND Zedekiah the son of Josiah, whom Nebuchadrezzar king of Babylon made king in the land of Judah, reigned instead of Coniah (Jehoniah) the son of Jehoiakim.

2 But neither he nor his servants nor the people of the land listened to and obeyed the words of the Lord which he spoke through the prophet Jeremiah.

3 Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah, the priest, to the prophet Jeremiah, saying, Pray now to the Lord our God for us.

4 Now Jeremiah was coming in and going out among the people, for they had not [yet] put him in prison.

5 And Pharaoh's army had come forth out of Egypt, and when the Chaldeans who were besieging Jerusalem heard news of them, they withdrew from Jerusalem and departed.

6 Then came the word of the Lord to the prophet Jeremiah:

7 Thus says the Lord, God of Israel: Thus shall you say to the king of Judah who sent you to Me to inquire of Me: Behold, Pharaoh's army, which has come forth to help you, will return to Egypt into their own land.

8 And the Chaldeans shall come again and fight against this city, and they shall take it and burn it with fire.

9 Thus says the Lord: Deceive not yourselves, saying, The Chaldeans will

1) This prophecy against King Jehoiakim was literally fulfilled. Several years after these events the king rebelled against Babylon (II Kings 24:1), and was attacked by numerous bands from various nations subject to Babylon (II Kings 24:2). He thus came to a violent death and a disgraceful burial such as Jeremiah had foretold many chapters previous to this one (Jer. 22:13-19). There, after stern censure of the king, the Lord foretells through his prophet that Jehoiakim will "be buried with the burial of a donkey, dragged out and cast forth beyond the gates of Jerusalem." How could Jeremiah possibly have foreseen these events except by divine inspiration?

surely stay away from us, for they shall not stay away.

10 For though you should defeat the whole army of the Chaldeans who fight against you, and there remained but the wounded *and* men stricken through among them, every man confined to his tent, yet they would rise up and burn this city with fire.

11 And when the army of the Chaldeans had departed from Jerusalem for fear of Pharaoh's approaching army,

12 Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to slip away *and* receive [the title to] his portion [of land, which the Lord had promised would eventually be valuable] there among the people.

13 And when he was at the gate of Benjamin, a sentry was [on guard] there, whose name was Irijah the son of Shelemiah, the son of Hananiah, and he seized Jeremiah the prophet, saying, You are deserting to the Chaldeans.

14 Then said Jeremiah, It is false; I am not deserting to the Chaldeans. But the sentry would not listen to him. So Irijah took Jeremiah and brought him to the princes.

15 Therefore the princes were enraged with Jeremiah, and beat him and put him in prison in the house of Jonathan the scribe, for they had made that the prison.

16 When Jeremiah had come into the house of the cistern *and* the dungeon cells and had remained there many days,

17 Zedekiah the king sent and brought him out; and the king asked him secretly in his house, Is there any word from the Lord? And Jeremiah said, There is. He said also, You shall be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said to King Zedekiah, In what have I sinned against you or against your servants

or against this people, that you have put me in prison?

19 Where now are your prophets who prophesied to you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray you, O my lord the king. Let my supplication, I pray you, come before you *and* be acceptable, that you will not cause me to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded and they committed Jeremiah to the court of the guard, and a round loaf of bread from the bakers' street was given to him daily, until all the bread in the city was gone. So Jeremiah remained [imprisoned] in the court of the guard.

CHAPTER 38

NOW Shephatiah the son of Matatan, Gedaliah the son of Pashhur, Jucal the son of Shelemiah, and Pashhur the son of Malchiah heard the words that Jeremiah spoke to all the people, saying,

2 Thus says the Lord, He who remains in this city shall die by the sword, by famine, and by pestilence; but he who goes out to the Chaldeans shall live; for he shall have his life for a prize of war, and shall live.

3 Thus says the Lord, This city shall surely be given into the hand of the army of the king of Babylon, and he shall take it.

4 Therefore the princes said to the king, We beseech you, let this man [Jeremiah] be put to death; for [talking] thus he weakens the hands of the soldiers who remain in this city and the hands of all the people by speaking such words to them. For this man does not seek the welfare of this people, but *to do them* harm.

5 Then Zedekiah the king said, Behold, he is in your hand, for the king is in no position to do anything against you.

6 So they took Jeremiah and cast him into the dungeon *or* cistern pit [in charge] of Malchiah the king's son, which was in the court of the guard, and they let Jeremiah down [into the pit] with ropes. And in the dungeon *or* cistern pit there was no water, but mire, and Jeremiah sank in the mire.

7 Now when Ebedmelech the Ethiopian [a colored man], one of the eunuchs who was in the king's house, heard that they had put Jeremiah in the dungeon *or* cistern pit, and the king was then sitting in the gate of Benjamin,

8 Ebedmelech went out of the king's house and spoke to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon *or* cistern pit; and he is liable to die of hunger *and* is [as good as] dead in the place where he is, for there is no more bread left in the city.

10 Then the king commanded Ebedmelech the Ethiopian, saying, Take from here thirty men with you and raise Jeremiah the prophet out of the dungeon *or* cistern pit before he dies.

11 So Ebedmelech took the men with him and went into the house of the king under the treasury, and took along from there old rags and worn-out garments and let them down by ropes into the dungeon *or* cistern pit to Jeremiah.

12 And Ebedmelech the Ethiopian said to Jeremiah, Put now these old rags and worn-out garments under your armpits over the ropes. And Jeremiah did so.

13 So they drew up Jeremiah with ropes and took him up out of the dungeon *or* cistern pit, and Jeremiah remained in the court of the guard.

14 Then Zedekiah the king sent and brought Jeremiah the prophet to him into the third entrance that is in the house of the Lord. And the king said

to Jeremiah, I am going to ask you something; hide nothing from me.

15 Then Jeremiah said to Zedekiah, If I tell you, will you not surely put me to death? And if I give you counsel, you will not listen to me.

16 So Zedekiah the king swore secretly to Jeremiah, As the Lord lives Who made our lives, I will not put you to death *or* give you into the hand of these men who seek your life.

17 Then said Jeremiah to Zedekiah, Thus says the Lord, the God of hosts, the God of Israel: If you will go forth *and* surrender to the princes of the king of Babylon, then you shall live, and this city shall not be burned with fire, and you shall live and your house.

18 But if you will not go forth and surrender to the princes of the king of Babylon, then this city shall be given into the hand of the Chaldeans, and they shall burn it with fire, and you shall not escape out of their hand.

19 And Zedekiah the king said to Jeremiah, I am afraid of the Jews that have deserted to the Chaldeans, lest the enemy deliver me into [these former subjects'] hand, and they mock me *and* abuse me.

20 But Jeremiah said, They will not deliver you [to them]. Obey, I beg of you, the voice of the Lord Who speaks to you through me. Then it will be well with you, and you shall live.

21 But if you refuse to go forth *and* surrender to them, this is the word [the vision] that the Lord has shown me:

22 Behold, *in it* all the women that were left in the house of the king of Judah were being brought forth to the king of Babylon's princes and were saying [to you, King Zedekiah], Your friends have prevailed against your better judgment *and* have deceived you. Now when your feet are sunk in the mire [of trouble], they have turned their backs.

23 All your wives and your children will be brought out to the Chaldeans:

and you [yourself] cannot escape out of their hand, but you will be seized by the king of Babylon, and you will be causing this city [Jerusalem] to be burned with fire.

24 Then Zedekiah said to Jeremiah, Let no man know of this conversation and you shall not die.

25 But if the princes hear that I have talked with you, and they come to you and say, Tell us what you said to the king and what he said to you; hide it not from us and we will not put you to death,

26 Then you shall say to them, I presented to the king my humble plea that he would not send me back to Jonathan's house to die there.

27 Then came all the princes to Jeremiah, and asked him [just what King Zedekiah had anticipated], and he told them all that the king had commanded. So they left off speaking with him, for what the conversation had been was not discovered.

28 So Jeremiah remained in the court of the guard until the day that Jerusalem was taken [by the Chaldeans].

CHAPTER 39

IN the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadrezzar king of Babylon and all his army came against Jerusalem and besieged it.

2 And in the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month, they broke into the city.

3 [When Jerusalem was taken] all the princes of the king of Babylon came in and sat in the middle gate: Nergalsharezer, Samgarnebo, Sarschim chief of the eunuchs, and Nergalsharezer [II] chief of the magicians, with all the rest of the officers of the king of Babylon.

4 And when Zedekiah the king of

Judah and all the men of war saw them, they fled and went forth out of the city by night by the way of the king's garden through the gate between the two walls; and [the king] went out toward the Arabah — the valley of the Jordan.

5 But the Chaldean army pursued after them and overtook Zedekiah in the plains of Jericho. And when they had taken him, they brought him up to Nebuchadrezzar king of Babylon, at Riblah in the [Syrian] land of Hamath, where he pronounced sentence upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes; also the king of Babylon slew all the nobles of Judah.

7 Moreover he put out Zedekiah's eyes, and bound him with shackles to take him to Babylon. [Ezek. 12:13.]

8 And the Chaldeans burned the king's house and the houses of the people, and broke down the walls of Jerusalem.

9 Then Nebuzaradan, the [chief executioner and] captain of the guard, carried away captive to Babylon the rest of the people who remained in the city, and those who deserted to him, with the remainder of the [so-called better class of] people who were left.

10 But Nebuzaradan the [Babylonian] captain of the guard left in the land of Judah some of the poor of the people who had nothing, giving them vineyards and fields at the same time.

11 Nebuchadrezzar king of Babylon gave command concerning Jeremiah to Nebuzaradan the captain of the guard, saying,

12 Take him and look after him well; do him no harm, but deal with him as he may ask of you.

13 So Nebuzaradan the captain of the guard, Nebushasban the chief of the eunuchs, Nergalsharezer [II] the

m) This clause has been supplied from the close of chapter 38, where it seems according to many authorities to have been misplaced.

chief of the magicians, and all the chief officials of the king of Babylon

14 Sent and took Jeremiah out of the court of the guard and entrusted him to [a prominent man whose father had once saved the prophet's life] Gedaliah the son of Ahikam, son of Shaphan, that he should take him home [with him to Mizpah]. So Jeremiah was freed *and* dwelt among the people. [Jer. 26:24.]

15 Now the word of the Lord came to Jeremiah while he was [still] shut up in the court of the guard, saying,

16 Go and say to Ebedmelech the Ethiopian, Thus says the Lord of hosts, the God of Israel: Behold, I will bring to pass My words against this city for evil and not for good, and they shall be accomplished before you on that day.

17 But I will deliver you [Ebedmelech] on that day, says the Lord, and you shall not be given into the hand of the men of whom you are afraid. [Jer. 38:7-13.]

18 For I will surely deliver you, and you shall not fall by the sword, but your life shall be for a reward of battle to you, because you have put your trust in Me, says the Lord.

CHAPTER 40

THE word that came to Jeremiah from the Lord, after Nebuzaradan the captain of the guard had let him go from Ramah, where he had taken him bound in chains among all that were carried away captive of Jerusalem and Judah, who were taken as exiles to Babylon.

2 And the captain of the guard took Jeremiah, and said to him, The Lord your God pronounced evil upon this place.

3 Now the Lord has brought it about and has done as He said: [It is] because you [of Judah] have sinned against the Lord, and have not obeyed His voice, therefore this thing is come upon you.

4 Now, see, I am freeing you today [Jeremiah] from the chains upon your hands. If it seems good to you to come with me into Babylon, come, and I will keep an eye on you *and* look well after you. But if it seems bad to you to come with me to Babylon, then do not do it. Behold, all the land is before you. Wherever it seems good, right, *and* convenient for you to go, go there.

5 While [Jeremiah] was hesitating, [the captain of the guard] said, Go back then to Gedaliah the son of Ahikam, son of Shaphan, whom the king of Babylon made governor over the cities of Judah, and dwell with him among the people; or go wherever it seems right to you to go. So the captain of the guard gave him an allowance of food and a present, and let him go.

6 Then Jeremiah went to Gedaliah the son of Ahikam, at Mizpah, and dwelt with him among the people that were left in the land.

7 Now when all the captains of the forces which were in the open country [of Judah] and their men heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land [of Judah], and had committed to him men, women, and children, those of the poorest of the land who had not been taken into exile to Babylon,

8 They went to Gedaliah at Mizpah: Ishmael the son of Nethaniah, Johanan and Jonathan the sons of Kareah, Seraiah the son of Tanhumeth, the sons of Ephai the Netophathite, and Jezaniah the son of the Maacathite, they and their men.

9 And Gedaliah the son of Ahikam, son of Shaphan, swore to them and their men, saying, Do not be afraid to serve the Chaldeans; dwell in *this* land and serve the king of Babylon, and it shall be well with you.

10 As for me, I will dwell at Mizpah, to stand [for you] before the Chaldeans who will come to us [minis-

tering to them and looking after the king's interests]. But you, gather the grape juice, summer fruits and oil, and store them in your utensils [for such purposes], and dwell in your cities that you have seized.

11 Likewise, when all the Jews who were in Moab and among the people of Ammon and in Edom and who were in all the other countries heard that the king of Babylon had left a remnant in Judah and had set over them [as governor] Gedaliah the son of Ahikam, the son of Shaphan,

12 Then all the Jews returned from all the places to which they had been driven and came to the land of Judah, to Gedaliah at Mizpah, and gathered a great abundance of grape juice and summer fruits.

13 Moreover Johanan the son of Kareah and all the captains of the forces that were in the open country came to Gedaliah at Mizpah

14 And said to him, Do you know that Baalis the king of the Ammonites has sent Ishmael the son of Nethaniah to take your life? But Gedaliah the son of Ahikam did not believe them.

15 Then Johanan the son of Kareah spoke to Gedaliah in Mizpah secretly, saying, Let me go, I pray you, and I will slay Ishmael the son of Nethaniah, and no man shall know it. Why should he slay you, and cause all the Jews who are gathered to you to be scattered, and the remnant in Judah to perish?

16 But Gedaliah the son of Ahikam said to Johanan the son of Kareah, You shall not do this thing for you speak falsely of Ishmael.

CHAPTER 41

NOW in the seventh month [of that year] Ishmael the son of Nethaniah, the son of Elishama, of the royal descendants, and one of the princes of the king [of the Ammonites], came with ten men to Gedaliah the son of Ahikam, in Mizpah. As they were

eating a meal together there in Mizpah,

2 Ishmael the son of Nethaniah and the ten men who were with him arose and struck down Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and killed him, whom the king of Babylon had made governor over the land.

3 Ishmael [the Ammonite] also slew all the Jews who were with Gedaliah at Mizpah, and the Chaldean soldiers who were found there.

4 And the second day after the slaying of Gedaliah, before any one knew about it,

5 There came eighty men from Shechem, from Shiloh, and from Samaria, having their beards shaved and their clothes torn, and having cut themselves, bringing cereal offerings and incense, going up [to Jerusalem] to present them in the house of the Lord.

6 And Ishmael the son of Nethaniah went out from Mizpah to meet them, weeping all the way as he went. As he met them, he said to them, Come to Gedaliah the son of Ahikam.

7 And when they had come into the city, Ishmael the son of Nethaniah slew them, and cast them into the midst of the [city] cistern *or* pit, he and the men with him.

8 But ten men were among them who said to Ishmael, Do not kill us, for we have stores hidden in the field, of wheat and barley and oil and honey. So he refrained and did not slay them with their brethren.

9 Now the cistern pit into which Ishmael had cast all the dead bodies of the men whom he had slain in addition to Gedaliah, was the one which Asa the king [of Judah] had once made for fear of Baasha king of Israel [if he should lay siege to Mizpah]. Ishmael the son of Nethaniah filled it with those who were slain.

10 Then Ishmael [the Ammonite] carried away captive all the rest of the people who were in Mizpah, even the

king's daughters and all the people who remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam. Ishmael the son of Nethaniah carried them away captive, and departed to cross over [the Jordan] to the Ammonites.

11 But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 They took all their men and went to fight with Ishmael the son of Nethaniah, and found him by the great pool that is in Gibeon.

13 Now when all the people who were [captives] with Ishmael saw Johanan the son of Kareah and all the captains of the forces that were with him, they were glad.

14 So all the people whom Ishmael had carried away captive from Mizpah turned around and came back, and went to Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men and went to the Ammonites.

16 Then Johanan the son of Kareah and all the captains of the forces with him took all the remainder of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after he had slain Gedaliah the son of Ahikam. [They were] the soldiers, the women, the children, and the eunuchs whom [Johanan] had brought back from Gibeon.

17 And they departed and stayed at the lodging place of Chimham, which is near Bethlehem, [intending] to go to Egypt

18 Because of the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon had made governor over the land [and whose death the king might avenge without much discrimination].

CHAPTER 42

THEN all the captains of the forces, and Johanan the son of Kareah and Jezaniah [Azariah] the son of Hoshaiah, and all the people from the least even to the greatest, came near

2 And said to Jeremiah the prophet, We beseech you that you will let our supplication be presented before you and that you will pray to the Lord your God for us, even for all this remnant [of the people of Judah]; for of the many, there are but a few of us left, as you see with your [own] eyes.

3 [Pray] that the Lord your God may show us the way in which we should walk and the thing that we should do.

4 Then Jeremiah the prophet said to them, I have heard you; behold, I will pray to the Lord your God according to your words, and it shall be that whatever thing the Lord shall answer you, I will declare it to you; I will keep nothing back from you.

5 Then they said to Jeremiah, The Lord be a true and faithful witness against us if we fail to do according to all the things that the Lord your God shall send you to tell us.

6 Whether it be good or evil, we will obey the voice of the Lord our God to Whom we send you [to inquire], that it may be well with us when we obey the voice of the Lord our God.

7 And after ten days the word of the Lord came to Jeremiah.

8 Then he called Johanan the son of Kareah and all the captains of the forces who were with him, and all the people from the least even to the greatest,

9 And said to them, Thus says the Lord, the God of Israel, to Whom you sent me to present your supplication before Him:

10 If you will remain in this land, then I will build you up and not pull you down, and I will plant you and not pull you up; for I will relent *and* comfort *and* ease Myself concerning the

evil that [in chastisement] I have done to you [and will substitute mercy and loving-kindness for judgment].

11 Be not afraid of the king of Babylon, of whom you are fearful — with the profound and reverent dread inspired by deity; be not afraid of him, says the Lord, for [he is a mere man, while the all-wise, all-powerful, and ever-present God] I, [the Lord] am with you to save you and to deliver you from his hand.

12 And I will grant mercy to you, that he may have mercy on you and permit you to remain in your own land.

13 But if you say, We will not dwell in this land, so that you disobey the voice of the Lord your God,

14 Saying, No, but we will go to the land of Egypt, where we shall not see war, or hear the sound of the trumpet, or be hungry for bread, and we will dwell there,

15 Then hear the word of the Lord, O remnant of Judah. Thus says the Lord of hosts, the God of Israel: If you are fully determined to go to Egypt and go to dwell there temporarily,

16 Then the sword which you fear shall overtake you there in the land of Egypt, and the famine of which you are afraid shall follow close after you to Egypt *and* in it, and there you shall die.

17 So shall it be with all the men who set their faces to go to Egypt to sojourn there; they shall die by the sword, by famine, and by pestilence; none of them shall remain or survive the evil that I will bring upon them.

18 For thus says the Lord of hosts, the God of Israel: As My anger and My wrath have been poured forth upon the inhabitants of Jerusalem, so shall My wrath be poured forth upon you when you enter Egypt. You shall be a detested thing, an astonishment *and* horror, a curse, a thing lightly es-

teemed *and* a taunt *and* a reproach. You shall see this place no more.

19 The Lord has said to you, O remnant of Judah, Do not go to Egypt. Know for a certainty that I [Jeremiah] have warned *and* testified to you this day

20 That you have dealt deceitfully against your own lives. For you sent me [Jeremiah] to the Lord your God, saying, Pray for us to the Lord our God, and whatever the Lord our God says, declare it to us and we will do it.

21 And I have this day declared it to you, but you have not obeyed the voice of the Lord your God in anything that He sent me to tell you.

22 Now therefore know for a certainty that you shall die by the sword, by famine, and by pestilence in [Egypt] the place where you desire to go to sojourn.

CHAPTER 43

AND when Jeremiah had finished speaking to all the people all these words of the Lord their God, for which the Lord their God had sent him to them,

2 Then Azariah the son of Hoshaiah and Johanan the son of Kareah and all the proud *and* insolent men said to Jeremiah, You are not telling the truth! The Lord our God has not sent you to say, Do not go into Egypt to live there temporarily.

3 But Baruch the son of Neriah has set you against us, to deliver us into the hand of the Chaldeans, so they may put us to death or carry us away captive to Babylon.

4 So Johanan the son of Kareah and all the captains of the forces and all the people did not obey the voice of the Lord, to remain in the land of Judah.

5 But Johanan the son of Kareah and all the captains of the forces took all the remnant of Judah who had returned to dwell in the land of Judah

from all the nations to which they had been driven,

6 Even men, women and children, the king's daughters and every person whom Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan; also he took Jeremiah the prophet and Baruch the son of Neriah.

7 So they came into the land of Egypt, for they obeyed not the voice of the Lord. And they came to Tahpanhes.

8 Then came the word of the Lord to Jeremiah in Tahpanhes, saying,

9 Take large stones in your hands and hide them in the mortar in the pavement of brick, which is at the entrance of Pharaoh's house in Tahpanhes, in the sight of the men of Judah,

10 And say to them, Thus says the Lord of hosts, the God of Israel: Behold, I will send and take Nebuchadrezzar the king of Babylon, My servant [because he works for Me], and I [through him] will set his throne upon these stones that I have hid; and his [glittering, royal] canopy shall be stretched over them. [Ezek. 29:19, 20.]

11 And he shall come and smite the land of Egypt, giving such as are for death to death, and such as are for captivity to captivity, and such as are for the sword to the sword.

12 And I [through him] will kindle a fire in the temples of the gods of Egypt; and he shall burn *the houses* and carry [the people] away captives; and he shall array himself with the land of Egypt, as a shepherd puts on his garment [as he wills and when he chooses]; and he shall go away from there in peace.

13 [Nebuchadrezzar] shall break also the images and obelisks of Heliopolis [called On or Bethshemesh — house of the sun] in the land of Egypt, and the temples of the gods of Egypt shall be burn with fire.

CHAPTER 44

THE word that came to Jeremiah concerning all the Jews that dwell in the land of Egypt, at Migdol, at Tahpanhes, at Memphis, and in the country of Pathros, saying,

2 Thus says the Lord of hosts, the God of Israel: You have seen all the evil that I brought upon Jerusalem and upon all the cities of Judah; and see, this day they are a desolation, and no man dwells in them,

3 Because of the wickedness which they committed, provoking Me to anger, in that they went to burn incense to serve other gods that they did not know, neither they, nor you, nor your fathers.

4 Yet I sent to you all My servants the prophets earnestly and persistently, saying, Oh, do not do this loathsome and shamefully vile thing that I hate and abhor!

5 But they would not listen and obey, or submit and consent to turn from their wickedness and burn no incense to other gods.

6 Therefore My wrath and My anger were poured out and were kindled in the cities of Judah and in the streets of Jerusalem; and they became wasted and desolate, as at this day.

7 Therefore now thus says the Lord, the God of hosts, the God of Israel: Why do you commit this great evil against yourselves, *that will cut off* from you man and woman, infant and weaned child, out of Judah, to leave you none remaining?

8 Why do you provoke Me to anger with [idols] the works of your own hands, burning incense to other gods in the land of Egypt where you [of your own accord] have come to dwell temporarily, that you may be cut off and become a curse and a reproach — a reviling and a taunt — among all the nations of the earth?

9 Have you forgotten the wickedness of your fathers, the wickedness of the kings of Judah, the wickedness of

their wives [who clung to their foreign gods], your own wickedness and the wickedness of your wives [who imitated their queens] which they committed in the land of Judah and in the streets of Jerusalem?

10 They are not humbled — contrite, penitent and bruised for their guilt and iniquities — even to this day, neither have they feared *and* revered *Me*, nor walked in My law or My statutes, which I set before you and before your fathers. [Jer. 6:15; 26:4-6; 44:23.]

11 Therefore thus says the Lord of hosts, the God of Israel: Behold, I will set My face against you for evil, even to cut off all Judah [from the land].

12 And I will take the [one] remnant of Judah who have set their faces to come into the land of Egypt to sojourn here [fleeing to Egypt instead of surrendering to the Chaldeans as directed by the Lord through Jeremiah], and they shall all be consumed, and shall fall in the land of Egypt; they shall be consumed by the sword and by famine; from the least even to the greatest they shall die by the sword and by famine; and they shall be a detestable thing, an astonishment, a curse, and a reproach — a horror, a reviling and a taunt.

13 For I will punish all the inhabitants of the land of Egypt as I have punished Jerusalem, by the sword, by famine, and by pestilence,

14 So that none of the remnant of Judah who have come to the land of Egypt to sojourn shall escape or survive or return to the land of Judah, to which they desire *and* lift up their soul to return to dwell there; for none shall return except fugitives.

15 Then all the men who knew that their wives had burned incense to other gods, and all the women who stood by, a great assembly, even all the people who dwelt in Pathros in the land of Egypt, answered Jeremiah:

16 As for the word that you have

spoken to us in the name of the Lord, we will not listen to *or* obey you.

17 But we will certainly perform every word of the vows we have made, to burn incense to the queen of heaven [the moon] and to pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem; for then we had plenty of food, and were well *and* prosperous, and saw no evil.

18 But when we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine.

19 [And the wives said] When we burned incense to the queen of heaven and poured out drink offerings to her, did we make cakes [with the image of the full moon] to represent *and* honor her and pour out drink offerings to her without [the knowledge and approval of] our husbands?

20 Then Jeremiah said to all the people, to the men and to the women and to all the people who had given him that answer,

21 The incense that you burned in the cities of Judah and in the streets of Jerusalem, you and your fathers, your kings and your princes, and the people of the land, did the Lord not [earnestly] remember [your idolatrous wickedness] and did it not come into His mind?

22 The Lord could no longer endure the evil of your doings and the abominations which you have committed; because of them therefore has your land become a desolation and an [astounding] waste and a curse, without inhabitants, as at this day.

23 Because you have burned incense [to idols], and because you have sinned against the Lord and have not obeyed the voice of the Lord or walked in His law and in His statutes and in His testimonies, therefore this evil has fallen upon you, as it is this day.

24 Moreover Jeremiah said to all the people including all the women, Hear the word of the Lord, all you of Judah who are in the land of Egypt,

25 Thus says the Lord of hosts, the God of Israel: You and your wives have both declared with your mouths and fulfilled it with your hands, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven and to pour out drink offerings to her. [If you will defy all My warnings to you, then go ahead by all means!] Surely then confirm your vows and surely perform your vows!

26 Therefore hear the word of the Lord, all [you people of] Judah who dwell in the land of Egypt: Behold, I have sworn by My great name, says the Lord, that My name shall no more be invoked in the mouth of any man of Judah in all the land of Egypt, saying, As the Lord God lives.

27 Behold, I am watching over them for evil and not for good; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by famine, until there is an end of them.

28 Yet a small number that escape the sword shall return out of the land of Egypt to the land of Judah; and all the remnant of Judah, who came to the land of Egypt to sojourn, shall know whose words shall stand, Mine or theirs.

29 And this shall be the sign to you, says the Lord, that I will punish you in this place, so that you may know that My words shall surely stand against you for evil:

30 Thus says the Lord: Behold, I

will give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, who was his enemy and sought his life.

CHAPTER 45

THE word that Jeremiah the prophet spoke to Baruch the son of Neriah, when he had written these words in a book at the dictation of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying,

2 Thus says the Lord, the God of Israel, unto you, O Baruch:

3 You said, Woe is me now! For the Lord has added sorrow to my pain; I am weary with my groaning and sighing and I find no rest.

4 Say this to him, The Lord speaks thus: Behold, what I have built I am breaking down, and that which I have planted I am plucking up, and this means the whole land.

5 And do you seek great things for yourself? Seek them not: for behold, I will bring evil upon all flesh, says the Lord; but your life I will give to you as a [snatched up] prize of war wherever you go.

CHAPTER 46

THE word of the Lord which came to Jeremiah the prophet concerning and against the [Gentile] nations.

2 Against Egypt: against the army of Pharaoh Necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote and defeated in the

n) The reader has probably noticed that the name Nebuchadrezzar is in *Jeremiah* also frequently spelled Nebuchadrezzar. This is also true in *Ezekiel*. "The two forms represent different Hebrew methods of reproducing the name." (Davis Bible Dictionary.)

o) Baruch plays a role familiar in normal human life today — that of having to take second place. He was of high birth; his grandfather Maaseiah was governor of Jerusalem in the days of King Josiah (II Chron. 34:8). Considering all that Baruch was doing to make Jeremiah's prophecies permanent, it is not surprising that he seems to have expected to share the prophet's rewards. "To play a prominent part in the impending crisis, to be the hero of a national revival, to gain the favor of the conqueror he announced," seems to have been his dream. When its realization was denied him, "he sank in despair at the seeming fruitlessness of his efforts" (Smith's Bible Dictionary). Yet Baruch is an excellent illustration of how little the gift of prophecy depended on men, and how completely it was for God to grant or deny prominence to His perhaps equally deserving servants. But each man's eternal rewards are proportioned according to his faithfulness, and not to his earthly recognition or the lack of it (Matt. 25:14-30).

fourth year of Jehoiakim the son of Josiah, king of Judah: [Isa. 19; Ezek. 29-32; Zech. 14:18, 19.]

3 Put in order the buckler and shield, and advance for battle!

4 Harness the horses, and mount, you horsemen! Stand forth with your helmets, polish the spears, put on the coats of mail!

5 Why have I seen it? They are dismayed and have turned backward, and their mighty warriors are beaten down, and have fled in haste, and look not back; terror is on every side! says the Lord. [Jer. 6:25; 20:3, 10; 49:29; Ps. 31:13.]

6 Let not the swift flee away, nor the mighty man escape; in the north by the river Euphrates they have stumbled and fallen.

7 Who is this that rises up like the Nile River, whose waters surge and toss themselves like the branches [of the Nile in the delta of Egypt]?

8 Egypt rises up like the Nile, and its waters swell and toss themselves like the rivers. He says, I will rise up, I will cover the earth; I will destroy cities and their inhabitants.

9 Go up, you horses, and drive furiously, you chariots! Let the warriors go forth: men of Ethiopia and Put who handle the shield, men of Lud who are skilled in handling and stringing the bow.

10 But that day is a day of the Lord God of hosts, a day of vengeance, that He may avenge Himself on His adversaries. And the sword shall devour, and it shall be satiated and shall drink its fill of their blood; for the Lord of hosts has a sacrifice [as of a great sin offering] in the north country by the river Euphrates.

11 Go up into Gilead, and take [healing] balm, O virgin daughter of Egypt! In vain do you use many medicines; for you there is no healing remedy.

12 The nations have heard of your disgrace and shame, and your cry has

filled the earth. For warrior has stumbled against and thrown down warrior, and they are fallen both of them together.

13 The word that the Lord spoke to Jeremiah the prophet concerning the coming of Nebuchadrezzar king of Babilon and his smiting of the land of Egypt:

14 Declare in Egypt, and proclaim in Migdol, and publish in Memphis and in Tahpanhes; say, Stand forth and get yourself ready, for the sword shall devour round about you.

15 Why is your strong one [the sacred bull, Apis] swept and dragged away? He stood not, because the Lord drove him and thrust him down.

16 [The Lord] made many to stumble and fall, yes, they fell one upon another; and they said, Arise, and let us go back to our own people and to the land of our birth, away from the sword of the oppressor.

17 They cried there, Pharaoh king of Egypt is destroyed and but a noise; he has let the appointed time [in which God had him on probation] pass by!

18 As I live, says the King, Whose name is the Lord of hosts, surely like Tabor among the mountains, and like Carmel by the sea, so shall he come [the king of Babilon, standing out above other rulers].

19 O you daughter who dwells in Egypt and you who dwell with her, furnish yourselves [with all you will need] to go into exile; for Memphis shall be waste, desolate and burned up, without inhabitant.

20 Egypt is a very fair heifer [like Apis the bull-god to which the country is, so to speak, espoused], but destruction [a gadfly] has come, out of the north it has come upon her.

21 Also her hired troops in the midst of her are like fatted calves of the stall, for they also are turned back and are fleeing away together; they do not stand, because the day of their calamity has come upon them, the

time of their visitation — of their inspection and punishment.

22 The sound [of Egypt fleeing from the enemy] is like the rustling of an escaping serpent, for her foes advance with a mighty army, and come against her with axes, like those who fell trees *and* cut wood.

23 They shall cut down her forest, says the Lord, though it is impenetrable, because they are more numerous than locusts and cannot be counted.

24 The daughter of Egypt shall be disgraced; she shall be delivered into the hand of the people of the north [the Chaldeans].

25 The Lord of hosts, the God of Israel, says, Behold, I will visit punishment upon Amon [the chief god of the sacred city] of No *or* Thebes, and upon Pharaoh and Egypt, with her gods and her kings, even Pharaoh and all those [Jews and others] who put their trust in *Pharaoh* [as a support against Babylon].

26 And I will deliver them into the hand of those who seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants. Afterward [Egypt] shall be *inhabited*, as in the days of old, says the Lord.

27 But fear not, O My servant Jacob, and be not dismayed, O Israel; for lo, I will save you from afar and your offspring from the land of their exile; and Jacob shall return and be quiet and at ease, and none shall make him afraid.

28 Fear not, O Jacob My servant, says the Lord, for I am with you; for I will make a full end of all the nations to which I have driven you. Yet I will not make a full end of you, but

I will chasten *and* correct you in just measure, and I will not hold you guiltless by any means, *or* leave you unpunished.

CHAPTER 47

THE word of the Lord that came to Jeremiah the prophet concerning the Philistines, before Pharaoh smote [the Philistine city] Gaza. [Isa. 14:29-31; Ezek. 25:15-17; Amos 1: 6-8; Zeph. 2:4-7; Zech. 9:5-7.]

2 Thus says the Lord: Behold, waters rise up out of the north, and shall be an overflowing stream, and shall overflow the land and all that is in it, the city and those who dwell in it. Then the men shall cry, and all the inhabitants of the land [of Philistia] shall wail.

3 At the noise of the stamping of the hoofs of [the Chaldean king's] war horses, at the rattling of his chariots, and at the rumbling of his wheels, the fathers do not look back to their children, so feeble are their hands [with terror],

4 Because of the day that is coming to destroy all the Philistines, and to cut off from Tyre and Sidon every helper who remains. For the Lord is destroying the Philistines, the remnant [still surviving] of the isle *or* coastland of Caphtor [where the Philistines originated]. [Amos 9:7.]

5 Baldness [in token of mourning] is come upon Gaza; Ashkelon is cut off *and* is dumb. O remnant of their valley *and* of the giants, how long will you gash yourselves [in token of mourning]?

6 O you sword of the Lord, how long will it be before you are quiet?

p) It is startling to realize that God through His prophets accurately foretold in detail the future of every one of the prominent nations of Old Testament times, often including particular rulers and chief cities. It will greatly increase the reader's interest if he will look up the literal fulfillment of these prophecies as he comes to them, as indicated in the references or the footnotes. Notice how definite the prophecies are: what was said of Babylon, for instance, would not have been applicable to Egypt or Ammon or Sidon. And secular history proves their fulfillment. If there were no other evidence that there is a God and that the Bible is inspired by Him, this to any person capable of thinking it through should be sufficient proof. Nor are the prophecies against some nations recorded by only one writer, but by a number of them widely separated by time and circumstances. Let us approach these recordings with awe and awakened vision; we are on holy ground.

Put yourself into your scabbard, rest and be still.

7 How can it [the sword of the Lord] be quiet when the Lord has given it an assignment to discharge? Against Ashkelon and against the [whole Philistine] seashore He has appointed it.

CHAPTER 48

CONCERNING Moab, thus says the Lord of hosts, the God of Israel: Woe to [the city of] Nebo, for it is laid waste! Kiriathaim is put to shame and taken; [the high fortress] Misgab is put to shame, broken down *and* crushed. [Isa. 15-16; 25:10-12; Ezek. 25:8-11; Amos 2:1-3; Zeph. 2: 8-11.]

2 The glory of Moab is no more. In Heshbon [a border town between Reuben and Gad, east of the Jordan River] they planned evil against her, saying, Come, let us cut her off from being a nation. You also, O [town of] Madmen, shall be brought to silence; the sword shall pursue you.

3 The sound of a cry from Horonaim, desolation and great destruction!

4 Moab is destroyed; her little ones have caused a cry to be heard — as far as Zoar.

5 For the ascent of Luhith is being climbed [by successive bands of fugitives] with continual weeping, for on the descent of Horonaim they have heard the distress of the cry of destruction.

6 Flee, save your lives! But they shall be like a destitute *and* forsaken *person* in the wilderness.

7 For because you have trusted in your [bungling idol image] works and in your treasures [instead of God], you shall also be taken. And [your god] Chemosh shall go into captivity, his priests and his princes together.

8 And the spoiler shall come upon every city; no city shall escape; the

[Jordan] valley also shall perish, and the plain shall be devastated, as the Lord has said.

9 Give wings to Moab, [for by that means only] may she flee and get away; her cities shall be desolate, without any to dwell in them.

10 Cursed be he who does the work of the Lord negligently — with slackness, deceitfully; and cursed be he who keeps back his sword from blood [in executing judgment pronounced by the Lord].

11 Moab has been at ease from his youth, and he has settled on his lees [like wine], and has not been drawn off from one vessel to another, neither has he gone into exile; therefore his taste remains in him and his scent has not changed.

12 Therefore, behold, the days are coming, says the Lord, when I shall send to [Moab] tilters who shall tilt him up, and shall empty his vessels and break *his* [earthenware] bottles in pieces.

13 And Moab shall be ashamed of [his god] Chemosh, as the house of Israel was ashamed of Bethel, their confidence. [I Kings 12:28, 29.]

14 How can you say, We are heroes and mighty men for the war?

15 Moab is made desolate and his cities gone up [in smoke and flame], and his chosen young men have gone down to the slaughter, says the King, whose name is the Lord of hosts.

16 The destruction of Moab is coming near, and his calamity hastens fast.

17 All you [nations] that are around him, bemoan him, and all you [nations more remote] that know his name, say, How is the mighty scepter [of national power] broken and the splendid rod [of glory]!

18 Come down from your glory, you inhabitant daughter of ⁹Dibon, and sit on the ground among the thirsty! For the destroyer of Moab is

⁹ Dibon, later Dhiban, stands on two hills. The "Moabite Stone" was found there. This Aroer (v. 19) stood on the north side of the river Arnon [note name in next verse]. Mesha records on the "Moabite Stone" that he "built (i.e. restored) the city and made the road over the Arnon." (Cambridge Bible.)

advancing against you, he destroys your strongholds.

19 O inhabitant of Aroer, stand by the way and watch! Ask him who flees and her who escapes, What has happened?

20 Moab is put to shame, for she is broken down. Wail and cry! Tell it on [the banks of] the Arnon, that Moab is laid waste — destroyed.

21 Judgment has come upon the land of the plain: upon Holon, and Jahzah, and Mephaath,

22 And upon Dibon, and Nebo, and Bethdiblathaim,

23 And upon Kiriathaim, and Bethgamul, and Bethmeon,

24 And upon Kerioth, and Bozrah, and all the cities of the land of Moab, far and near.

25 The horn of Moab's [strength] is cut off, and his arm [of authority] is shattered, says the Lord.

26 Make him drunk, for he magnified himself against the Lord [by resisting Reuben's occupation of the land the Lord had assigned him]. Moab also shall splash in his vomit, and he too shall be held in derision. [Num. 22:1-7.]

27 For was not Israel [an object of] derision to you? Was he found among thieves, since whenever you spoke of him you wagged your head?

28 O you inhabitants of Moab, leave the cities and dwell in the rock, and be like the dove that makes her nest in the walls of the yawning ravine.

29 We have heard of the [gay] pride of Moab, the extremely proud: his loftiness, his arrogance, his conceit, and the haughtiness of his heart.

30 I know his insolent wrath, says the Lord, and the nothingness of his boastings *and* his deeds; they are false *and* have accomplished nothing.

31 Therefore I will wail over Moab, and I will cry out over the whole of Moab. Over the men of Kirheres there shall be sighing *and* mourning.

32 O vine of Sibmah, I weep for

you more than the weeping of Jazer [over its ruins and wasted vineyards]; your tendrils [of influence] have gone over the sea, even to Jazer. The destroyer has fallen upon your summer fruit harvest and your [season's] crop of grapes.

33 Joy and gladness are taken from the fruitful orchards *and* fields and from the land of Moab; and I have made the grape juice to fail from what is pressed out in the vats; no one treads with shouting; their shouting is no shouting [of joy, but a battle cry].

34 From the cry of Heshbon even to Elealeh, even to Jahaz have they uttered their voice, from Zoar even to Horonaim and Eglath-shelishiyah — like a three-year-old heifer; for even the waters of Nimrim have become desolations.

35 Moreover I will cause to cease in Moab, says the Lord, him who ascends *and* offers in the high place, and him who burns incense to his gods.

36 Therefore My heart moans *and* sighs for Moab like flutes, and My heart moans *and* sighs like flutes over the men of Kirheres; therefore the remnant of the abundant riches they had gained has perished.

37 For every head is shaven bald, and every beard cut off: upon all the hands are cuttings, and upon the loins is sackcloth [all to express mourning].

38 On all the housetops of Moab and in its streets there is lamentation everywhere, for I have broken Moab like a vessel in which there is no pleasure, says the Lord.

39 How it is broken down! How they do wail! How Moab has turned his back in shame! So Moab has become a derision and a [horrifying] terror to all who are round about him.

40 For thus says the Lord: Behold, he [Babylon] shall fly swiftly like an eagle, and shall spread out his wings against Moab.

41 Kerioth shall be taken *and* the cities, the strongholds shall be seized;

and the heart of the mighty warriors of Moab in that day shall be as the heart of a woman in her pangs [in childbirth].

42 And Moab shall be ^rdestroyed from being a nation, because he has magnified himself against the Lord.

43 Terror, and the pit, and the snare are before you, O inhabitant of Moab, says the Lord.

44 He who flees from the terror shall fall into the pit, and he who gets up out of the pit shall be taken in the trap *or* snare; for I will bring upon it, even upon Moab, the year of their visitation — their inspection and infliction of punishment — says the Lord.

45 In the shadow of Heshbon the fugitives stand powerless — stopped without strength; for a fire has gone forth from Heshbon, a flame from the midst of Sihon; it has destroyed the corner of Moab and the crown of the head of the ones in tumult [the proud Moabites].

46 Woe to you, O Moab! The people of [the god] Chemosh *are* undone; for your sons are taken captives, and your daughters into captivity.

47 Yet will I reverse the captivity *and* ^rrestore the fortunes of Moab in the latter days, says the Lord. Thus far is the judgment on Moab.

CHAPTER 49

CONCERNING *and* against the Ammonites, thus says the Lord: Has Israel no sons [to return after their captivity and claim the territory of Gad on the east of Jordan which the Ammonites have taken over]? Has [Israel's Gad] no heir? Why then does Milcom — [the god the Ammonites

call] their king — dispossess *and* inherit Gad, and his people dwell in Gad's cities?

2 Therefore, behold, the days come, says the Lord, that I will cause an alarm of war to be heard against Rabbah of the Ammonites; and [the high ground on which it stands] shall become a desolate heap, and its daughter [villages] shall be burned with fire; then shall Israel dispossess those who had dispossessed him, says the Lord. [Ezek. 21:28-32; 25:1-7, 11; Amos 1:13-15; Zeph. 2:8-11.]

3 Wail, O Heshbon [in Moab just south of Ammon], for Ai *or* Ar [in Ammon] is laid waste! Cry out, you daughter *villages* of Rabbah! Gird yourselves with sackcloth, lament, and run to and fro inside the [sheepfold] enclosures; for Milcom [the god-king] shall go into exile, with his priests and his princes.

4 Why do you boast of your valleys? Your valley flows away, O [Ammon] rebellious *and* faithless daughter, who trusted in her treasures, who said, Who can come against me?

5 Behold, I will bring terror upon you, says the Lord God of hosts, from all who are round about you, and you shall be driven out, each man fleeing straight before him [without thought of his neighbor], and there will be no one to gather together the fugitives.

6 And ^rafterward I will reverse the captivity of the children of Ammon *and* restore their fortunes, says the Lord.

7 Concerning *and* against Edom, thus says the Lord of hosts: Is there no longer wisdom in Teman? Is counsel vanished from the intelligent *and* prudent? Is their wisdom all poured out

r) Nebuchadnezzar (B.C. 605-562) subjugated the Moabites, but they continued to be heard of as a race into the first century A.D., though the national existence of both Moab and Ammon seems to have ended long before the time of Christ. This in itself is a remarkable fulfillment of prophecy, but that Moab's fortunes are to be restored "in the latter days" (verse 47) and have proceeded toward that end before our very eyes is even more startling. Yet Moab is only one of the numerous nations whose fate was accurately pre-written by the ancient prophets of God.

s) Complete and continuous as the desolation of Moab and Ammon was for many long centuries, God is keeping His word for their restoration "in the latter days" in a remarkable manner. For instance, Amman, the capital of Trans-Jordan (the ancient Rabbath of Ammon), was a mere village in 1900, but by 1960 it was a city of 200,000 inhabitants. One can only stand in awe and reverent amazement at the precision with which the prophecies of the Word of God are being carried out in the present day and age.

and used up? [Isa. 34; 63:1-6; Ezek. 25:12-14; 35; Amos 1:11, 12; Obadiah; Mal. 1:2-5.]

8 Flee, turn back, dwell deep [in the deserts to escape the Chaldeans], O inhabitants of Dedan [neighbor of Edom]! For I will bring the calamity *and* destruction of Esau [Edom] upon Dedan, when I inspect *and* punish him.

9 If grape-gatherers came to you, would they not leave some un gleaned grapes? If thieves came by night, would they not destroy only what is enough [for them]?

10 But I have stripped Esau [Edom] bare, I have uncovered his hiding places, and he cannot hide himself. His offspring are destroyed, and his brethren, and his neighbors; and he is no more.

11 Leave your fatherless children, I will [do what is necessary to] preserve them alive; and let [those made] your widows trust *and* confide in Me.

12 For thus says the Lord: Behold, they [Israel] whose rule was not to drink of the cup [of wrath] shall assuredly drink, and are you to remain unpunished? You shall not go unpunished, but you shall surely drink.

13 For I have sworn by Myself, says the Lord, that Bozrah [in Edom between Petra and the Dead Sea] shall become a horror, a reproach, a waste, and a curse; and all its cities shall be 'perpetual wastes.

14 I have heard a report from the Lord, and a messenger is sent to the nations, saying, Gather together, and come against her, and rise up to the battle.

15 For, lo, I will make you [Edom] 'small among the nations, and despised among men. [Ezek. 35:9.]

16 Your object of horror [your idol] deceived you, and the pride of your heart, O you who dwell in the clefts of the rock — Selah or "Petra — who hold the height of the hill. Though you should make your nest as high as the eagle's, I will bring you down from there, says the Lord.

17 And Edom shall be an 'astonishment *and* a horror; every one who goes by it shall be astonished *and* shall hiss with horror at all its plagues *and* disasters.

18 As in the overthrow of Sodom and Gomorrah and their neighboring cities, says the Lord, no man shall dwell there, neither shall a son of man live in it temporarily.

19 See, there comes up one [Nebuchadnezzar] like a lion from [lurking in] the jungles — the pride — of the Jordan against the strong habitation [of Edom] *and* into the permanent pastures; for in a twinkling I will drive him [Edom] from there. And I will appoint over him the one whom I choose. For who is like Me? And who will appoint Me the time *and* prosecute Me for this proceeding? And what [earthly national] shepherd can stand before Me *and* defy Me?

20 Therefore hear the plan of the Lord which He has made against Edom, and His purposes which He has formed against the inhabitants of Teman [a district in Edom]. Surely they shall be dragged away [by Nebuchadnezzar], even the little ones of the flock; surely he shall make their habitation desolate over them *and* their fold shocked at their fate.

21 At the sound of their fall the earth shall tremble; at their crying the sound shall be heard at the Red Sea.

22 Behold, one shall come up *and*

t) How, except by Divine inspiration, could the prophets have foretold that Edom's desolation would be perpetual? After 2500 years the statement is so literally true, that here where millions once lived, there are only a few people, barely existing, and the land is in ruins. For there was no prophecy that Edom would recover "in the latter days," as would Moab and Ammon, but her desolation was to be lasting. The short book of Obadiah presents an interesting further clarification of God's reason for this exceptional treatment of Edom. It was all the outcome of "only a quarrel" between two brothers, Jacob and Esau, which continued from Genesis to the Gospels. (Gen. 27).

u) Petra, once an important Roman city in Edom, was lost for many centuries, but rediscovered in 1812. On the height above its ruins is the great high place, and other evidences of idolatry stand on neighboring heights.

fly swiftly like an eagle, and spread his wings against [the Edomite city of] Bozrah; and in that day the heart of the mighty warriors of Edom will be as the heart of a woman in her pangs [at childbirth].

23 Concerning *and* against Damascus [in Syria]. Hamath and Arpad are confounded *and* put to shame, for they have heard bad news; they are faint-hearted *and* waste away; there is trouble *and* anxiety *as* on a [storm-tossed] sea which cannot rest.

24 Damascus has become feeble. She turned to flee, and terror *and* panic seized her; anguish and sorrow have taken hold of her, like a woman in childbirth.

25 How [remarkable that] the renowned city is not deserted, the city of my joy! [exclaims one from Damascus].

26 Therefore her young men shall fall in her streets, and all her soldiers shall be destroyed in that day, says the Lord of hosts. [Isa. 17:1-3; Amos 1:3-5; Zech. 9:1.]

27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad [title of several kings of Syria].

28 Concerning Kedar [a tribe of nomad Arabs] and concerning the kingdoms of Hazor [that part of the Arab nation which used fixed dwellings in unwalled towns], which Nebuchadrezzar king of Babylon shall smite, thus says the Lord [to him]: Arise, go up against Kedar and destroy the sons of the east.

29 Their tents and their flocks shall [the Chaldeans] take, their tent hangings and all their utensils, and their camels. And men shall cry to them, Terror on every side! [Jer. 6:25; 20:3, 10; 46:5; Ps. 31:13.]

30 Flee, wander far off, dwell in the deep places, O you inhabitants of Hazor [in the Arabian Desert] says the

Lord, for Nebuchadrezzar king of Babylon has planned a course against you, and has conceived a purpose against you.

31 Arise [Nebuchadrezzar], get you up into a nation that is at ease, that dwells without care, says the Lord, which has neither gates nor bars, that dwells apart.

32 And their camels shall become a booty, and their herds of cattle a spoil; and I will scatter to all *the four* winds those who [in evidence of their idolatry] have the corners of their hair cut off, and I will bring their calamity from every side of them, says the Lord. [Lev. 19:27.]

33 And *Hazor shall become a dwelling place for jackals, a desolation for ever; there shall no man remain there, neither shall a son of man dwell there temporarily.

34 The word of the Lord that came to Jeremiah the prophet concerning *and* against Elam in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus says the Lord of hosts: Behold, I will break the bow of Elam, the chief [weapon and part] of their strength.

36 And upon Elam will I bring the four winds from the four corners of heaven, and will scatter them toward all those winds; and there shall be no nation to which the outcasts of Elam shall not come.

37 And I will cause *Elam to be dismayed *and* terrified before their enemies, and before them that seek *and* demand their life; and I will bring evil upon them, even My fierce anger, says the Lord; and I will send the sword after them until I have consumed them.

38 And I will set My throne [of judgment] in Elam [whose capital city was Shushan, from which God wrought wonders through Nehemiah,

v) This Hazor is not to be confused with three others mentioned elsewhere. It was a region in the Arabian Desert east of Palestine. Jeremiah's prophecy concerning it was literally fulfilled. Nebuchadnezzar conquered Arabia, according to Berosus, and Hazor's exact situation is long since unknown.

w) See footnote on next page.

Esther and Daniel]; and I will destroy from their king and princes, says the Lord. [Neh. 1:1; Esth. 1:2; Dan. 8:1, 2.]

39 But it shall be ^win the latter days — the end of days — that I will turn back the captivity and restore the fortunes of Elam, says the Lord.

CHAPTER 50

THE word that the Lord spoke concerning *and* against Babylon and concerning *and* against the land of the Chaldeans by Jeremiah the prophet. [Isa. 13:1-14:23; 47; Hab. 1, 2.]

2 Declare it among the nations and publish it, and set up a signal [to spread the news], publish and conceal it not; say, Babylon is taken, Bel [the patron god] is put to shame, Merodach [Bel] is dismayed *and* broken down; [Babylon's] images are put to shame, her [senseless] idols are thrown down!

3 For out of the north there has come up a nation [Media] against her, which shall make her land desolate, and none shall dwell there. They will have fled, they will be gone, from man even to beast.

4 In those days and at that time, says the Lord, the children of Israel shall come, they and the children of Judah together; they shall come up weeping as they come and seek the Lord their God — inquiring for and of Him, and requiring Him [both by right of necessity and of the promises of God's Word].

5 They shall ask the way to Zion with their faces in that direction, saying, Come, let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.

6 My people have been lost sheep; their shepherds have led them astray [to favored places of idolatry] on

[seducing] mountains. They have gone from [one sin to another,] mountain to hill; they have forgotten their [own] resting place. [Isa. 53:6; I Pet. 2:25.]

7 All who found them have de-
voured them, and their adversaries said, We are not guilty, because they have sinned against the Lord [and are no longer holy to Him], their true habitation of righteousness *and* justice, even the Lord, the hope of their fathers.

8 Flee out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks [as an example and leaders in the flight]. [Jer. 51:6, 9, 45; II Cor. 6:17; Rev. 18:4.]

9 For lo, I raise and cause to come up against Babylon an assembly of great nations from the north country; they equip *and* set themselves against her; from there she shall be taken. Their arrows shall be like [both] an expert, mighty warrior *and* his arrows, none of *them* shall return in vain.

10 And Chaldea shall become a prey; all that plunder her shall be satisfied, says the Lord.

11 Though you are glad, though you rejoice, O you who plunder My heritage, though you are wanton *and* skip like a heifer at grass and neigh like strong stallions,

12 Your mother [Babylon] shall be put to great shame, she who bore you shall blush *and* be disgraced. Behold, she shall be the rear of the nations, a wilderness, waste and desert.

13 Because of the wrath of the Lord she shall not be inhabited, but shall be wholly desolate; every one who goes by Babylon shall be appalled, and hiss *and* mock at all her wounds *and* plagues.

14 Set yourselves in array against

w) Elam was a region beyond the Tigris River. After a long period of subjugation to foreign powers it joined with Media and ultimately captured Babylon. It became a province of the Persian Empire. Elamites were forcibly settled in Palestine when the Jewish Babylonian captives returned; Elamites attempted to prevent the rebuilding of Jerusalem and the temple (Ezra 4:9). Elamites were present on the day of Pentecost (Acts 2:9), but they became extinct in the eleventh century. Elam in modern times is a province of Persia, under the name Khuzistan. Thus (in 1960) this prophecy of that nation's destruction is long since fulfilled, with the restoration of Elam's fortunes an imminent probability for which to watch (verse 39).

Babylon round about, all you archers; shoot at her, spare not the arrows, for she has sinned against the Lord.

15 Raise the battle cry against her round about! She has given her hand [in agreement] and surrendered herself; her supports and battlements are fallen, her walls are thrown down. For this is the vengeance of the Lord: take vengeance on her; as she has done, do to her.

16 Exterminate the sower from Babylon, and the one who handles the sickle in the time of harvest; for fear of the sword of the oppressor they shall every one return to his people, and every one shall flee to his own land.

17 Israel is a hunted and scattered sheep — driven hither and thither [and preyed upon by savage beasts]. The lions have chased him: first the king of Assyria devoured him, and now at last Nebuchadrezzar king of Babylon has broken and gnawed his bones.

18 Therefore thus says the Lord of hosts, the God of Israel: Behold, I will visit and punish the king of Babylon and his land, as I have visited and punished the king of Assyria.

19 And I will bring Israel [home] again to his fold and pasturage, and he shall feed [on the most fertile districts both west and east] on Carmel and Bashan, and his soul shall be satisfied upon the hills of Ephraim and in Gillead.

20 In those days and at that time, says the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and none shall be found; for I will pardon those whom I cause to remain as a remnant [the reserved ones, who come forth after the long tribulation]. [Isa. 1:9; 43:25; Jer. 31:34; Rom. 9:27.]

21 Go up against [Babylon] the land of Merathaim — *meaning*, of two rebellions and of double or intense defiance; even against it and against the inhabitants of Pekod [in Babylonia] —

meaning, of visitation and punishment. Slay and utterly destroy after them, says the Lord, and do according to all I have commanded you.

22 The cry and noise of battle is in the land, and of great destruction.

23 How the hammer of the whole earth is crushed and broken! How Babylon has become a horror of desolation among the nations!

24 I have set a trap for you and you also are taken, O Babylon, and you did not know it; you are found and also caught, because you have struggled and contended against the Lord.

25 The Lord has opened His armory, and has brought forth [the nations who unknowingly are] the weapons of His indignation and wrath, for the Lord God of hosts has a work to do in the land of the Chaldeans.

26 Come against her from every quarter and from the utmost border; open her granaries and storehouses; pile up [their contents] as heaps of rubbish, burn and destroy her utterly; let nothing be left of her.

27 Slay all her bullocks [her choice youths, the strength of her army]; let them go down to the slaughter. Woe to [the Chaldeans]! For their day is come, the time of their visitation — their inspection and punishment.

28 Hark! The voice of those [Jews] who flee and escape out of the land of Babylon, to proclaim in Zion the vengeance of the Lord our God, the vengeance [of the Lord upon the Chaldeans] for [the plundering and destruction of] His Temple.

29 Call together [many] archers against Babylon, all those who bend the bow; encamp against her round about; let none from there escape. Recompense her according to her deeds; just as she has done, do to her. For against the Lord, against the Holy One of Israel has she been proudly defiant and presumptuous.

30 Therefore shall her young men

fall in her streets *and* squares, and all her soldiers shall be destroyed on that day, says the Lord.

31 Behold, I am against you, O Babylon — you who are pride and presumption personified — says the Lord God of hosts; for your day has come, the time when I will visit *and* punish you.

32 And Pride shall stumble — totter — and fall, and none shall raise him up. And I will kindle a fire in his cities, and it shall devour all that are round about him.

33 Thus says the Lord of hosts: The children of Israel and the children of Judah are oppressed together; all who took them captive have held them fast; they refuse to let them go.

34 Their Redeemer is strong; the Lord of hosts is His name. He will surely *and* thoroughly plead their cause, that He may give rest to [the land of Palestine, and to the Babylonian-enslaved nations of] the earth, but unrest to the inhabitants of Babylon.

35 A sword upon the Chaldeans, says the Lord, and upon the inhabitants of Babylon, and upon her princes [rulers in civic matters] and upon her wise men [the astrologers, and rulers in religious affairs]!

36 A sword upon the babbling liars — the diviners — that they may become fools! A sword upon her mighty warriors that they may be dismayed *and* destroyed!

37 A sword upon their horses and upon their chariots, and upon all the mingled troops that are in the midst of her, that they may become [weak and defenseless] as women! A sword upon her treasures, that they may be plundered!

38 A sword *and* a drought upon her waters, that they may be dried up! For it is a land of images, and they are mad over idols — objects of terror in which they foolishly trust.

39 Therefore ^{*}wild beasts of the desert shall dwell [in Babylon] with the jackals, and ostriches shall dwell there, and it shall be inhabited with people no more for ever, even from generation to generation.

40 As when God overthrew Sodom and Gomorrah and their neighbor cities, says the Lord, so no man shall dwell there, neither shall any son of man live there temporarily.

41 Behold, a people is coming from the north, and a great nation and many kings are stirring from the uttermost parts of the earth.

42 They lay hold of bow, lance *and* spear; they are cruel *and* have no mercy *or* compassion; they sound like the roaring of the sea; they ride upon horses, every one equipped as a man for the battle, against you, O daughter of Babylon!

43 The king of Babylon has heard the news of them, and his hands fall feeble *and* helpless; anguish has seized him, and pangs as of a woman in childbirth.

44 Look, like a lion coming up from the jungles [the pride] of the Jordan against the strong habitation *and* into the perennial pasturage *and* sheepfold, in a twinkling I will drive [the enemy] away from her. And I will appoint over her him whom I choose. For who is like Me? And who will challenge Me *and* prosecute Me [for this proceeding]? And what [earthly national] shepherd can stand before Me *and* defy Me?

45 Therefore hear the plan of the Lord which He has made against Babylon, and His purposes which He has formed against the land of the Chaldeans: Surely they shall be dragged away, even the little ones of the flock; surely He shall make their habitation desolate *and* their fold amazed *and* appalled at their fate.

46 At the cry, Babylon is taken! the

x) See note on Isaiah 13:22 for this prophecy's fulfillment.

earth shall tremble, and the cry shall be heard among the nations.

CHAPTER 51

THUS says the Lord: Behold, I will raise up against Babylon, and against them who dwell among those rebelling against Me, a destroying wind;

2 And I will send to Babylon strangers or winnowers, who shall winnow her and shall empty her land; for in the day of calamity they shall be against her on every side.

3 Against him who bends let the archer bend his bow, and against him who lifts himself up in his coat of mail. And spare not her young men; devote [to God] and utterly destroy her entire host.

4 Thus slain they shall fall in the land of the Chaldeans and wounded in her streets.

5 For Israel has not been widowed and forsaken, nor has Judah by his God, the Lord of hosts; though their land is full of guilt against the Holy One of Israel.

6 Flee out of the midst of Babylon, let every man save his life! Let not destruction come upon you through her [punishment for] sin and guilt; for it is the time of the Lord's vengeance. He will render to her a recompense. [Jer. 50:28; II Cor. 6:17; Rev. 18:4.]

7 Babylon was a golden cup in the Lord's hand, making all the earth drunken; the nations drank of her wine, therefore the nations went mad. [Rev. 17:4; 14:8.]

8 Babylon has suddenly fallen and is shattered — destroyed! Wail for her [if you care to!]; take balm for her [incurable] pain, if so be she may [possibly] be healed! [Jer. 25:15; Rev. 14:8-10; 16:19; 18:2, 3.]

9 We would have healed Babylon, but she is not healed. Forsake her, and let us go each to his own country; for her guilt and the judgment against her

reach to heaven, and are lifted even to the skies. [Gen 18:20, 21.]

10 The Lord has brought forth and made known the righteousness [of our cause]. Come, and let us declare in Zion the work of the Lord our God.

11 Make clean and sharp the arrows; take up the shields or coats of armor and cover your bodies with them; the Lord has stirred up the spirit of the kings of the Medes [who with the Persians will destroy the Babylonian Empire]; for His purpose concerning Babylon is to destroy it; for that is the vengeance of the Lord, the vengeance [upon Babylon for the plundering and the burning] of His temple.

12 Set up the standard or signal [to spread the news] upon the walls of Babylon, make the watch and blockade strong, set the guards, prepare the ambushes! For the Lord has both purposed and done that which He said against the inhabitants of Babylon.

13 O [Babylon] you who dwell by many waters, rich in treasures, your end has come, and the line measuring your life is cut. [Cf. Rev. 17:1-6.]

14 The Lord of hosts has sworn by Himself, saying, Surely I will fill you with men, as with stripping locusts, and they shall lift up a song and shout [of victory] over you.

15 He has made the earth by His power, He has established the world by His wisdom, and has stretched out the heavens by His understanding.

16 When He utters His voice, there is a tumult of waters in the heavens, and He causes the vapors to ascend from the ends of the earth; He makes lightnings for the rain, and brings forth the wind out of His treasures.

17 Every man has become stupid and brute-like, without knowledge; every goldsmith is put to shame by the images he has made, for his molten idols are a lie, and there is no breath [of life] in them.

18 They are worthless — emptiness, falsity, futility — the work of delu-

sion and worthy of derision. In the time of their inspection *and* punishment they shall perish.

19 Not like these [gods] is He Who is the portion of Jacob, for He is the One Who formed all things, and Israel is the tribe of His inheritance; the Lord of hosts is His name.

20 You [Cyrus, later Persian king of conquered Babylon] are My battle-ax *or* maul and weapon of war; for with you I break nations in pieces, and with you will I destroy kingdoms;

21 With you I break in pieces the horse and his rider; and with you I break in pieces the chariot and the charioteer;

22 With you also I break in pieces man and woman; with you I break in pieces the old man and the youth; with you I break in pieces the young man and the maiden;

23 With you I break in pieces the shepherd and his flock; with you I break in pieces the farmer and his yoke of oxen; and with you I break in pieces governors and commanders.

24 And I will completely repay to Babylon and to all the inhabitants of Chaldea all the evil that they have done in Zion, before your very eyes *I will do it*, says the Lord.

25 Behold, I am against you, says the Lord, O destroying *and* burning out mountain, [you who shall be as barren and desolate as an extinct volcano] which *would* destroy the whole earth; I will stretch out My hand over *and* against you, and roll you down from the [burnt] crags, and will make you a burnt out mountain [of combustion fires].

26 And [O Babylon] they shall not take of your cracked stones for a corner stone, or a stone for foundations, but you shall be a waste *and* 'desolate for ever, says the Lord.

27 Set up a standard *or* signal in the land [to spread the news], blow the trumpet among the nations, prepare

and dedicate the nations against her, call against her the kingdoms of Ararat, Minni, and Ashkenaz; appoint a marshal against her, cause the horses to come up like locusts [when their wings are not yet released from their horny cases].

28 Prepare *and* dedicate the nations: for war against her, the kings of Media, with their governors and deputies, and every land of their dominion. [I foresee this:]

29 The land trembles and writhes in pain *and* sorrow, for the purposes of the Lord against Babylon stand, to make the land of Babylon a desolation without inhabitant.

30 The mighty warriors of Babylon have ceased to fight, they have remained in their holds, their might has failed, they have become [weak and helpless] as women; her dwelling places are burned up, her bars [and defenses generally] are broken.

31 One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken on every side *and* to its farthest end;

32 And that the passages [or ferries across the Euphrates] are stopped, and the great [waterworks the Medes] have burned with fire, and the men of war are frightened.

33 For thus says the Lord of hosts, the God of Israel: The daughter of Babylon is like a threshing floor at the time when it is *being prepared*; yet a little while and the time of harvest shall come to her.

34 [Say the inhabitants of Zion] Nebuchadrezzar the king of Babylon has devoured us, he has crushed us, he has made us an empty vessel, he like a monster has swallowed us up, he has filled his belly with our delicacies, he has rinsed us out *and* cast us away.

35 The violence done to me and to my flesh *and* blood be upon Babylon, the inhabitant of Zion will say: and,

y) See note on Isaiah 13:22 for this prophecy's fulfillment.

My blood be upon the inhabitants of Chaldea, will Jerusalem say.

36 Therefore thus says the Lord: Behold, I will plead your cause and take vengeance for you. I will dry up her lake *or* great reservoir and make her fountain dry;

37 And Babylon shall become heaps *of ruins*, a dwelling place for jackals, an astonishing desolation, a horror *and* a hissing [of amazement], without inhabitant.

38 They [the Chaldean lords] shall be roaring together [before their sudden capture] like lions *over their prey*; they [the princes] shall be growling like lions' whelps.

39 When the revelers are "inflamed [with wine and lust at their drinking bouts], I will prepare them a feast [of My wrath] and make them drunk that they may rejoice and fall asleep to a perpetual sleep, and not waken, says the Lord.

40 I will bring them down like lambs to the slaughter, like rams with he-goats.

41 How Sheshach [Babylon] is taken! And the praise of the whole earth is surprised *and* seized! How is Babylon become an [astonishing] desolation *and* a horror among the nations!

42 The sea is come up upon Babylon; she is covered with the tumult *and* multitude of its waves.

43 Her cities have become a desolation *and* a horror, a land of drought and a wilderness, a land in which no one lives, nor does any son of man pass through it.

44 And I will punish *and* execute judgment upon Bel [the god] in Babylon, and take out of his mouth what he swallowed up [the sacred vessels, the people of Judah and elsewhere which were taken captive]. The nations shall

not flow any more to him; yes, the wall of Babylon has fallen!

45 My people, go out of the midst of her, and save every man his life from the fierce anger of the Lord! [Jer. 50:8; II Cor. 6:17; Rev. 18:4.]

46 And beware lest your heart faint, and you be afraid of the report heard in the land; for in one year shall one rumor come, and in another year another report, and violence shall be in the land, ruler against ruler.

47 Therefore, behold, the days will come, when I will execute judgment *and* punishment upon the idols of Babylon; her whole land shall be confounded *and* put to shame, and all her slain shall fall in the midst of her.

48 Then heaven and earth and all that is in them shall sing for joy over Babylon; for the *Median* destroyers shall come against her from the north, says the Lord. [Isa. 44:23; Rev. 12:12; 18:20; Jer. 51:11.]

49 As Babylon caused the slain of Israel to fall, so at Babylon shall fall the slain of all *her* land.

50 You who have escaped the sword, go away, stand not still! [Seriously and earnestly] remember the Lord from afar off [Babylon], and let [desolate] Jerusalem come into your mind.

51 We are confounded *and* ashamed, for we have heard reproach; confusion *and* shame have covered our faces; for strangers have come into the most sacred parts of the sanctuary of the Lord [even those forbidden to any but the high priest or the appointed priests].

52 Therefore, behold, the days are coming, says the Lord, when I will execute judgment upon [Babylon's] idols *and* images, and through all her land the wounded shall groan.

53 Though Babylon should mount up to heaven, and though she should

2) Here is God's forecast through Jeremiah of what was to happen to great Babylon, of whom Herodotus said she had been "embellished with ornaments more than any city" of his acquaintance. That it happened in all its details is recorded by Daniel (5:1-30), and becomes more and more amazing and awe-inspiring as one considers it all after twenty-five verifying centuries. Truly only a "fool" could say in his heart, "There is no God" (Ps. 14:1).

fortify her strong height, yet destroyers would come upon her from Me, says the Lord.

54 The sound of a cry *comes* from Babylon, and great destruction *and* ruin from the land of the Chaldeans!

55 For the Lord is spoiling Babylon *and* laying her waste, and stilling her great voice [the hum of the city's life]. And the waves [of her conquerors] roar like great waters, the noise of their voice is raised [like the tramping of an army].

56 For the destroyer is come upon her, upon Babylon, and her mighty warriors are taken, their bows are broken in pieces; for the Lord is a God of recompenses, He will surely requite.

57 And I will make drunk her princes and her wise men, her governors and her deputies and her mighty warriors; and they shall sleep a perpetual sleep, and not waken, says the King; the Lord of hosts is His name.

58 Thus says the Lord of hosts: The broad walls of Babylon shall be utterly overthrown *and* [the foundations] made bare, and her high gates shall be burned with fire; the peoples shall labor in vain, and the nations *only* for fire, and they shall be weary. [Hab. 2:13.]

59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. Now this Seraiah was chief chamberlain *or* quartermaster [and brother of Baruch].

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When you come to Babylon, see to it that you read all these words.

62 Then you shall say, O Lord, You have spoken concerning this place that it shall be cut off, so that nothing

shall remain and dwell in it, neither man nor beast, but that it shall be desolate for ever.

63 And it shall be, when you have finished reading this book, that you shall bind a stone to it, and cast it into the midst of the Euphrates;

64 And say, Thus shall Babylon sink and shall not rise because of the evil that I will bring upon her; and [the Babylonians] shall be weary [hopelessly exhausted]. Thus far are the words of Jeremiah. [Cf. Rev. 18:21.]

CHAPTER 52

ZEDEKIAH was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah.

2 And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done.

3 For this it came to pass in Jerusalem and Judah, because of the anger of the Lord, that He cast them out from His presence. And Zedekiah rebelled against the king of Babylon.

4 And in the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it and built moveable towers *and* siege mounds against it round about.

5 So the city was besieged until the eleventh year of King Zedekiah. [II Chron. 36:11-13.]

6 And in the fourth month, on the ninth day of the month, the famine was so severe in the city, that there was no bread for the people of the land.

7 Then the city [wall] was broken through so that all the men of war might flee, and they went forth out of the city by night [as Ezekiel had foretold] by the way of the gate between the two walls, which was by the king's garden. Now the Chaldeans

were round about the city, and the [Jewish soldiers fled] by the way to the plain. [Ezek. 12:12.]

8 But the army of the Chaldeans pursued after the king and overtook Zedekiah in the plains of Jericho, and all his army was scattered from him.

9 Then they seized the king and brought him up to the king of Babylon at Riblah in the land of Hamath [on the northern border of Israel], and he passed sentence upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes; he slew also all the princes of Judah at Riblah.

11 Then he put out the eyes of Zedekiah; and the king of Babylon bound him with a double chain and carried him to Babylon, and put him in the prison [mill] till the day of his death. [Ezek. 12:13.]

12 Now in the fifth month, on the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, there came to Jerusalem Nebuzaradan, captain of the body-guard who stood *and* served before the king of Babylon.

13 And he burned the house of the Lord and the king's house and all the houses of Jerusalem; every great house he consumed with fire.

14 And all the army of the Chaldeans, who were with the captain of the guard, broke down all the walls round about Jerusalem.

15 Then Nebuzaradan the captain of the guard carried away captive some of the poorest of the people and those who were left in the city [at the time it was captured], and those who went out to the king of Babylon [during the siege], and the remnant of the multitude — the country's working people.

16 But Nebuzaradan the captain of the guard left certain of the poorest

of the land for vinedressers and for tillers of the soil.

17 Also the pillars of bronze that belonged to the house of the Lord, and the bronze bases *or* pedestals [which supported the ten basins] and the bronze sea *or* huge laver which were in the house of the Lord, the Chaldeans broke into pieces, and carried all the bronze of them to Babylon.

18 The pots [for carrying away ashes] also, and the shovels, and the snuffers, and the bowls, and the spoons and all the vessels of bronze with which the temple service was ministered, they took away;

19 Also the small bowls, and the firepans, and the basins, and the pots, and the lampstands, and the incense cups, and the bowls for the drink offerings; whatever was of gold the captain of the guard took away as gold, and what was of silver, as silver.

20 The two pillars, one sea *or* huge laver, and ^btwelve bronze bulls under the sea, which King Solomon had made in the house of the Lord — the bronze of all these things was beyond weighing.

21 Concerning the pillars, the height of the one pillar was eighteen cubits *or* twenty-seven feet, and an ornamental molding of twelve cubits *or* eighteen feet went around its circumference; its thickness was four fingers, the pillar being hollow.

22 An upper part *or* capital of bronze was upon it. The height of one capital was five cubits *or* seven and one-half feet, and there were around it a network and pomegranates, all of bronze. The second pillar also and the pomegranates were similar to these.

23 And there were ninety-six pomegranates on the sides, and all the pomegranates upon the network were a hundred round about.

a) The Septuagint, the Greek version, renders this word "mill." Hence it has been inferred that the Chaldeans ascribed to Zedekiah in his old age the same fate as that to which the Philistines consigned Samson (Judges 16:21). (Cambridge Bible.)

b) King Ahaz had previously removed the twelve bronze bulls from under the big laver and had replaced them with a substructure of stone (II Kings 16:17), but obviously he had not put them beyond the reach of the Chaldeans when they undertook to find them.

24 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door;

25 He took also out of the city a court officer who had been overseer of the soldiers, and seven men of them who were next the king *and* saw his face, who were found in the city; and the scribe of the prince *or* captain of the army, who mustered the people of the land; and sixty men of the people of the land, who were found in the midst of the city.

26 And Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon at Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 This is the number of people whom Nebuchadrezzar carried away captive: in the seventh year three thousand and twenty-three Jews;

29 In the eighteenth year of Nebuchadrezzar he carried away captive

from Jerusalem eight hundred and thirty-two persons;

30 In the twenty-third year of Nebuchadrezzar Nebuzaradan the captain of the [Babylonian] guard carried away captive of the Jews seven hundred and forty-five persons; all the persons were four thousand and six hundred.

31 And in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth day of the month, Evil-merodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah and brought him out of prison,

32 And spoke kindly to him, and gave him a seat above the seats of the kings who were [captives] with him in Babylon,

33 And changed his prison garments. And Jehoiachin ate regularly at the king's table all the days of his life.

34 As for his allowance, there was a continual allowance given him by the king of Babylon, according to his requirements until the day of his death, "all the days of his life.

THE LAMENTATIONS OF JEREMIAH

CHAPTER 1

HOW solitary *and* lonely sits the city [Jerusalem] that was full of people! How like a widow has she become! She who was "great among the nations and princess among the provinces has become a tributary — in bond service!

2 She weeps bitterly in the night, and her tears are [constantly] on her cheeks;

c) The latter of these clauses is probably an afterthought, in order to prevent ending the book with the word "death." The general object too of the paragraph [the last four verses] seems to have been to leave the reader with a parting ray of comfort and encouragement in the thought that even in exile the Lord remembered His people and softened the heart of the heathen tyrant toward David's seed. (Condensed from Cambridge Bible.)

a) One may read the writings of the prophets only as valuable contributions to Old Testament history. And he may become enriched by familiarity with their forecasts of events which have been startlingly fulfilled, thus proclaiming the divine inspiration of the books and the wisdom and power of the God Who prompted their writings. But to stop there is by no means to grasp their full and outstanding purpose for today. Through the prophets God is speaking definitely to every individual and nation on earth, right now demanding that we see ourselves as He sees us, a world of nations and individuals tobogganing toward disaster; and He declares there is no alternative unless we repent and come to terms with Him.

among all her lovers [allies] she has no one to comfort her; all her friends have dealt treacherously with her, they are become her enemies. [Jer. 3:1; 4:30.]

3 Judah is gone into exile *to escape* from the affliction and laborious servitude of *the home land*. She dwells among the [heathen] nations, but finds no rest;

all her persecutors overtook her amid the straits [of her distress].

4 The roads to Zion mourn, because no one comes to the solemn assembly or the appointed feasts; all her gates are desolate; her priests sigh and groan, her maidens are grieved and vexed, and she herself is in bitterness.

5 Her adversaries have become the head, her enemies prosper; for the Lord has afflicted her for the multitude of her transgressions; her young children have gone into captivity before the enemy. [Jer. 30:14, 15; 52:28; Dan. 9:7-14.]

6 From the daughter of Zion all her beauty and majesty have departed; her princes are become like harts that find no pasture; they have fled without strength before the pursuer.

7 Jerusalem [earnestly] remembers in the days of her affliction, of her [compulsory] wanderings and her bitterness, all the pleasant and precious things that she had from the days of old. When her people fell into and by the hand of the adversary, and there was none to help her, the enemy [gloated as they] looked at her, and they mocked at her desolations and downfall.

8 Jerusalem has grievously sinned; therefore she has become as an unclean thing and is removed. All that honored her despise her, because they have seen her nakedness; yes, she herself groans and sighs and turns her face away.

9 Her filthiness was in and on her skirts; she did not [seriously and earnestly] consider her final end; therefore she has come down [from throne to slavery] singularly and astonishingly; she has no comforter. O Lord [cries Jerusalem], behold my affliction, for the enemy magnifies himself in triumph!

10 The adversary has spread out his

hand upon all her precious and desirable things: for she has seen the nations enter into her sanctuary [of the temple], when You commanded that they should not even enter into Your congregation [in the outer courts]. [Jer. 51:51; Deut. 23:3.]

11 All her people groan and sigh, seeking for bread; they have given their desirable and precious things for food to revive their strength and bring back life. See, O Lord, and consider how wretched and lightly esteemed, how vile and abominable I have become!

12 Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow, which is being dealt out to me, with which the Lord has afflicted me in the day of His fierce anger!

13 From above He has sent fire into my bones, and it prevails against them; He has spread a net for my feet, He has turned me back; He has made me hopelessly miserable and faint all the day long.

14 The yoke of my transgressions is bound by His hand; they are twined together; they were set upon my neck. He has made my strength to fail and [me to] stumble; the Lord has delivered me into the hands of those I am unable to resist or withstand. [Deut. 28:48.]

15 The Lord has made of no account all my [Jerusalem's] mighty men in the midst of me; He has proclaimed a set time against me to crush my young men; the Lord has trodden as in a wine press the virgin daughter of Judah.

16 For these things I weep; my eyes flow with tears, because a comforter, one who could refresh and restore my soul, is far from me; my children are desolate

b) The Ammonites and Moabites, descendants of Lot and kinsmen of Israel, were forbidden to enter the congregation of the Lord, "even to the tenth generation," because they refused assistance to the Israelites when they were fleeing from Egypt, and because they hired Balaam to curse Israel [Deut. 23:3, 4]. The Israelites themselves never assembled any closer to the sanctuary of the temple than in the court outside its door. No Jew, not even David, or Jesus Himself or any of His apostles, ever ventured into the sanctuary or temple proper, except certain Levites to whom such service was assigned. Two Greek words have customarily been translated "temple" in the New Testament. One, *hieron* always means the temple enclosure (the porches, courts, chambers, etc.); the other word, *naos*, means the sanctuary proper — the Holy Place and the Holy of Holies, into which none but the authorized priests might go, and then only at stated times.

But now, Jeremiah says, the forbidden heathen nations enter the very Holy of Holies [for plunder]! Nothing more humiliating could happen for a Jew than this.

and perishing, for the enemy has prevailed. [Verse 21.]

17 Zion stretches forth her hands, but there is no comforter for her; the Lord has commanded concerning *and* against Jacob that his neighbors should be his adversaries; Jerusalem is as a filthy thing among them — an object of contempt.

18 The Lord is righteous — just and in the right; for I have rebelled against His commandment — His Word; hear, I pray you, all you peoples, and behold my sorrow *and* suffering; my maidens and my young men have gone into captivity.

19 I [Jerusalem] called to my lovers [allies], but they deceived me; my priests and my elders expired in the city, while they sought food to save their lives.

20 Behold, O Lord, how distressed I am! My vital parts are in tumult, my heart cannot rest *and* is violently agitated within me; for I have grievously rebelled; outside the house the sword bereaves, at home there is [famine, pestilence] death!

21 [My foes] have heard that I [Jerusalem] sigh *and* groan, that I have no comforter *in You*; all my enemies have heard of my trouble. They are glad [O Lord] that You have done it. You will bring the day [of Judah's punishment] that you have foretold *and* proclaimed; [it involves also my foes' punishment] and they shall be as I am. [Isa. 14:5, 6; Jer. 30:16.]

22 Let all their wickedness come before You; and deal with them as You have dealt with me because of all my transgressions; for my sighs *and* groans are many and my heart is faint.

CHAPTER 2

HOW the Lord covers the daughter of Zion with a cloud in His anger! He from Heaven has cast down to the earth the beauty *and* splendor of Israel, and has not [earnestly] remembered His footstool in the day of His anger!

2 The Lord swallowed up all the

country places *and* habitations of Jacob, and spared not *nor* pitied; He has demolished in His wrath the strongholds of the daughter of Judah; He cast down to the ground the kingdom and its rulers, polluting them *and* depriving them of their sanctity.

3 He has broken off in His fierce anger every horn [means of defense] of Israel. He has drawn back His right hand from before the enemy, and He has burned amidst Jacob like a flaming fire, consuming all around.

4 He has bent His bow like an enemy; He has stood with His right hand set like a foe and has slain all the delights *and* pride of the eye; on *and* in the tent of the daughter of Zion He has poured out His wrath like fire.

5 The Lord has become like an enemy, He has destroyed Israel; He has destroyed all its palaces, laid in ruins its strongholds, and has multiplied in the daughter of Judah groaning and moaning lamentation.

6 And He has violently broken down His temple like a booth *or* hedge of a garden. He has destroyed the place of His appointed festivals; the Lord has caused the solemn assembly and sabbaths to be forgotten in Zion, and has spurned *and* rejected in the indignation of His anger the king and the priest.

7 The Lord has scorned, rejected *and* cast off His altar, He has abhorred *and* disowned His sanctuary, He has given up into the hand of the enemy the walls of her palaces [and high buildings]; they have raised a clamor in the house of the Lord as on a day of a solemn feast.

8 The Lord purposed to lay in ruins the *city* wall of the daughter of Zion. He marked it off by line; He restrained not His hand from destroying; He made rampart and wall to lament, they languish together.

9 Her gates have sunk into the ground; He has destroyed and broken her bars; her king and her princes are among the nations; the law is no more;

her prophets also obtain no vision from the Lord.

10 The elders of the daughter of Zion sit on the ground, keeping silence; they have cast up dust on their heads; they have girded themselves with sackcloth; the maidens of Jerusalem have bowed their heads to the ground [says Jeremiah].

11 My eyes fail from weeping, my emotions are deeply disturbed, my heart is poured upon the ground [in grief] because of the destruction of the daughter of my people, because infants and nurslings faint in the streets of the city.

12 They keep crying to their mothers, Where is corn and wine — food and drink? as they faint like wounded men in the streets of the city, while their life is ebbing away on their mothers' bosom.

13 What [example of suffering in the past] is sufficient for me to remind you for your *comfort*? To what shall I liken you, O daughter of Jerusalem? What shall I compare with you, that I may comfort you, O virgin daughter of Zion? For your ruin is measureless as the sea! Who can heal you? [Lam. 1:12; Dan. 9:12.]

14 Your prophets have predicted for you falsehood and delusion *and* foolish things. And they have not exposed your iniquity *and* guilt, to avert your captivity [by causing you to repent]; but they have divined *and* declared to you false *and* deceptive prophecies, worthless *and* misleading.

15 All who pass by clap their hands at you; they hiss and wag their heads at the daughter of Jerusalem, saying, Is this the city which was called the perfection of beauty, the joy of all the earth?

16 All your enemies have opened wide their mouths against you; they scornfully hiss and gnash their teeth; they cry, We have swallowed her up! Certainly this is the day we have looked for; we have it; we see it!

17 The Lord has done what He

planned; He has carried out *and* finished His word that He threatened *and* decreed 'in the days of old; He has demolished without pity; He has made the enemy rejoice over you, and exalted the might of your foes. [Lev. 26:14-39; Deut. 28:15-68.]

18 The heart [of the inhabitants of Jerusalem] cried to the Lord. [Then to the congregation, I, Jeremiah, cried, addressing the wall as its symbol] O wall of the daughter of Zion, let tears run down like a river day and night, give yourself no rest, let not your eyes stop [shedding tears].

19 Arise *from your bed*, cry out in the night, at the beginning of the watches. Pour out your heart like water before the face of the Lord; lift up your hands toward Him for the life of your young children, who faint with hunger at the corner of every street. [Ps. 62:8.]

20 Behold, O Lord, and consider [carefully] to whom You have done this. Should *and* shall the women eat the fruit of their own bodies, the children whom they have tended *and* swaddled with their hands? Shall priest and prophet be slain in the place set apart [for the worship] of the Lord?

21 The young and the old lie on the ground in the streets; my maidens and my young men have fallen by the sword; You have slain them in the day of Your anger, slaughtering them without pity.

22 You, [Lord,] called together, as on an appointed day of solemn assembly, my terrors [dangers] from every side; and there was not one in the day of God's wrath who escaped or survived. Those I have nursed and brought up my enemy has destroyed.

CHAPTER 3

I AM [Jeremiah], the man who has seen affliction under the rod of His wrath.

2 He has led me, and brought me into darkness, and not light.

c) "This reference to the ancient predictions against Israel for their sins, is of great importance; both as it shows that these prophecies were then extant and well-known among the Jews, and that they were understood by the pious remnant exactly as we now explain them." (Scott, quoted in Lange's Commentary.)

LAMENTATIONS 3

3 Surely He has turned away from me; His hand is against me all the day.

4 My flesh and my skin has He worn out *and* made old; He has shattered my bones.

5 He has built up [siege mounds] against me, and surrounded me with bitterness, tribulation *and* anguish.

6 He has caused me to dwell in dark places, as those long dead.

7 He walled me about, so that I cannot get out; He has weighted down my chain.

8 Also when I cry and shout for help, He shuts out my prayer.

9 He has enclosed my ways with hewn stone, He has made my paths crooked.

10 He is to me like a bear lying in wait, and like a lion *hiding* in secret places.

11 He has turned me off my ways, and pulled me in pieces; He has made me desolate.

12 He has bent His bow, and set me as a mark for the arrow.

13 He has caused the arrows of His quiver to enter into my heart [the seat of my affections and desires].

14 I have become a derision to all my people; and [the subject of] their sing-song all the day.

15 He has filled me with bitterness, He has made me drink to excess *and* until drunken with wormwood — bitterness.

16 He has also broken my teeth with gravel stones, He has covered me with ashes.

17 And You have bereft my soul *and* cast it off far from peace; I have forgotten what good *and* happiness *are*.

18 And I say, Perished is my strength and my expectation from the Lord.

19 [O Lord] remember [earnestly] my affliction and my misery, my wandering *and* outcast state, the wormwood and the gall.

20 My soul has them continually in remembrance and is bowed down within me.

21 But this I recall, therefore have I hope *and* expectation:

22 It is of the Lord's mercies *and* loving-kindnesses that we are not consumed, because His (tender) compassions fail not. [Mal. 3:6.]

23 They are new every morning; great *and* abundant is Your stability *and* faithfulness. [Isa. 33:2.]

24 The Lord is my portion *or* share, says my living being; therefore will I hope in Him *and* expectantly wait for Him. [Num. 18:20.]

25 The Lord is good to those who hopefully *and* expectantly wait for Him, to those who seek Him — inquire of and for Him, and require Him [by right of necessity and on the authority of God's Word].

26 It is good that one should hope *and* wait quietly for the salvation — the safety and ease — of the Lord.

27 It is good for a man that he bear the yoke [of divine disciplinary dealings] in his youth.

28 Let him sit alone uncomplaining *and* silent in *hope*, because God has laid the yoke upon him [for his benefit]. [Rom. 8:28.]

29 Let him put his mouth in the dust [in abject recognition of his unworthiness]; there may yet be hope. [Mic. 7:17.]

30 Let him give his cheek to the One Who smites him [even through His human agents]; let him be filled full with *men's* reproach [in meekness].

31 For the Lord will not cast off for ever! [Ps. 94:14.]

32 But, though He causes grief, yet will He be moved to compassion according to the multitude of His loving-kindnesses *and* tender mercies.

33 For He does not willingly *and* from His heart afflict or grieve the children of men. [Heb. 12:5-10.]

34 To trample *and* crush under foot all the prisoners of the earth,

35 To turn aside *and* deprive a man of his rights before the face of the Most High *or* a superior,

36 To subvert a man in his cause, the Lord does not approve.

37 Who is he who spoke and it came to pass, when the Lord had not authorized *and* commanded it?

38 Is it not out of the mouth of the Most High that evil and good *both* proceed — adversity and prosperity, physical evil or misfortune and physical good or happiness?

39 Why does a living man sigh [one who is still in this life's school of discipline]? *And why does he* complain, a man for the punishment of his sins?

40 Let us test and examine our ways, and return to the Lord!

41 Let us lift up our hearts to our hands [and then with them mount up in prayer] to God in Heaven:

42 We have transgressed and rebelled, and You have not pardoned.

43 You have covered Yourself with wrath and pursued *and* afflicted us; You have slain without pity.

44 You have covered Yourself with a cloud so that no prayer can pass through.

45 You have made us an offscouring and refuse among the nations.

46 All our enemies gape at us *and* rail against us.

47 Fear and pitfall have come upon us, devastation and destruction.

48 My eyes overflow with streams of tears because of the destruction of the daughter of my people.

49 My eyes overflow continually and will not cease

50 Until the Lord looks down and beholds from Heaven.

51 My eyes cause me grief at the fate of all the maidens *and* the daughter-towns of my city [Jerusalem].

52 I have been hunted down like a bird by those who were my enemies without cause.

53 They [thought they had] destroyed my life in the dungeon (pit), and cast a stone [over it] above me. [Jer. 38.]

54 Water ran down on my head; I said, I am gone.

55 I called upon Your name, O Lord, out of the depths [of the mire] of the dungeon. [Jer. 38:6.]

56 You heard my voice *then*; O hide not Your ear *now* at my prayer for relief.

57 You drew near on the day I called to You; You said, Fear not. [James 4:8.]

58 O Lord, You have pleaded the causes of my soul [You have managed my affairs and You have protected my person and my rights]; You have rescued *and* redeemed my life!

59 O Lord, You have seen my wrong; judge *and* maintain my cause.

60 You have seen all their vengeance, all their devices against me.

61 You have heard their reproach *and* revilings, O Lord, and all their devices against me;

62 The lips *and* thoughts of my assailants are against me all day long.

63 Behold their sitting down and their rising up [their movements, doings, and secret counsels]; I am their sing-song [the subject of their derision and merriment].

64 Render to them a recompense, O Lord, according to the work of their hands.

65 You will give them hardness *and* blindness of heart, Your curse *will be* upon them.

66 You will pursue *and* afflict them in anger, and destroy them from under Your heavens, O Lord.

CHAPTER 4

HOW the gold has become dim! How the most pure gold is changed! The hallowed stones of the temple are poured out at the head of every street.

2 The noble *and* precious sons of Zion, worth their weight in fine gold, how they are esteemed [merely] as earthen pots or pitchers, the work of the hands of the potter! [Isa. 30:14; Jer. 19:11; II Cor. 4:7.]

3 Even the jackals draw out the breast, they give suck to their young ones, but the daughter of my people has become cruel, like the ostriches in the wilderness [that desert their young].

4 The tongue of the nursing babe cleaves to the roof of its mouth for thirst; the young children beg for food, but no one gives it to them.

5 They who feasted on dainties are perishing in the streets; they who were brought up in purple lie cleaving to refuse *and* ash heaps.

6 For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands had come against her *or* been laid on her. [Gen. 19:25.]

7 [In physical appearance] her princes were purer than snow, they were whiter than milk, they were more ruddy in body than rubies *or* corals, their shapely figures [suggested a carefully cut] sapphire.

8 [Prolonged famine has made] them look blacker than darkness; they are not recognized in the streets; their skin clings to their bones; it is withered, it has become *dry* like a stick.

9 They who are slain with the sword are more fortunate than they who are the victims of hunger — slain by the famine; for the latter pine *and* ebb away, stricken through for want of the fruits of the field.

10 The hands of [heretofore] compassionate women have boiled their own children; they were their food in the destruction of the daughter of my people [Judah].

11 The Lord has fulfilled His wrath; He has poured out His fierce anger, and has kindled a fire in Zion that has consumed her foundations.

12 The kings of the earth did not believe, nor did any of the inhabitants of the earth, that oppressor or enemy could enter the gates of Jerusalem.

13 *But this was* for the sins of her

[false] prophets and the iniquities of her priests, who had shed the blood of the just *and* righteous in the midst of her.

14 [The false prophets and priests] wandered [staggering] as if blind in the streets; they had so polluted themselves with blood it was not [lawful] for men to touch their garments.

15 *People* cried to them, Go away! Unclean! Depart! Depart! Touch not! When they fled away, then they wandered [as fugitives]; men said among the nations, They shall not tarry longer here.

16 The anger of the Lord has scattered *and* divided them [among the nations]; He will no longer regard them; they did not respect the persons of the priests, they did not favor the elders.

17 As for us, our eyes as yet fail *and* waste away in looking for our worthless help. In our watching [on our watchtower] we have expectantly waited for a nation [Egypt or some other to come to our rescue] that could not save us.

18 [The missiles of] *the enemy* dog our steps, so that we cannot go into our streets; our end is near, our days are fulfilled, yes, our end is come.

19 Our pursuers were swifter than the eagles of the sky; they pursued us on the mountains, they lay in wait for us in the wilderness.

20 [Our king] the breath of our nostrils, the anointed of the Lord, was taken in their snares, he of whom we said, Under his shadow we shall live among the nations.

21 Rejoice and be glad, O daughter of Edom, who dwells in the land of Uz; but the cup [of the wine of God's wrath] also shall pass through to you; you shall become drunk and make yourself naked. [Jer. 25:17.]

22 The punishment of your iniquity is accomplished, O daughter of Zion; [the Lord] will no more carry you away *or* keep you in exile. But He will inspect *and* punish your iniquity *and* guilt, O daughter of Edom; He will uncover your sins. [Ps. 137:7.]

CHAPTER 5

O LORD, [earnestly] remember what has come upon us! Look down and behold our reproach — our [national] disgrace!

2 Our inheritance is fallen to strangers, our houses to foreigners.

3 We have become orphans, fatherless; our mothers are as widows.

4 We have had to pay money to drink the water that belongs to us; our *own* wood is sold to us.

5 Our pursuers are upon our necks [like a yoke]; we are weary and are allowed no rest.

6 We have given the hand [as a pledge of fidelity] to the Egyptians and to the Assyrians, [merely] to get food to satisfy *our hunger*.

7 Our fathers have sinned and are no more, and ^dwe have borne their iniquities. [Jer. 31:29; Ezek. 18:2-4.]

8 Servants *and* slaves rule over us; there is none to deliver us out of their hand. [Neh. 5:15.]

9 We get our bread at the peril of our lives because of the sword of the wilderness [the wild Arabs, if we venture to the fields to reap our harvests].

10 Our skin glows *and* is parched as from an oven, because of the burning heat of [the fever of] famine.

11 They ravished the women in Zion, the virgins in the cities of Judah.

12 They hung princes by their hand; the persons of elders were not respected.

13 The young men have carried millstones, and boys have fallen [staggering] under *burdens of* wood.

14 The elders have ceased from [congregating at] the city's gate, the young men from their music.

15 Ceased is the joy of our heart; our dancing has been turned into mourning.

16 The crown is fallen from our head [our honor is brought to the dust]! Woe to us, for we have sinned!

17 For this our heart has become faint *and* sick; for these things our eyes have become dim *and* see darkly.

18 As to Mount Zion which lies desolate, the jackals prowl over it!

19 But You, O Lord, remain *and* reign forever; Your throne endures from generation to [all] generations.

20 Why do You forget us for ever? Why do You forsake us so long?

21 Turn us to Yourself, O Lord, and we shall be turned *and* restored! Renew our days as of old!

22 Or have You utterly rejected us? ^eOr are You exceedingly angry with us [still]?

THE BOOK OF EZEKIEL

CHAPTER 1

NOW *when I was* in my thirtieth year, in the fourth month, in the fifth day of the month, as I was in the midst of captivity beside the river Chebar [in Babylonia], the heavens were opened, and I saw visions of God.

2 On the fifth day of the month, which was in the fifth year of King Jehoiachin's captivity,

3 The word of the Lord came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the

d) [But we deserved our punishment.] "Woe to us, that we have sinned! For this our heart has become faint and sick; for these things our eyes have become dim *and* see darkly." (Vss. 16, 17.)

e) "Although the Book of Lamentations, like so many even of the saddest of the Psalms, does in fact close with the language of hope, that is in the present case so little apparent on the first reading that in many Hebrew manuscripts verse twenty-one is repeated at the end, that so its words may rather be the last to fall upon the ear. A similar expedient is used in the case of Ecclesiastes, Isaiah and Malachi. See note on Jeremiah 52:34." (Cambridge Bible.)

Lord was there upon him. [I Kings 18:46; II Kings 3:15.]

4 As I looked, behold, a stormy wind came out of the north, and a great cloud with a fire enveloping it and flashing continually, and a brightness was about it, and out of the midst of it as it seemed glowed amber metal, out of the midst of the fire.

5 And out of the midst of it came the likeness of four living creatures [for cherubim]. And this was their appearance: they had the likeness of a man,

6 But each one had four faces, and each one had four wings.

7 And their legs were straight legs, and the sole of their feet was like the sole of a calf's foot, and they sparkled like burnished bronze.

8 And they had the hands of a man under their wings on their four sides. And they four had their faces and their wings thus:

9 Their wings touched one another; they turned not when they went, but went every one straight forward.

10 As for the "likeness of their faces, they each had the face of a man *in front*, and they four had the face of a lion on the right side, and they four had the face of an ox on the left side; they four also had the face of an eagle [at the back of their heads].

11 Such were their faces. And their wings were stretched out upward [each creature had four wings]; two wings of each one were touching the *adjacent* wing of the creatures on either side of it, and [the remaining] two wings of each creature covered its body.

12 And they went every one straight forward; wherever the spirit would go, they went, and they turned not when they went.

13 In the midst of the living creatures there was what looked like burn-

ing coals of fire, like torches moving to and fro among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures darted back and forth like a flash of lightning.

15 Now as I was still looking at the living creatures, I saw one wheel upon the ground beside each of the living creatures with its four faces.

16 As to the appearance of the wheels and their construction: in appearance they gleamed like chrysolite; and they four were formed alike; and their construction work was as it were a wheel within a wheel.

17 When they went, they went in one of their four directions, without turning [for they were faced that way].

18 As for their rims, they were so high that they were dreadful; and they four had their rims full of eyes round about.

19 And when the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Wherever the spirit went, the creatures went; and the wheels rose along with them; for the spirit *or* life of the [four living creatures acting as one] living creature was in the wheels.

21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up high beside them; for the spirit *or* life of the [combined] living creature was in the wheels.

22 Over the head of the [combined] living creature there was the likeness of a firmament, to look upon like the terrible and awesome *dazzling of shining crystal or ice*, stretched across the expanse of sky over their heads.

23 And under the firmament their wings were stretched out straight, one

a) It is noteworthy that the four faces of the living creatures as here described are symbolic of "the four portraits of Jesus" as given in the four Gospels. Matthew represents our Lord as the King (the lion); Mark portrays Him as the Servant (the ox); Luke emphasizes His humanity (man), and John proclaims especially His Deity (the eagle).

toward another. Every living creature had two wings which covered its body on this side and two which covered it on that side.

24 And when they went, I heard the sound of their wings like the noise of great waters, like the voice of the Almighty, the sound of tumult like the noise of a host. When they stood, they let down their wings.

25 And there was a voice above the firmament that was over their heads; when they stood, they let down their wings.

26 And above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone; and seated above the likeness of a throne was a likeness with the appearance of a Man. [Phil. 2:5-8.]

27 From what had the appearance of His waist upward, I saw a lustre as it were glowing metal, with the appearance of fire enclosed round about within it; and from the appearance of His waist downward, I saw as it were the appearance of fire, and there was brightness [of a halo] round about Him.

28 Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of One speaking. [Rev. 4:3.]

CHAPTER 2

AND He said to me [Ezekiel], Son of man, stand upon your feet, and I will speak to you.

2 And the Spirit entered into me when He spoke to me and set me upon my feet, and I heard Him speaking to me.

3 And He said to me, I send you, son of man, to the children of Israel, two rebellious nations that have rebelled against Me. They and their

fathers have transgressed against Me, even to this very day.

4 And the children are impudent and hard of heart. I send you to them, and you shall say to them, Thus says the Lord God.

5 And they, whether they will hear or refuse to hear, for they are a rebellious house, yet shall know *and* realize that there has been a prophet among them.

6 And you, son of man, be not afraid of them, neither be afraid of their words; though briers and thorns are all around you and you dwell *and* sit among scorpions, be not afraid of their words, nor be dismayed at their looks, for they are a rebellious house.

7 And you shall speak My words to them, whether they will hear or refuse to hear; for they are most rebellious.

8 As for you, son of man, hear what I say to you; be not rebellious like that rebellious house; open your mouth and eat what I give you.

9 And when I looked, behold, a hand was stretched out to me, and behold, a scroll of a book was in it.

10 And He spread it before me, and it was written within and on the back. And there were written in it words of lamentation and mourning and woe.

CHAPTER 3

HE said to me, Son of man, eat what you find [in this book]; eat this scroll, then go and speak to the house of Israel.

2 So I opened my mouth, and He caused me to eat the scroll.

3 And He said to me, Son of man, eat this scroll that I give you and fill your stomach with it. Then I ate it, and it was as sweet as honey in my mouth.

4 And He said to me, Son of man, go, get you to the house of Israel, and speak to them with My words.

5 For you are not sent to a people of a foreign speech and of a difficult language, but to the house of Israel;

6 Not to many peoples of foreign speech and of a hard language, whose words you cannot understand. Surely, had I sent you to such people, they would have listened to you *and* heeded My words.

7 But the house of Israel will not listen to you *and* obey you, for they will not listen to Me *and* obey Me; for all the house of Israel are impudent and stubborn of heart.

8 Behold, I have made your face strong *and* hard against their faces, and your forehead strong *and* hard against their foreheads.

9 As an adamant harder than flint *or* a diamond point have I made your forehead; fear them not, neither be dismayed at their looks, for they are a rebellious house. [Isa. 50:7; Jer. 1:18; 15:20; Mic. 3:8.]

10 Moreover He said to me, Son of man, all My words that I shall speak to you receive in your heart and hear with your ears.

11 And go, get you to the [Jewish] captives [in Babylon], to the children of your people, and speak to them, and tell them, Thus says the Lord God; whether they will hear or refuse to hear.

12 Then the Spirit lifted me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord, from His place [above the firmament].

13 I heard the noise of the wings of the living creatures as they touched *and* joined each one the other [its sister wing]; and I heard the noise of the wheels beside them, and the noise of a great rushing.

14 So the Spirit lifted me up, and took me away [in the vision], and I went in bitterness *of* discouragement in the heat of my spirit; and the hand of the Lord was strong upon me.

15 Then I came to them of the captivity at Telabib, who sat *and* dwelt by the river of Chebar, and I sat where they sat, and remained there among

them seven days, overwhelmed with astonishment, *and* silent.

16 And at the end of seven days, the word of the Lord came to me:

17 Son of man, I have made you a watchman to the house of Israel; therefore hear the word at My mouth, and give them warning from Me. [Isa. 52:8; 56:10; 62:6; Jer. 6:17.]

18 If I say to the wicked, You shall surely die, and you do not give him warning or speak to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at your hand.

19 Yet if you warn the wicked, and he turn not from his wickedness or from his wicked way, he shall die in his iniquity; but you have delivered yourself.

20 Again, if a righteous man turns from his righteousness — right doing and right standing with God — and some gift or providence which I lay before him he perverts into an occasion to sin, and he commits iniquity, he shall die; because you have not given him warning, he shall die in his sin, and his righteous deeds which he has done shall not be remembered; but his blood will I require at your hand.

21 Nevertheless if you warn the righteous man not to sin, and he does not sin, he shall surely live, because he is warned; also you have delivered yourself from guilt.

22 And the hand of the Lord was there upon me; and He said to me, Arise, go forth into the plain, and I will talk with you there.

23 Then I arose and went forth into the plain, and behold, the glory of the Lord stood there, like the glory I had seen by the river Chebar; and I fell on my face.

24 Then the Spirit entered into me, and set me on my feet; He spoke and said to me, Go, shut yourself up in your house.

25 But you, O son of man, behold,

ropes will be put upon you and you will be bound with them, and you cannot go out among people.

26 And I will make your tongue cleave to the roof of your mouth, so that you cannot talk and be a reprover of the people; for they are a rebellious house.

27 But when I speak with you, I will open your mouth and you shall say to the people, Thus says the Lord God; he who hears, let him hear; and he who refuses to hear, let him refuse; for they are a rebellious house.

CHAPTER 4

AND you, son of man, take a tile and lay it before you, and make upon it a drawing of a city, even Jerusalem.

2 And put siege-works against it, and build a siege-wall against it, and cast up a mound against it; set camps also against it, and set battering rams against it round about.

3 Moreover take a plate of iron and place it for an iron wall between you and the city; and set your face toward it, and it shall be besieged, and you shall press the siege against it. This is a sign to the house of Israel.

4 Then [bound as you are] lie upon your left [and north] side, to bear symbolically the iniquity of the house of the ten tribes of Israel upon that side. According to the number of days that you shall lie upon it you shall bear their iniquity.

5 For I have laid upon you the years of their iniquity, according to the number of the days, three hundred and ninety days [for years]; so you shall bear the iniquity of the house of Israel.

6 And when you have fulfilled the days for Israel, lie again, but on your right [and south] side, and you shall bear the iniquity of the house of Judah forty days. I have appointed you one day for each year.

7 Therefore you shall set your face

toward the siege of Jerusalem, and your arm shall be uncovered [ready for battle], and you shall prophesy against *the city*.

8 And, behold, I will lay bands upon you, and you shall not turn yourself from one side to another till you have ended the days of your siege.

9 Also take wheat, barley, beans, lentils, millet and spelt, and put them into one vessel and make bread of them. According to the number of the days that you shall lie upon your side, three hundred and ninety days you shall eat of it.

10 And the food you eat shall be by weight, twenty shekels *or* a full half pound a day, to be eaten at a fixed time each day.

11 You shall drink water by measure also, about one quart *or* the sixth part of a hin; you shall drink at a fixed time each day.

12 And you shall eat your food as barley cakes, and you shall bake it with human dung as fuel in the sight of the people.

13 And the Lord said, Even thus shall the children of Israel eat their defiled bread among the nations to whom I will drive them. [Hos. 9:3.]

14 Then said I, Ah Lord God! Behold, I have never defiled myself. From my youth up even till now have I not eaten of that which dies of itself or is torn in pieces; neither did there ever come abominable flesh into my mouth. [Acts 10:14.]

15 Then He said to me, Lo, I will let you use cow's dung instead of human dung, and you shall prepare your food with it.

16 Moreover He said to me, Son of man, behold, I will break the staff of bread [by which life is supported] in Jerusalem; and they shall eat bread rationed by weight and with carefulness, and they shall drink water rationed by measure, and with dismay [silent, speechless grief caused by the

impending starvation]; [Lev. 26:26; Ps. 105:16; Isa. 3:1.]

17 In order that they may lack bread and water, and look at one another in dismay, and waste away [in their punishment] for their iniquity.

CHAPTER 5

AND you, son of man [Ezekiel], take a sharp sword and use it as a barber's razor and shave your head and your beard. Then take balances for weighing, and divide the hair into three parts.

2 You shall burn one third part with fire in the midst of the city, when the days of the siege are fulfilled; and you shall take a second third part and strike with the sword round about it; and a third part you shall scatter to the wind, and I will draw out a sword after them.

3 You shall also take from these a small number of hairs and bind them in the skirts of your robe.

4 And of these again take some hairs and cast them into the midst of the fire, and burn them in the fire; from there a fire shall come forth into all the house of Israel.

5 Thus says the Lord God: This is Jerusalem, in the center of the nations I have set her, and countries are round about her.

6 And she has changed *and* rebelled against My ordinances more wickedly than the [heathen] nations, and against My statutes more than the countries that are round about her; for [Israel] rejected My ordinances, and as for My statutes, they have not walked in them. [Rom. 2:14, 15.]

7 Therefore thus says the Lord God: Because you were more turbulent *and* raged [against Me] more than the nations that are round about you, and have not walked in My statutes, neither have kept My ordinances, nor have done according to the ordinances [concerning] the nations that are round

about you; [Josh. 23:7; Judg. 2:2; Deut. 7:2-6.]

8 Therefore thus says the Lord God: Behold, I, even I, am against you, and I will execute judgments in the midst of you in the sight of the nations.

9 And because of all your abominations I will do in you that which I have not done, and the like of which I will never do again. [Lam. 4:6; Dan. 9:12; Amos 3:2.]

10 Therefore fathers shall eat their sons in your midst, and sons shall eat their fathers; and I will execute judgments on you, and all who are left of you I will scatter to all the winds. [Lev. 26:33; Deut. 28:64; Ezek. 12:14; Zech. 2:6.]

11 Therefore, as I live, says the Lord God, surely because you have defiled My sanctuary with all your detestable things, and with all your abominations, therefore will I also diminish you *and* withdraw My eye that it shall not spare you, and I also will have no pity.

12 And a third part of you shall die of pestilence and be consumed by famine in the midst of you: a third part shall fall by the sword round about you; and I will scatter a third part to all the winds, and I will draw out a sword after them.

13 Thus shall My anger be spent, and I will cause My wrath toward them to rest, and I will be eased and comforted. And they shall know, understand *and* realize that I, the Lord, have spoken in My zeal, when I have accomplished My wrath upon them. [Ezek. 36:6; 38:19.]

14 Moreover I will make you a desolation and a reproach among the nations that are round about you and in the sight of all who pass by. [Lev. 26:31, 32; Neh. 2:17.]

15 So it shall be a reproach and a taunt, a warning and a horror *and* an astonishment to the [heathen] nations around you, when I shall execute judgments upon you in anger and in wrath

and in furious chastisements *and* rebukes — I, the Lord, have spoken it — [Deut. 28:37; Ps. 79:4; Jer. 24:9.]

16 When I shall loose against them the evil arrows of hunger, that are for destruction, which I will send to destroy you. And I will increase the famine upon you, and will break your staff of bread.

17 And I will send upon you hunger and wild beasts, and they shall bereave you [of your loved ones]; and pestilence and blood shall pass through you, and I will bring the sword upon you. I, the Lord, have spoken it.

CHAPTER 6

AND the word of the Lord came to me, saying,

2 Son of man, set your face toward the mountains of Israel, and prophesy against them,

3 And say, You mountains of Israel, hear the word of the Lord God! Thus says the Lord God to the mountains and the hills, to the river ravines and the valleys: Behold, I, even I, will bring a sword upon you, and I will destroy your high places [of idolatrous worship],

4 And your altars shall be made desolate, and your sun-pillars shall be broken in pieces, and I will cast down your slain before your idols. [Lev. 26:30.]

5 And I will lay the dead bodies of the children of Israel before their idols, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be laid waste, and the high places shall be made desolate, that your altars may bear their guilt *and* be laid waste and made desolate, and your idols may be broken and destroyed, and your sun images may be hewn down and your handiworks may be wiped away *and* blotted out.

7 And the slain shall fall in the midst of you, and you shall know,

understand *and* realize that I am the Lord.

8 Yet will I leave some of you alive. When you have some that shall escape the sword among the nations, when you shall be scattered through the countries,

9 Then those of you who escape shall [earnestly] remember Me among the nations to which they shall be carried captive, how that I have been broken by their lewdness *and* have Myself broken their wanton heart which has departed from Me, and blinded their eyes which turn after their idols wantonly; and they shall be loathsome in their own sight for the evils which they have committed in all their abominations.

10 And they shall know, understand *and* realize that I am the Lord. I have not said in vain that I would bring this evil calamity [in punishment] upon them.

11 Thus says the Lord God: Strike with your fist, stamp with your foot, and say, Alas! over all the vile abominations of the house of Israel, for which [Israel] shall fall by sword, by famine, and by pestilence.

12 He who is far off shall die of the pestilence, and he that is near shall fall by the sword, and he who remains and is preserved shall die by the famine. Thus will I accomplish My wrath upon them.

13 Then shall you know, understand *and* realize that I am the Lord, when their slain shall lie among their idols round about their altars upon every high hill, on all the tops of the mountains, under every green tree, and under every thickly leaved oak, the places where they were accustomed to offer sweet incense to all their idols.

14 And I will stretch out My hand upon them, and make the land desolate and waste, yes, more desolate than the wilderness toward Diblah [a Moabite city], throughout all their dwelling places; and they shall know, un-

derstand *and* realize that I am the Lord.

CHAPTER 7

MOREOVER the word of the Lord came to me, saying,

2 Also, son of man, thus says the Lord God to the land of Israel: An end! The end is come upon the four corners of the land. [Ezek. 11:13; Amos 8:2.]

3 Now is the end upon you, and I will send My anger upon you, and will judge you according to your ways, and will bring upon you retribution for all your abominations.

4 And My eye will not spare you, neither will I have pity; but I will bring recompense for your evil ways upon you, while your abominations are in the midst of you [calling down punishment from a righteous God]; and you shall know — recognize, understand and realize — that I am the Lord.

5 Thus says the Lord God: Behold, an evil is come, [an evil so destructive and injurious, so sudden and violent that it stands alone, not as a succession but as] only one evil.

6 An end is come! The end is come! *The end* [after sleeping so long] awakes against you. See, it comes!

7 Your turn — your doom — has come upon you, O inhabitant of the land, the time has come, the day is near, a day not of joyful shouting, but a day of tumult upon the mountains.

8 Now will I shortly pour out My wrath upon you, and finish spending My anger against you; and I will judge you according to your ways, and I will recompense you with punishment for all your abominations.

9 And My eye will not spare, nor will I have pity. I will punish you according to your ways while your abominations are right in the midst of you. And you shall know, understand *and*

realize that it is I, the Lord, Who smites you.

10 Behold, the day! Behold, it comes! Your doom has gone forth, the rod has blossomed, pride has budded.

11 Violence has grown up into a rod of wickedness; none of [Israel] shall remain, nor of their abundance, nor of their wealth; neither shall there be pre-eminence among them *or* wailing for them.

12 The time has come, the day draws near. Let not the buyer rejoice, nor the seller mourn, for wrath is upon all their multitude.

13 For the seller shall not return to that which is sold, even were they yet alive. For the vision [of punishment] is touching [Israel's] whole multitude; he shall not come back, neither shall any strengthen himself whose life is in his iniquity.

14 They have blown the trumpet, and have made all ready; but none goes to the battle, for My wrath is upon all their multitude.

15 The sword is without, and pestilence and famine are within. He who is in the field shall die by the sword, and him who is in the city, famine and pestilence shall devour.

16 But those of them that escape shall escape, *but* shall be on the mountains like doves of the valleys, all of them moaning, every one in his iniquity's *punishment*.

17 All hands shall be feeble, and all knees shall be weak as water. [Isa. 13:7; Jer. 6:24; Ezek. 21:7.]

18 They shall also gird themselves with sackcloth; horror *and* dismay shall cover them, and shame shall be upon all faces, and baldness upon all their heads [as evidence of grief].

19 They shall cast their silver into the streets, and their gold shall be *discarded* like an unclean thing *or* rubbish; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their animal cravings nor

fill their stomachs with them, for *wealth* has been the stumbling-block of their iniquity. [Prov. 11:4; Zeph. 1:18.]

20 As for the beauty of gold for ornament, they turned it to pride, and they made of it the images of their abominations [idols] and of their detestable things. Therefore I will make it to them as an unclean thing.

21 And I will give it for plunder into the hands of strangers, and to the wicked of the earth for a spoil, and they shall profane it.

22 Also I will turn My face from them, and they shall profane My secret treasure, *the temple*; and robbers shall enter into it and profane it.

23 Prepare the chain [of imprisonment]; for the land is full of blood-guiltiness [murders committed with pretended formalities of justice], and the city is full of violence.

24 Therefore I will bring in the worst of the [heathen] nations, who will take possession of the houses [of the people of Judah]; I will also silence their strongholds *and* put an end to their proud might, and their holy places *and* those who sanctify them shall be profaned.

25 Distress, panic *and* destruction shall come, and they [of Judah] shall seek peace, and there shall be none.

26 Calamity shall come upon calamity, and rumor shall be upon rumor; and they shall seek a vision of the prophet; and the law *and* instruction shall cease from the [distracted] priest, and counsel from the [dismayed] elders. [Ps. 74:9; Lam. 2:9.]

27 The king [of Judah] shall wear mourning, and the prince shall clothe himself with garments of despair *and* desolation, while the hands of the people of the land shall tremble — palsied by terror; for I will do to them in accordance with their ways, and according to their deserts will I judge them; and they shall know, recognize *and* realize that I am the Lord.

CHAPTER 8

AND in the sixth year [of the captivity of King Jehoiachin], in the sixth month, on the fifth day of the month, as I sat in my house [a captive of the Babylonians], with the elders of Judah sitting before me, the hand of the Lord God fell there upon me.

2 Then I beheld, and lo, a likeness of a Man with the appearance of fire; from His waist downward was like fire, and from His waist upward had the appearance of brightness like gleaming bronze.

3 And He put forth the form of a hand, and took me by a lock of my head; and the Spirit lifted me up between the earth and the heavens, and brought me in the visions of God to Jerusalem, to the entrance of the door of the inner [court] which faces toward the north, where is the seat of the idol-image of jealousy, which provokes to jealousy. [II Kings 16:10-16; 21:4, 5.]

4 And behold, there was the glory of the God of Israel [Who had loved and chosen them], like the vision I saw in the plain. [Ezek. 1:28; 3:22, 23.]

5 Then He [the Spirit] said to me, Son of man, now lift up your eyes toward the north. So I lifted up my eyes toward the north, and behold, on the north of the altar gate that idol-image of jealousy in the entrance.

6 Furthermore [the Spirit] said to me, Son of man, do you see what they are doing? The great abominations that the house of Israel is committing here to drive Me far from My sanctuary? But you shall again see greater abominations.

7 And He brought me to the door of the court; and when I looked, behold, there was a hole in the wall.

8 Then He said to me, Son of man, dig now in the wall; and when I had dug in the wall, behold, there was a door.

9 And He said to me, Go in, and see

the wicked abominations that they do here.

10 So I went in and saw there pictures of every form of creeping things, and loathsome beasts, and all the idols of the house of Israel, painted round about on the wall.

11 And there stood before these [pictures] seventy men of the elders of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan [the scribe], with every man his censor in his hand, and a thick cloud of incense was going up [in prayer to these their gods].

12 Then said He to me, Son of man, have you seen what the elders of the house of Israel do in the dark, every man in his *secret* chambers of [idol] pictures? For they say, The Lord does not see us; the Lord has forsaken the land.

13 He said also to me, Yet again you shall see greater abominations which they are committing.

14 Then he brought me to the entrance of the north gate of the Lord's house; and behold, there sat women weeping for Tammuz [a Babylonian god, who was supposed to die annually and subsequently be resurrected].

15 Then said [the Spirit] to me, Have you seen this, O son of man? Yet again you shall see greater abominations that they are committing.

16 And He brought me to the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the bronze altar, were about twenty-five men with their backs to the temple of the Lord and their faces toward the east, and they were bowing themselves toward the east *and* worshipping the sun.

17 Then [the Spirit] said to me, Have you seen this, O son of man? Is it too slight a thing to the house of Judah to commit the abominations which they commit here, that they must fill the land with violence, and

turn back afresh to provoke Me to anger? And lo, they put the branch to their nose [actually, before their mouths, in superstitious worship]!

18 Therefore I will deal in wrath; My eye will not spare, nor will I have pity; and though they cry in My ears with a loud voice, yet will I not hear them. [Prov. 1:28; Isa. 1:15; Jer. 11:11; 14:12; Mic. 3:4; Zech. 7:13.]

CHAPTER 9

THE Spirit cried in my ears [in the vision] with a loud voice, saying, Cause those to draw near who have charge over the city [as executioners], every man with his destroying weapon in his hand.

2 And, behold, six men came from the direction of the upper gate, which faces north, every man with his battle-ax in his hand; and one man among them was clothed in linen, with a writer's ink bottle at his side. And they went in and stood beside the bronze altar.

3 And the glory of the God of Israel [the Shekinah, cloud] had gone up from the cherubim upon which it had rested to [stand above] the threshold of the [Lord's] house. And [the Lord] called to the man clothed with linen, who had the writer's ink [horn-] bottle at his side.

4 And the Lord said to him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men who sigh and groan over all the abominations that are committed in the midst of it.

5 And to the others He said in my hearing, Follow [the man with the ink bottle] through the city, and smite; let not your eye spare, neither have any pity.

6 Slay outright the elderly, the young man and the virgin, the infant and the women; but do not touch *or* go near any one on whom is the mark. Begin at My sanctuary. So

they began with the old men who were in front of the temple [who did not have the Lord's mark on their foreheads]. [I Pet. 4:17.]

7 And He said to [the executioners], Defile the temple, and fill its courts with the slain. Go forth! And they went forth, and slew in the city.

8 And while they were slaying them, and I was left, I fell upon my face, and cried, Ah Lord God! Will you destroy all that is left of Israel in Your pouring out of Your wrath and indignation upon Jerusalem?

9 Then said He to me, The iniquity and guilt of the house of Israel and Judah are exceedingly great; the land is full of blood, and the city full of injustice and perverseness; for they say, The Lord has forsaken the land; the Lord does not see [what we are doing].

10 And as for Me, My eye will not spare, neither will I have pity, but I will recompense their wicked doings upon their own heads.

11 And, behold, the man clothed in linen, who had the ink bottle at his side, reported the matter, saying, I have done as You have commanded me.

CHAPTER 10

THEN I looked, and behold, in the firmament that was over the heads of the cherubim there appeared above them something looking like a sapphire stone, in form resembling a throne.

2 And [the Lord] spoke to the man clothed in linen, and said, Go in among the whirling wheels under the cherubim; fill your hands with coals of fire from between the cherubim, and scatter them over the city. And he went in before my eyes. [Rev. 8:5.]

3 Now the cherubim stood on the south side of the house, when the man went in; and the [Shekinah] cloud filled the inner court.

4 Then the glory of the Lord moun-

ted up from the cherubim to stand over the threshold of the [Lord's] house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory. [I Kings 8:10, 11; Ezek. 43:5.]

5 And the sound of the wings of the cherubim was heard even to the outer court, as the voice of God Almighty when He speaks. [Ps. 29:3, 4.]

6 And when He commanded the man clothed in linen, saying, Take fire from between the whirling wheels, from between the cherubim, [the man] went in and stood beside a wheel.

7 And a cherub stretched forth his hand from between the cherubim to the fire that was between the cherubim, and took some of it, and put it into the hands of the man clothed in linen, who took it and went out.

8 And the cherubim seemed to have the form of a man's hand under their wings.

9 And I looked, and behold, there were four wheels beside the cherubim, one wheel beside one cherub, and another wheel beside another cherub; and the appearance of the wheels was like sparkling chrysolite.

10 And as for their appearance, they four looked alike, as if a wheel had been within a wheel.

11 When they went, they went in any one of the four directions [in which their four individual faces were turned]; they did not turn as they went, but to the place to which the front wheel faced the others followed; they turned not as they went.

12 And their whole body, their backs, their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.

13 As regarding the wheels [attached to them], they were called in my hearing the whirling wheels.

14 And every one had four faces: the first face was the face of the cherub, and the second face was the

face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubim mounted upward. This is the *same* living creature [the four regarded as one] that I saw by the river Chebar [in Babylonia]. [Ezek. 1:5.]

16 And when the cherubim went, the wheels went beside them; and when the cherubim lifted up their wings to mount up from the earth, the wheels did not turn from beside them.

17 When those stood still, these stood still, and when those mounted up, these [the wheels] mounted up also; for the spirit of life was in these [wheels]. [Ezek. 1:21.]

18 Then the glory of the Lord [the Shekinah, cloud] went forth from above the threshold of the temple, and stood over the cherubim.

19 And the cherubim lifted up their wings and mounted up from the earth in my sight, and they went forth with the wheels beside them; and they stood at the entrance of the east gate of the house of the Lord, and [the Shekinah, cloud] the glory of the God of Israel was over them.

20 This is the living creature [of four combined creatures] that I saw beneath the God of Israel by the river Chebar, and I knew that they were cherubim.

21 Each one had four faces and each one had four wings, and what looked like the hands of a man was under their wings.

22 And as for the likeness of their faces, they were the same faces which I saw by the river Chebar, as regards their appearances and themselves; they went every one straight forward.

CHAPTER 11

MOREOVER the Spirit lifted me up, and brought me to the east

gate of the Lord's house, which faces east. And behold, at the door of the gateway there were twenty-five men; and I saw in the midst of them Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people.

2 Then [the Spirit] said to me, Son of man, these are the men who devise iniquity and give wicked counsel in this city;

3 Who say, *The time* is not near to build houses; this *city* is the boiling pot, and we are the flesh.

4 Therefore prophesy against them, prophesy, O son of man!

5 And the Spirit of the Lord fell upon me, and He said to me, Speak. Say, Thus says the Lord: This is what you thought, O house of Israel; for I know the things that come into your mind.

6 You have multiplied your slain in this city, and you have filled its streets with the slain.

7 Therefore thus says the Lord God: Your slain whom you have laid in your midst, they are the flesh, and this *city* is the boiling pot; but you shall be brought forth out of the midst of it.

8 You have feared the sword, and I will bring a sword upon you, says the Lord God.

9 And I will bring you forth out of the midst of it, and deliver you into the hands of foreigners, and will execute judgments among you.

10 You shall fall by the sword; I will judge *and* punish you [before your neighbors] at the border *or* outside the land of Israel, and you shall know — understand and realize — that I am the Lord.

11 This *city* shall not be your boiling pot, neither shall you be the flesh in the midst of it; I will judge you at the border *or* outside of Israel;

12 And you shall know — understand and realize — that I am the Lord; for you have not walked in My statutes nor executed My ordinances,

but have acted according to the ordinances of the nations around you.

13 And while I was prophesying, Pelatiah the son of Benaiah died. Then I fell down upon my face, and cried with a loud voice, Ah Lord God! will You make a complete end of the remnant of Israel?

14 And the word of the Lord came to me, saying,

15 Son of man, your brethren, even your kindred, your fellow exiles and all the house of Israel, all of them, are they of whom the [present] inhabitants of Jerusalem have said, They have gone far from the Lord [and from this land], therefore this land is given to us for a possession.

16 Therefore say, Thus says the Lord God: Whereas I have removed [Israel] far off among the nations, and whereas I have scattered them among the countries, yet I have been to them a sanctuary for a little while in the countries to which they have come.

17 Therefore say, Thus says the Lord God: I will gather you from the peoples, and assemble you out of the countries where you have been scattered, and I will give back to you the land of Israel.

18 And when they return there they shall take away from it all traces of its detestable things and all its abominations — sex impurities and heathen religious practices.

19 And I will give them one heart — a new heart — and I will put a new spirit within *them*; and I will take the stony [unnaturally hardened] heart out of their flesh, and will give them a heart of flesh [sensitive and responsive to the touch of their God]; [Ezek. 18: 31; 36:26; II Cor. 3:3.]

20 That they may walk in My statutes, and keep My ordinances, and do them. And they shall be My people, and I will be their God.

21 But as for those whose heart yearns for *and* goes after their detestable things and their loathsome abomi-

nations [associated with idolatry], I will repay their deeds upon their own heads, says the Lord God.

22 Then the cherubim lifted up their wings, with the wheels which were beside them; and the glory of the God of Israel [the Shekinah, cloud] was over them.

23 Then the glory of the Lord rose up from over the midst of the city, and stood over the mountain which is on the east side of the city.

24 And the Spirit lifted me up and brought me in a vision by the Spirit of God into Chaldea, to the exiles. Then the vision that I had seen went up from me.

25 And I told the exiles everything that the Lord had shown me.

CHAPTER 12

THE word of the Lord also came to me, saying,

2 Son of man, you dwell in the midst of the house of the rebellious, who have eyes to see and see not, who have ears to hear and hear not; for they are a rebellious house. [Mark 8:18.]

3 Therefore, son of man, prepare your belongings for removing *and* going into exile, and move out by day in their sight; and you shall remove from your place to another place in their sight. It may be they will consider *and* perceive that they are a rebellious house.

4 And you shall bring forth your baggage by day in their sight, as baggage for removing into exile; and you shall go forth yourself at evening in their sight, as those who go forth into exile.

5 Dig through the wall in their sight, and carry the stuff out through the hole.

6 In their sight you shall bear your baggage upon your shoulder, and carry it forth in the dark; you shall cover your face so that you cannot see the

land; for I have set you as a sign for the house of Israel.

7 And I did as I was commanded. I brought forth my baggage by day, as baggage for exile, and in the evening I dug through the wall with my own hands. I brought out my baggage in the dark, carrying it upon my shoulder in their sight.

8 And in the morning came the word of the Lord to me, saying,

9 Son of man, has not the house of Israel, the rebellious house, asked you what you are doing?

10 Say to them, Thus says the Lord God: This oracle *or* revelation concerns the prince in Jerusalem, and all the house of Israel who are in it.

11 Say, I am your sign: as I have done, so shall it be done to them; into banishment, into captivity they shall go.

12 And the prince who is in their midst shall lift up his luggage to his shoulder in the dark, then shall he go forth. They shall dig through the wall to carry out through the hole in it. He shall cover his face because he will ^bnot see with his eyes the land.

13 My net also will I spread over him, and he shall be taken in My snare; and I will bring him to Babylon to the land of the Chaldeans; yet shall he ^bnot see it, though he shall die there. [Jer. 52:7-11.]

14 And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them.

15 And they shall know — recognize, understand and realize — that I am the Lord, when I shall scatter them among the nations and disperse them in the countries.

16 But I will leave a few survivors who will escape the sword, the famine and the pestilence, that they may declare *and* confess all their [idolatrous] abominations among the nations to

which they go, and [thus God's punishment of them will be justified before everyone and] they shall know — understand and realize — that I am the Lord.

17 Moreover the word of the Lord came to me, saying,

18 Son of man, eat your bread with shaking, and drink water with trembling and with fearfulness;

19 And say to the people of the land, Thus says the Lord God concerning the inhabitants of Jerusalem in the land of Israel: They shall eat their bread with fearfulness, and drink water with dismay, for their land will be stripped *and* plundered of all its fullness, because of the violence of all those who dwell in it.

20 And the cities that are inhabited shall be laid waste, and the land shall be deserted *and* become a desolation; and you shall know — understand and realize — that I am the Lord.

21 And the word of the Lord came to me, saying,

22 Son of man, what is this proverb that you have in the land of Israel, saying, The days drag on, and every vision comes to nothing *and* is not fulfilled?

23 Tell them therefore, Thus says the Lord God: I will put an end to this proverb and they shall use it no more as a proverb in Israel. But say to them, The days are at hand, and the fulfillment of every vision.

24 For there shall be no more any false, empty *and* fruitless vision or flattering divination in the house of Israel.

25 For I am the Lord; I will speak, and the word that I shall speak shall be performed — come to pass; it shall be no more delayed *or* prolonged, for in your days, O rebellious house, I will speak the word and will perform it, says the Lord God.

^b) This prophecy was literally fulfilled as recorded in Jeremiah 52:7-11. King Zedekiah's eyes were put out in Riblah, Palestine, before he was carried to Babylon, where he died. Thus he did "not see it," though he died there.

26 Again the word of the Lord came to me, saying,

27 Son of man, behold, they of the house of Israel say, The vision that [Ezekiel] sees is for many days to come, and he prophesies of the times that are far off.

28 Therefore say to them, Thus says the Lord God: There shall none of My words be deferred any more, but the word which I have spoken shall be performed, says the Lord God.

CHAPTER 13

AND the word of the Lord came to me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say to them that prophesy out of their own mind *and* heart, Hear the word of the Lord!

3 Thus says the Lord God: Woe to the foolish prophets, who follow their own spirit, and things they have not seen — and have seen nothing!

4 O Israel, your prophets have been like foxes among ruins *and* in waste places.

5 You have not gone up into the gaps *or* breeches, nor built up the wall for the house of Israel, that it might stand in the battle in the day of the Lord.

6 They have seen falsehood and lying divination, saying, The Lord says; but the Lord has not sent them. Yet they have hoped *and* made men to hope for the confirmation of their word.

7 Have you not seen a false vision, and have you not spoken a lying divination when you say, The Lord says, although I have not spoken?

8 Therefore thus says the Lord God: Because you have spoken empty, false *and* delusive words and have seen lies, therefore behold, I am against you, says the Lord God.

9 And My hand shall be against the prophets who see empty, false *and* delusive visions, and who give lying

prophesies. They shall not be in the secret council of My people, nor shall they be recorded in the register of the house of Israel, nor shall they enter into the land of Israel; and you shall know — understand and realize — that I am the Lord God.

10 Because, even because they have seduced My people, saying, Peace, and there is no peace; and when one builds a [flimsy] wall, behold, [these prophets] daub it over with white-wash.

11 Say to them who daub it with whitewash that it shall fall! There shall be a downpour of rain, and you, O great hailstones, shall fall, and a violent wind shall tear apart [the white-washed, flimsy wall].

12 Lo, when the wall is fallen, will you not be asked, Where is the coating with which you [prophets] daubed it?

13 Therefore thus says the Lord God: I will even rend it with a stormy wind in My wrath, and there shall be an overwhelming rain in My anger, and great hailstones in wrath to destroy [that wall].

14 So will I break down the wall that you have daubed with whitewash, and bring it down to the ground, so that its foundations will be exposed; when it falls, you shall perish *and* be consumed in the midst of it. And you shall know — understand and realize — that I am the Lord.

15 Thus will I accomplish My wrath upon the wall, and upon those who have daubed it with whitewash, and I will say to you, The wall is no more, neither are they who daubed it,

16 The *false* prophets of Israel who prophesied deceitfully about Jerusalem, seeing visions of peace for her when there is no peace, says the Lord God.

17 And you, son of man, set your face against the daughters of your people, who prophesy out of [the wishful thinking of] their own minds *and* hearts; prophesy against them,

18 And say, Thus says the Lord God: Woe to the women who sew pillows to all armholes and fasten magic, protective charms to all wrists, and deceptive veils upon the heads of those of every stature to hunt *and* capture human lives! Will you snare the lives of My people to keep your own selves alive?

19 You have profaned Me among My people [in payment] for handfuls of barley and for pieces of bread, slaying persons who should not die, and giving [a guaranty of] life to those who should not live, by your lying to My people, who give heed to lies.

20 Therefore thus says the Lord God: Behold, I am against your pillows *and* charms *and* veils, with which you snare human lives like birds, and I will tear them from your arms, and I will let the lives you hunt go free, the lives you are snaring like birds.

21 Your [deceptive] veils also will I tear, and deliver My people out of your hand, and they shall be no more in your hand to be hunted *and* snared. Then you shall know — understand and realize — that I am the Lord.

22 Because with lies you have made the righteous sad *and* disheartened, whom I have not made sad *or* disheartened, and because you have encouraged *and* strengthened the hands of the wicked, that he should not return from his wicked way and be saved — in that you falsely promised him life;

23 Therefore you shall no more see false visions or practice divinations, and I will deliver My people out of your hand. Then you shall know — understand and realize — that I am the Lord.

CHAPTER 14

THEN came certain of the elders of Israel to me, and sat before me.

2 And the word of the Lord came to me:

3 Son of man, these men have set

up their idols in their hearts, and put the stumblingblock of their iniquity *and* guilt before their faces; should I permit Myself to be inquired of at all by them?

4 Therefore speak to them, and say to them, Thus says the Lord God: Every man of the house of Israel who takes his idols [of self-will and unsubmissiveness] into his heart, and puts the stumblingblock of his iniquity [idols of silver and gold] before his face, and yet comes to the prophet *to inquire of him*, I the Lord will answer him, answer him according to the multitude of his idols;

5 That I may lay hold of the house of Israel in the thoughts of their own mind *and* heart, because they are all estranged from Me through their idols.

6 Therefore say to the house of Israel, Thus says the Lord God: Repent *and* turn away from your idols, and turn away your faces from all your abominations.

7 For any one of the house of Israel, or of the strangers who sojourn in Israel, who separates himself from Me, taking his idols into his heart and putting the stumblingblock of his iniquity *and* guilt before his face, and yet comes to the prophet to inquire for himself of Me, I the Lord will answer him Myself!

8 And I will set My face against that [false worshiper], and will make him a sign and a byword, and I will cut him off from the midst of My people; and you shall know — understand and realize — that I am the Lord.

9 [The prophet has not been granted permission to give an answer to the hypocritical inquirer] but if the prophet does give the man the answer he desires [thus allowing himself to be a party to the inquirer's sin], I the Lord will see to it that the prophet is deceived in his answer, and I will stretch out My hand against him, and will destroy him from the midst of My people Israel.

10 And they both shall bear the punishment of their iniquity: the iniquity of the [presumptuous] prophet shall be the same as the iniquity of the [hypocritical] inquirer;

11 That the house of Israel may go no more astray from Me, neither defile themselves any more with all their transgressions, but that they may be My people, and I may be their God, says the Lord God.

12 The word of the Lord came again to me, saying,

13 Son of man, when a land sins against Me by committing a trespass, and I stretch out My hand against it, and break its staff of bread and send famine upon it, and cut off from it man and beast;

14 Even if these three men, Noah, Daniel, and Job were in it, they would save but their own lives by their righteousness — their uprightness and right standing with Me — says the Lord God.

15 If I cause ferocious *and* evil wild animals to pass through the land, and they ravage *and* bereave it, and it becomes desolate, so that no man may pass through because of the beasts;

16 Though these three men were in it, as I live, says the Lord God, they would deliver neither sons nor daughters; they themselves alone would be delivered, but the land would be desolate — laid waste and deserted.

17 Or if I bring a sword upon that land, and say, Sword, go through the land, so that I cut off man and beast from it;

18 Though these three men were in it, as I live, says the Lord God, they would deliver neither sons nor daughters, but they themselves alone would be delivered.

19 Or if I send a pestilence into that land, and pour out My wrath upon it in blood, to cut off from it man and beast;

20 Though Noah, Daniel, and Job, were in it, as I live, says the Lord God,

they would deliver neither son nor daughter; they would but deliver their own lives by their righteousness — their religious and moral rectitude in every area and relation.

21 For thus says the Lord God: How much more when I send My four sore acts of judgment upon Jerusalem, the sword and the famine and the evil wild beasts and the pestilence, to cut off from it man and beast! [Lev. 26: 21-33.]

22 And yet, behold, in it shall be left a remnant — an escaped portion, both sons and daughters. They shall be carried forth to you [in Babylon], and when you see their [ungodly] walk and their [wicked] doings, you will be consoled for the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

23 And they shall console you, when you see their evil ways and their rebellious actions. Then you shall know — understand and realize — that I have not done without cause all that I have done in Jerusalem, says the Lord God.

CHAPTER 15

AND the word of the Lord came to me, saying,

2 Son of man, What is the wood of the grapevine [Israel] more than that of any tree, the vine branch which was among the trees of the forest? [Ps. 80:8-13; Jer. 2:21.]

3 Shall wood be taken from it to do any work? Or will men take a peg of it on which to hang any vessel?

4 Behold, it is cast into the fire for fuel; the fire consumes both ends of it, and the middle of it is charred. Is it suitable *or* profitable for any work?

5 Notice, even when it was whole it was good for no work; how much less shall it be useful *and* profitable when the fire has devoured it and it is charred?

6 Therefore thus says the Lord God:

Like the wood of the grapevine among the trees of the forest, which I have given to the fire for fuel, so will I give up the inhabitants of Jerusalem.

7 And I will set My face against them; they shall go out from one fire, and another fire shall devour them; and you shall know — understand and realize — that I am the Lord, when I set My face against them.

8 And I will make the land desolate — laid waste and deserted — because they have acted faithlessly [through their idolatry], says the Lord.

CHAPTER 16

AGAIN the word of the Lord came to me, saying,

2 Son of man, cause Jerusalem to know, understand *and* realize, her [idolatrous] abominations [that they are] disgusting, detestable and shamefully vile.

3 And say, Thus says the Lord God to Jerusalem [representing Israel]: Your [spiritual] origin and your birth are thoroughly Canaanitish; your [spiritual] father was an Amorite, and your [spiritual] mother a Hittite. [Ezek. 16:45; John 8:44.]

4 And as for your birth, on the day you were born your navel cord was not cut, nor were you washed with water to cleanse you, nor rubbed with salt, nor swaddled with bands at all.

5 No eye pitied you, to do any of these things for you, to have compassion on you, but you were cast out in the open field, for your person was abhorrent *and* loathsome on the day that you were born.

6 And when I passed by you, and saw you rolling about in your blood, I said to you in your blood, Live! Yes, I said to you still in your natal blood, Live!

7 I caused you [Israel] to multiply as the bud which grows in the field, and you increased and became tall and you came to full maidenhood *and* beauty; your breasts were formed and your

hair had grown, yet you were naked and bare.

8 Now I passed by you again, and looked upon you, behold, you were maturing *and* at the time for love; and I spread My skirt over you and covered your nakedness. Yes, I plighted My troth to you and entered into a covenant with you, says the Lord, and you became Mine.

9 Then I washed you with water; yes, I thoroughly washed away your [clinging] blood from you, and I anointed you with oil.

10 I clothed you also with embroidered cloth, and shod you with [fine seal] leather, and I girded you about with fine linen, and I covered you with silk.

11 I decked you also with ornaments, and I put bracelets on your wrists and a chain on your neck.

12 And I put a ring on your nostril and earrings in your ears, and a beautiful crown upon your head!

13 Thus you were decked with gold and silver, and your raiment was of fine linen and silk and embroidered cloth; you ate fine flour and honey and oil. And you were exceedingly beautiful, and you prospered into royal estate.

14 And your renown went forth among the nations for your beauty; for it was perfect through My majesty *and* splendor which I had put upon you, says the Lord God.

15 But you trusted *and* relied on your own beauty, and were unfaithful to God *and* played the harlot [in idolatry] because of your renown, and poured out your fornications upon every one who passed by — worshipping the idols of every nation which prevailed over you; his it was.

16 And you took some of your garments and made for yourself gaily decorated high places *or* shrines, and played the harlot on them; things which should not come and that which should not take place.

17 You did also take your fair jewels *and* beautiful vessels of My gold and My silver which I had given you, and made for yourself images of men, and you played the harlot with them;

18 And you took your embroidered garments and covered them, and set My oil and My incense before them.

19 My bread also which I gave you, fine flour and oil and honey with which I fed you, you have even set it before the idols for a sweet odor. Thus it was, says the Lord God.

20 Moreover, you have taken your sons and your daughters whom you have borne to Me, and you have sacrificed them [to your idols] to be destroyed. Were your harlotries too little,

21 That you have slain My children, and delivered them up, in setting them apart *and* causing them to pass through the fire for [your idols]?

22 And in all your abominations and idolatrous whoredoms you have not [earnestly] remembered the days of your youth, when you were naked and bare, rolling about in your natal blood.

23 And after all your wickedness (Woe, woe to you! says the Lord God),

24 You have built also for yourself a [brothel] vaulted chamber, and have made a high place [of idol worship] in every street.

25 At every crossway you built your high place [for idol worship], and have made your beauty an abomination — abhorrent, loathsome, extremely disgusting, and detestable; and you have made your body available to every passerby, and multiplied your [idolatry and spiritual] harlotry.

26 You have also played the harlot with the Egyptians, your neighbors, [by adopting their idolatries] whose worship is thoroughly sensuous; and you have multiplied your harlotry to provoke Me to anger.

27 Behold, therefore I have stretched out My hand against you, diminished your ordinary allowance of food, and delivered you over to the will of those

who hate *and* despise you, the daughters of the Philistines, who turned away in shame from your despicable policy *and* lewd behavior [for they are faithful to their gods]!

28 You played the harlot also with the Assyrians, because you were unsatiable; yes, you played the harlot with them, and yet you were not satisfied.

29 Moreover you multiplied your harlotry with the land of trade, with Chaldea; and yet even with this you were not satisfied.

30 How weak *and* spent with longing *and* lust is your heart *and* mind, says the Lord God, seeing you do all these things, the work of a bold, domineering harlot;

31 In that you build your [brothel] vaulted place at the head of every street, and make your high place at every crossing. But you were not like a harlot, because you scorned pay.

32 Rather, you were as an adulterous wife, who receives strangers instead of her husband!

33 Men give gifts to all harlots; but you give your gifts to all your lovers, and hire them, bribing [the nations] [to ally themselves with you] that they may come to you on every side for your harlotries [your idolatrous unfaithfulnesses to God].

34 And you are different [the reverse] from other women in your harlotries, in that nobody follows you to lure you into harlotry, and in your giving hire when no hire is given you; and so you are different.

35 Therefore, O harlot [Israel], hear the word of the Lord.

36 Thus says the Lord God: Because your brass [coins and gifts] *and* your filthiness were emptied out and your nakedness uncovered through your harlotries with your lovers, and because of all the [filthy] idols of your abominations, and for the blood of your children that you gave to them,

37 Therefore, behold, I will gather

all your lovers, with whom you have taken pleasure, and all those whom you have loved, with all those whom you have hated; I will even gather them [the allies you have courted] against you on every side, and will uncover your nakedness to them, that they may see all your nakedness [making you, Israel, an object of loathing and of mockery, a spectacle among the nations].

38 And I, the Lord, will judge you as women who break wedlock and shed blood are judged, and I will bring upon you the blood of [your divine Husband's] wrath and jealousy. [Num. 5:18.]

39 And I will also give you into the hand of those [your enemies] and they shall throw down your [brothel] vaulted place, and shall demolish your high places [of idolatry]; they shall strip you of your clothes and shall take your splendid jewels, and leave you naked and bare.

40 They shall also bring up a company against you, and they shall stone you with stones and hew down *and* thrust you through with their swords.

41 And they shall burn your houses with fire and execute judgments upon you before the eyes of many women spectators [the nations]. And I will cause you to cease playing the harlot, and you also shall give hire no more.

42 So will I make My wrath toward you to rest, and My jealousy shall depart from you [My adulterous wife], and I will be quiet, and will be no more angry.

43 Because you have not [earnestly] remembered the days of your youth, but have enraged Me with all these things, therefore, behold, I also will bring your deeds down on your own head, says the Lord God. Did you not commit this lewdness above *and* in addition to all your other abominations?

44 Behold, every one who uses proverbs will use this proverb against you, As is the mother, so is her daughter.

45 You are your [spiritual] mother's daughter, who loathes her husband and her children; and you are the sister of your sisters, who loathed their husbands and their children. Your mother was a Hittite and your father an Amomite.

46 And your elder sister is Samaria, she and her daughters who dwelt in the north *and* at your left hand; and your younger sister, who dwelt in the south *and* at your right hand, is Sodom and her daughters.

47 Yet you were not satisfied to walk after their ways or to do after their abominations, but very soon you were more corrupt in all your ways than they were [for your sin, as those taught of God, is far blacker than theirs]. [Matt. 11:20-24.]

48 As I live, says the Lord God, Sodom your sister has not done, she nor her daughters, as you have done, you and your daughters.

49 Behold, this was the iniquity of your sister Sodom: pride, over-abundance of food, prosperous ease *and* idleness were hers and her daughters': neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed abominable offenses before Me; therefore I removed them when I saw it *and* I saw fit. [Gen. 13:13; 18:20; 19:5.]

51 Neither has Samaria committed half of your sins, but you have multiplied your [idolatrous] abominations more than they, and have *seemed* to justify your sisters [Samaria and Sodom] in all their wickedness by all the abominable things which you have done — you even make them appear righteous in comparison with you.

52 Take upon you *and* bear your own shame *and* disgrace [in your punishment], you also, who called in question *and* judged your sisters, for you have virtually absolved them by your sins in which you behaved more abominably than they; they are more right

than you. Yes, be ashamed *and* confounded and bear your shame *and* disgrace, you also, for you have seemed to justify your sisters *and* make them appear righteous.

53 I will restore them again from their captivity, restore the fortunes of Sodom and her daughters, and the fortunes of Samaria and her daughters, and I will restore your own fortunes in the midst of them [in the day of the Lord], [Isa. 1:9.]

54 That you, [Judah,] amid your shame *and* disgrace may be compelled to recognize your wickedness *and* be thoroughly ashamed *and* confounded at all you have done, becoming [converted and bringing] consolation *and* comfort to your sisters.

55 And your sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then you and your daughters shall return to your former estate.

56 For was your sister Sodom not mentioned by you *except* as a byword in the day of your pride,

57 Before your own wickedness was uncovered? Now you have become like her an object of reproach *and* a byword for the daughters of Syria *and* of Edom and for all who are round about them, and for the daughters of the Philistines, those round about who despise you.

58 You bear the penalty of your lewdness and your [idolatrous] abominations, says the Lord.

59 Yes, thus says the Lord God: I will even deal with you as you have done, who have despised the oath in breaking the covenant;

60 Nevertheless I will [earnestly] remember My covenant with you in the days of your youth, and I will establish with you an everlasting covenant. [Ps. 106:45.]

61 Then you will [earnestly] remember your ways, and be ashamed *and* confounded, when you shall receive

your sisters, both your elder and your younger; I will give them to you for daughters, but not on account of your covenant [with Me]. [John 10:16.]

62 And I will establish My covenant with you, and you shall know — understand and realize — that I am the Lord; [Hos. 2:19,20.]

63 That you may [earnestly] remember and be ashamed *and* confounded, and never open your mouth again because of your shame, when I have forgiven you all that you have done, says the Lord God.

CHAPTER 17

AND the word of the Lord came to me, saying,

2 Son of man, put forth a riddle and speak a parable *or* allegory to the house of Israel;

3 Say, Thus says the Lord God: A great eagle [Nebuchadnezzar] with great wings and long pinions, rich in feathers of various colors, came to Lebanon [symbolic of Jerusalem] and took the top of the cedar [tree].

4 He broke off [the youthful King Jehoiachin] the topmost of its young twigs and carried it into a land of trade [Babylon]; he set it in a city of merchants.

5 He took also of the seedlings of the land [Zedekiah, one of the native royal family], and planted it in fertile soil *and* a fruitful field; he placed it beside abundant waters, and set it as a willow tree [to succeed Zedekiah's nephew Jehoiachin in Judah, as vassal king].

6 And it grew, and became a spreading vine of low [not Davidic] stature, whose branches turned [in submission] toward him, and its roots remained under *and* subject to him [the king of Babylon]; so it became a vine, and brought forth branches, and shot forth leafy twigs.

7 There was also another great eagle [the Egyptian king] with great wings and many feathers; and behold, this

vine [Zedekiah] bent its roots [languishingly] toward him, and shot forth its branches toward him, away from the beds of its planting, for him to water.

8 Though it was planted in good soil where water was plentiful for it to produce leaves and to bear fruit, that it might become a splendid vine, it was transplanted.

9 Thus says the Lord God: Ask, Will it thrive? Will he [the insulted Nebuchadnezzar] not pluck up its roots and strip off its fruit so that all its fresh sprouting leaves will wither? It will not take a strong arm or many people to pluck it up by its roots [totally ending Israel's national existence]. [II Kings 25:1-7.]

10 Yes, behold, though transplanted, will it prosper? Will it not utterly wither, when the east wind touches it? It will wither in the furrows *and* beds where it sprouted *and* grew. [Hos. 13:9-12, 15.]

11 Moreover the word of the Lord came to me, saying,

12 Say now to the rebellious house, Do you not know *and* realize what these things mean? Tell them, Behold, the king of Babylon came to Jerusalem, and took its king [Jehoiachin] and its princes and brought them with him to Babylon. [II Kings 24:11-16.]

13 And he took one of the royal family [the king's uncle, Zedekiah] and made a covenant with him, putting him under oath. He also took the mighty *and* chief men of the land, [II Kings 24:17.]

14 That the kingdom might become low *and* base, and be unable to lift itself up, but that by keeping his [Nebuchadnezzar's] covenant it might stand.

15 But he [Zedekiah] rebelled against him [Nebuchadnezzar] in sending his ambassadors into Egypt, that they might give him horses and much people. Will he prosper? Will he escape who does such things? Can he

break the covenant with [Babylon] and yet escape?

16 As I live, says the Lord God, surely in the place where the king [Nebuchadnezzar] dwells who made [Zedekiah vassal] king, whose oath [Zedekiah] despised, and whose covenant he broke, even with him in the midst of Babylon shall [Zedekiah] die.

17 Neither shall Pharaoh with his mighty army and great company help him in the war, when the [Babylonians] cast up mounds and build forts to destroy many lives.

18 For *Zedekiah* despised the oath and broke the covenant, and behold, he had given his hand, and yet has done all these things; he shall not escape.

19 Therefore thus says the Lord God: As I live, surely My oath [made for Me by Nebuchadnezzar] that [Zedekiah] has despised and My covenant with him that he has broken, I will even bring down on his own head.

20 And I will spread My net over him, and he shall be taken in My snare, and I will bring him to Babylon and will enter into judgment *and* punishment with him there for his trespass *and* treason that he has committed against Me.

21 And all his fugitives [from Judah] in all his bands shall fall by the sword, and they that remain shall be scattered toward every wind. And you shall know — understand and realize — that I the Lord have spoken it.

22 Thus says the Lord God: I Myself will take a twig from the lofty top of the cedar, and will set it out; I will crop off from the topmost of its young twigs a tender one and will plant it upon a mountain high and exalted. [Isa. 11:1, 10; Jer. 23:5; Zech. 3:8; Isa. 53:2.]

23 On the mountain height of Israel will I plant it; that it may bring forth boughs and bear fruit, and be a noble cedar; and under it shall dwell all birds of every feather; in the shade

of its branches they shall nestle *and* find rest.

24 And all the trees of the field shall know — understand and realize — that I, the Lord, have brought low the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree flourish. I, the Lord, have spoken, and I will do it.

CHAPTER 18

THE word of the Lord came to me again, saying,

2 What do you mean by using this proverb concerning the land of Israel, The fathers have eaten sour grapes, and the children's teeth are set on edge?

3 As I live, says the Lord God, you shall not have occasion any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is Mine; the soul that sins, it shall die. [Rom. 6:23.]

5 But if a man is [uncompromisingly] righteous — upright and in right standing with God — and does what is lawful and right,

6 And has not eaten [at the idol shrines] upon the mountains nor lifted up his eyes to the idols of the house of Israel, has not defiled his neighbor's wife nor come near to a woman in her time of impurity,

7 And has not wronged any one, but has restored to the debtor his pledge, has taken nothing by robbery, but has given his bread to the hungry and has covered the naked with a garment,

8 Who does not charge interest or percentage of increase on what he lends [in compassion], who withholds his hand from iniquity, who executes true justice between man and man,

9 Who has walked in My statutes, and kept My ordinances, to deal justly; *then* he is [truly] righteous; he shall surely live, says the Lord God. [Ezek. 20:11; Amos 5:4.]

10 If he begets a son who is a robber, a shedder of blood, who does to a

brother either of these sins of violence, 11 And leaves undone all of the duties [of a righteous man], but has even eaten [the food set before idols] on the mountains, and defiled his neighbor's wife,

12 Has wronged the poor and needy, has taken by robbery, has not restored [to the debtor] his pledge, has lifted up his eyes to the idols, has committed abomination (hateful and exceedingly vile in the eyes of God),

13 And has charged interest or percentage of increase on what he has loaned [in supposed compassion]; shall he then live? He shall not live! He has done all these abominations; he shall surely die; his blood shall be upon him.

14 But if this wicked man begets a son who sees all the sins which his father has committed, and considers *and* fears [God], and does not do like his father;

15 Who has not eaten [food set before idols] upon the mountains, nor has lifted up his eyes to the idols of the house of Israel, has not defiled his neighbor's wife,

16 Nor wronged any one, nor has taken anything in pledge, nor has taken by robbery, but has given his bread to the hungry, and has covered the naked with a garment,

17 Who has withdrawn his hand from [oppressing] the poor, who has not received interest or increase [from the needy], but has executed My ordinances, and has walked in My statutes; he shall not die for the iniquity of his father; he shall surely live.

18 As for his father, because he cruelly oppressed, robbed his brother, and did that which is not good among his people, behold, he shall die for his iniquity *and* guilt.

19 Yet do you say, Why does not the son bear the iniquity of the father? When the son has done that which is lawful and right, and has kept all My statutes, and has done them, he shall surely live.

20 The soul that sins, it [is the one that] shall die. The son shall not bear *and* be punished for the iniquity of the father, neither shall the father bear *and* be punished for the iniquity of the son; the righteousness of the righteous shall be upon him only, and the wickedness of the wicked shall be upon the wicked only.

21 But if the wicked man turns from all his sins that he has committed and keeps all my statutes, and does that which is lawful and right, he shall surely live; he shall not die.

22 None of his transgressions which he has committed shall be remembered against him; for his righteousness which he has executed [for his religious and moral rectitude in every area and relation] he shall live.

23 Have I any pleasure in the death of the wicked? says the Lord, and not rather that he should turn from his evil way *and* return [to his God] and live?

24 But if the righteous turns away from his righteousness, and commits iniquity and does according to all the abominations that the wicked man does, shall he live? None of his righteous deeds which he has done shall be remembered. In his trespass that he has trespassed, and in his sin that he has sinned, in them shall he die.

25 Yet you say, The way of the Lord is not fair *and* just. Hear now, O house of Israel: Is not My way fair *and* just? Are not your ways unfair *and* unjust?

26 When a righteous man turns away from his righteousness and committeth iniquity and dies in his sins, for his iniquity that he has done he shall die.

27 Again, when the wicked man turns away from his wickedness which he has committed and does that which is lawful and right, he shall save his life.

28 Because he considers and turns away from all his transgressions which

he has committed, he shall surely live; he shall not die.

29 Yet says the house of Israel, The way of the Lord is not fair and just! O house of Israel, are not My ways fair and just? Are not your ways unfair and unjust?

30 Therefore I will judge you, O house of Israel, every one according to his ways, says the Lord God. Repent, and turn from all your transgressions, lest iniquity be your ruin; *and* so shall they not be a stumbling-block to you. [Matt. 3:2; Rev. 2:5.]

31 Cast away from you all your transgressions, by which you have transgressed against Me, and make you a new mind *and* heart and a new spirit. For why will you die, O house of Israel? [Eph. 4:22, 23.]

32 For I have no pleasure in the death of him who dies, says the Lord God. Therefore turn — be converted — and live!

CHAPTER 19

MOREOVER take up a lamentation for the princes of Israel,

2 And say, What a lioness was your mother [Jerusalem-Judah]! She couched among lions; in the midst of young lions she nourished her cubs.

3 And she [the royal mother-city] brought up one of her cubs [Jehoahaz]: he became a young lion, and he learned to catch the prey; he devoured men. [II Kings 23:30, 32.]

4 The nations also heard of him; he was taken in their pit, and they brought him with hooks to the land of Egypt. [II Chron. 36:1, 4.]

5 Now when she had waited, she saw her hope was lost. Then she took another of her cubs [Jehoiachin] and made him a young lion. [II Kings 23:34; 24:1, 6.]

6 And he [Jehoiachin] went up and down among the lions, he became a young lion, and learned to catch prey, and he devoured men.

7 And he knew *and* ravaged their

strongholds, and he laid waste their cities; and the land was appalled and all who were in it by the noise of his roaring.

8 Then the nations set against [the king] on every side from the provinces, and they spread their net over him [Jehoiachin]; he was taken in their pit. [II Kings 24:8-15.]

9 With hooks they put him in a cage, and brought him to the king of Babylon; they brought him into custody *and* put him in strongholds, that his voice should no more be heard upon the mountains of Israel.

10 Your mother [the mother-city Jerusalem] was like a vine — like you [Zedekiah], and in your blood — planted by the waters; it was fruitful and full of branches by reason of abundant water. [II Kings 24:17; cf. Ezek. 17:7.]

11 And it had strong rods for the scepters of those who bore rule, and its height was exalted among the thick branches *and* into the clouds, and it was seen in its height among the multitude of its branches *and* was conspicuous.

12 But the vine was plucked up in God's wrath [by His agent the Babylonian king], and it was cast down to the ground; the east wind dried up its fruit, its strong rods were broken off and withered; the fire [of God's judgment] consumed them.

13 And now it is transplanted in the wilderness, in a dry and thirsty land [Babylon].

14 And fire went out of a rod [Zedekiah] of its branches, which has consumed the vine's fruit, so that it has in it no *longer* a strong rod to be a scepter for ruling. This is a lamentation, and shall be for a lamentation *and* a dirge.

CHAPTER 20

IN the seventh year, in the fifth month, on the tenth day of the month [after the beginning of the Baby-

lonian captivity which was to last seventy years], certain of the elders of Israel came to inquire of the Lord, and sat down before me [Ezekiel, in Babylonia]. [Jer. 25:11; 29:10.]

2 Then came the word of the Lord to me, saying,

3 Son of man, speak to the elders of Israel, and say to them, Thus says the Lord God: Have you come to inquire of Me? As I live, says the Lord God, I will not be inquired of by you!

4 Will you judge them, [Ezekiel] son of man, will you judge them? Then cause them to know, understand *and* realize the abominations of their fathers. [Matt. 23:29-33; Acts 7:51, 52.]

5 And say to them, Thus says the Lord God: In the day when I chose Israel, and lifted up My hand *and* swore to the offspring of the house of Jacob, and made Myself known to them in the land of Egypt, when I lifted up My hand *and* swore to them, saying, I am the Lord your God,

6 On that day I lifted up My hand *and* swore to them to bring them out of the land of Egypt to a land that I had searched out for them, flowing with milk and honey, *a land* which is an ornament *and* a glory to all lands.

7 Then said I to them, Let every man cast away the abominable things on which he *feasts* his eyes, and defile not yourselves with the idols of Egypt; I am the Lord your God.

8 But they rebelled against Me and would not listen to Me; they did not every man cast away the abominable things on which they *feasted* their eyes, nor did they forsake the idols of Egypt. Then I [thought], I will pour out My wrath upon them and finish My anger against them in the midst of the land of Egypt.

9 But I acted for My name's sake, that it should not be profaned in the sight of the [heathen] nations among whom they dwelt, in whose sight I

made Myself known to them, in bringing them out of the land of Egypt.

10 So I caused them to go out from the land of Egypt, and brought them into the wilderness.

11 And I gave them My statutes, and showed *and* made known to them My judgments, which if a man keep, he must live in *and* by them.

12 Moreover also I gave them My sabbaths, to be a sign between Me and them, that they might understand *and* realize that I am the Lord Who sanctifies them — separates and sets them apart.

13 But the house of Israel rebelled against Me in the wilderness: they walked not in My statutes, and they despised *and* cast away My judgments, which if a man keep, he must even live in *and* by them; and they grievously profaned My sabbaths. Then I thought I would pour out My wrath on them in the wilderness and uproot *and* consume them.

14 But I acted for My name's sake, that it should not be profaned before the [heathen] nations in whose sight I brought them out.

15 Yet also I lifted up My hand to swear to them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the ornament *and* glory of all lands;

16 Because they despised *and* rejected My ordinances, and walked not in My statutes, and profaned My sabbaths, for their heart went after their idols.

17 Yet My eye pitied instead of destroying them, and I did not make a full end of them in the wilderness.

18 But I said to their sons in the wilderness, You shall not walk in the statutes of your fathers, neither observe their ordinances, nor defile yourselves with their idols.

19 I the Lord am your God; walk in My statutes, and keep My ordinances,

20 And hallow — separate and keep

holy — My sabbaths, and they shall be a sign between Me and you, that you may know, understand *and* realize that I am the Lord your God.

21 Yet the sons rebelled against Me; they walked not in My statutes, neither kept My ordinances, which if a man does, he must live in *and* by them; they profaned My sabbaths. Then I thought I would pour out My wrath on them and finish My anger against them in the wilderness.

22 Yet I withheld My hand and acted for My name's sake, that it should not be debased and profaned in the sight of the [heathen] nations, in whose sight I had brought them forth [from bondage].

23 Moreover I lifted up My hand *and* swore to them in the wilderness, that I would scatter them among the [heathen] nations and disperse them in the countries;

24 Because they had not executed My ordinances, but had despised *and* rejected My statutes, and had profaned My sabbaths, and their eyes were set on their fathers' idols.

25 Wherefore also I gave them [over to] statutes that were not good, and ordinances whereby they should not live *and* could not have life; [Ps. 81: 12; Isa. 66:4; Rom. 1:21-25, 28.]

26 And I [let them] pollute *and* make themselves unclean in their own offerings [to their idols], in that they caused to pass through the fire all the first-born, that I might make them desolate, to the end that they might know, understand *and* realize that I am the Lord. [Lev. 20:2-5.]

27 Therefore, son of man, speak to the house of Israel, and say to them, Thus says the Lord God: Again in this your fathers blasphemed Me, in that they dealt faithlessly *and* treacherously with Me and committed a treasonous trespass against Me.

28 For when I had brought them into the land, which I lifted up My hand *and* swore to give to them, then

they saw every high hill and every dark *and* leafy tree [as a place for idol worship], and they offered there their sacrifices, and there they presented their offering that provoked My anger *and* sadness; there also they made their sweet-smelling savor, and poured out there their drink offerings.

29 Then I said to them, What is the high place to which you go? And the name of it is called Bamah *or* High Place to this day.

30 Therefore say to the house of Israel, Thus says the Lord God: Do you *exiles* debase *and* defile yourselves after the manner of your fathers? And do you play the harlot after their loathsome *and* detestable things?

31 And when you offer your gifts, when you make your sons pass through the fire, do you not debase *and* defile yourselves with all your idols to this day? And shall I be inquired of by you, O house of Israel? As I live, says the Lord God, I will not be inquired of by you!

32 And that which has come up in your mind shall never happen, in that you think, We will be as the nations, as the tribes of the countries, to serve idols of wood and stone.

33 As I live, says the Lord God, surely with a mighty hand and a stretched out arm, and with wrath poured out, will I be King over you.

34 And I will bring you out from the peoples and will gather you out of the countries in which you are scattered, with a mighty hand and a stretched out arm, and with wrath poured out.

35 And I will bring you into the wilderness of the peoples, and there will I enter into judgment with you *and* contend with you face to face.

36 As I entered into judgment *and* contended with your fathers in the wilderness of the land of Egypt, so will I enter into judgment *and* contend with you, says the Lord God. [Num. 11; Ps. 106:15; I Cor. 10:5-10.]

37 And I will cause you to pass under the rod [as the shepherd does his sheep when he counts them, and I will count you as Mine, and I will constrain you] and bring you into the covenant to which you are permanently bound. [Lev. 27:32.]

38 And I will purge out *and* separate from among you the rebels and those who transgress against Me; I will bring them out of the country where they temporarily dwell, but they shall not enter the land of Israel. Then you shall know, understand, *and* realize that I am the Lord. [Heb. 4:2, 3.]

39 As for you, O house of Israel, thus says the Lord God: Go, serve every one of you his idols, now and hereafter, if you will not listen to Me! But you shall not profane My holy name any more with your sacrificial gifts and your idols!

40 For on My holy mountain, on the mountain height of Israel, says the Lord God, there all the house of Israel, all of them in the land, shall serve Me. There will I [graciously] accept them, and there will I require your offerings, and the first fruits *and* the choicest of your contributions, with all your sacred things.

41 I will accept you [graciously] as a pleasant odor, when I lead you out from the peoples and gather you out of the countries in which you have been scattered; and I will manifest My holiness among you in the sight of the nations [who will seek Me because of My power displayed in you]. [Eph. 5:2; Phil. 4:18.]

42 And you shall know, understand *and* realize that I am the Lord, when I bring you into the land of Israel, into the country which I lifted up My hand *and* swore to give to your fathers.

43 And there you shall [earnestly] remember your ways, and all your doings, with which you have defiled yourselves, and you shall loathe yourselves in your own sight for all your evil deeds which you have done.

44 And you shall know, understand *and* realize that I am the Lord, when I deal with you for My name's sake, not according to your evil ways, nor according to your corrupt doings, O house of Israel, says the Lord God.

45 Moreover the word of the Lord came to me, saying,

46 Son of man, set your face toward the south, preach against the south, and prophesy against the forest land of the south — the Negeb.

47 And say to the forest of the Negeb, Hear the word of the Lord: Thus says the Lord God, Behold, I will kindle a fire in you, and it shall devour every green tree in you and every dry tree. The blazing flame shall not be quenched, and all faces from the south to the north shall be scorched by it.

48 All flesh shall see that I the Lord have kindled it; it shall not be quenched.

49 Then said I, Ah Lord God! They are saying of me, Does he not speak in parables *and* make allegories?

CHAPTER 21

AND the word of the Lord came to me:

2 Son of man, set your face toward Jerusalem and direct your [prophetic] word against the holy places; prophesy against the land of Israel

3 And say to the land of Israel, Thus says the Lord: Behold, I am against you, and will draw forth My sword out of its sheath, and will cut off from you *both* the righteous and the wicked.

4 Because I will cut off from you *both* the righteous and the wicked, therefore shall my sword go out of its sheath against all flesh from the south to the north;

5 And all living shall know, understand *and* realize that I the Lord have drawn My sword out of its sheath; it shall not be sheathed any more.

6 Sigh therefore, son of man, with breaking heart and with bitterness shall you sigh before their eyes.

7 And it shall be, when they say to you, Why do you sigh? that you shall answer, Because of the tidings. When it comes, every heart will melt and all hands will be feeble and every spirit will faint and all knees will be weak as water. Behold, it comes, and it shall be fulfilled, says the Lord God.

8 Again the word of the Lord came to me:

9 Son of man, prophesy and say, Thus says the Lord: Say, A sword, a sword is sharpened and also polished:

10 It [the sword of Babylon] is sharpened that it may make a slaughter; polished that it may flash *and* glitter like lightning! Shall we then rejoice *and* make mirth [when such a calamity is impending]? *But* the rod *or* scepter of My son [Judah] rejects *and* views with contempt every tree [that is, since God's promise long ago to Judah is certain, he believes Judah's scepter must remain no matter what power arises against it]! [Gen. 49:9, 10; II Sam. 7:23.]

11 And the sword [of Babylon] is given to be polished, that it may be put to use; the sword is sharpened and polished to be given into the hand of the slayer.

12 Cry and wail, son of man, for it is against My people; it is against all the princes of Israel; they are thrown to the sword along with My people, *and* terrors by reason of the sword are upon My people. Therefore smite your thigh *in dismay*.

13 For this sword has been tested *and* proved [on others], and what if the rejecting *and* despising rod *or* scepter of Judah shall be no more, but completely swept away? says the Lord God.

14 Therefore, son of man, prophesy and smite your hands together, and let the sword be doubled, yes, trebled in intensity; the sword for those to be overthrown *and* pierced through; it is the sword of great slaughter which encompasses them [so that none can es-

cape] — *even* entering into their *inner* chambers.

15 I have set the threatening *and* glittering sword against all their gates, that their hearts may melt and their stumblings be multiplied. Ah! it is made to *flash* like lightning, it is pointed *and* sharpened for slaughter.

16 Turn, [O sword,] and cut right or cut left, whichever way your lust for blood *and* your edge direct you.

17 I will also clap My hands, and I will cause My wrath to rest. I the Lord have said it.

18 The word of the Lord came to me again, saying,

19 Also, son of man, mark out two ways by which the sword of the king of Babylon may come; both shall come forth from the same land. And make a signpost — a hand; make it at the head of the way to a city.

20 You shall point out a way for the [Babylonian] sword to come to Rab-bah [capital] of the sons of Ammon, and to Judah with Jerusalem, the fortified *and* inaccessible.

21 For the king of Babylon stands at the parting of the way, at the fork of the two ways, to use divination. He shakes the arrows to and fro, he consults the teraphim, he looks at the liver.

22 In his right hand is the lot marked for Jerusalem, to set battering rams, to open the mouth calling for slaughter, to lift up the voice with a war cry, to set battering rams against the gates, to cast up siege mounds and to build siege towers.

23 And it shall seem like a lying divination to them who have sworn oaths [of allegiance to Nebuchadnezzar]. [Will he now fight against their homeland?] But he will remind them of their guilt *and* iniquity [in violating those oaths] that they may be caught. [II Chron. 36:10, 13; Ezek. 17:15, 18, etc.]

24 Therefore thus says the Lord God: Because you have made your

guilt *and* iniquity to be remembered, in that your transgressions are uncovered, so that in all your doings your sins appear; because, I say, that you are come to remembrance, you shall be taken with the *enemy's* hand.

25 And you, O dishonored and wicked one [Zedekiah], the prince of Israel, whose day will come at the time of your final reckoning *and* punishment,

26 Thus says the Lord God: Remove the [high priest's] miter *or* headband, and take off the [king's] crown; things shall not remain as they have been; the low is *to be* exalted and the high is *to be* brought low.

27 I will overthrow, overthrow, overthrow it; this also shall be no more until He comes Whose right it is [to reign in judgment and in righteousness], and I will give it to Him. [Gen. 49:10; Isa. 9:6, 7; 11:1-4; Dan. 7:14; Luke 1:31-33.]

28 And you, son of man, prophesy and say, Thus says the Lord God concerning the sons of Ammon, and concerning their reproach: say, A sword, a sword is drawn for the slaughter; it is polished, to cause it to devour to the uttermost *and* to flash like lightning;

29 While they see for you false visions, while they divine lies for you, to lay you [of Ammon] upon the headless trunks of those who are slain, of the wicked whose day is coming at the time of the final reckoning *and* punishment.

30 Return *the sword* to its sheath. In the place where you were created, in the land of your origin *and* of your birth, I will judge you.

31 And I will pour out My indignation upon you [O sons of Ammon], I will blow upon you with the fire of My wrath, and will deliver you into the hand of brutish men, skillful to destroy.

32 You shall be for fuel to the fire; your blood shall be in the midst of the

land; you shall be no more remembered; for I the Lord have spoken it. [Ezek. 25:1-7; Jer. 49:1-6; Amos 1:13-15; Zeph. 2:8-11.]

CHAPTER 22

MOREOVER the word of the Lord came to me, saying,

2 And you [Ezekiel], son of man, will you judge, will you judge the blood-shedding city? Then cause her to know all her abominations.

3 And say, Thus says the Lord God: A city that sheds blood in the midst of her, so that her time [of doom] will come, and makes idols [over those who worship them] to defile her!

4 In your blood which you have shed you have become guilty, and you are defiled by the idols which you have made; and you have caused your time [of judgment and punishment] to draw near, and have arrived at the full measure of your years. Therefore have I made you a reproach to the [heathen] nations, and for a mocking to all countries.

5 Those who are near and those who are far from you will mock you, you infamous one, full of tumult.

6 Behold, the princes of Israel in you, every one according to his power, have been intending to shed blood.

7 In you have they treated father and mother lightly; in the midst of you they have dealt unjustly *and* by oppression in relation to the stranger; in you they have wronged the fatherless and the widow.

8 You have despised *and* scorned My sacred things and have profaned My sabbaths.

9 In you are slanderous men who arouse suspicions to shed blood, and in you are they who have eaten [food offered to idols] upon the mountains; in the midst of you they have committed lewdness.

10 In you men have uncovered the nakedness of mother or step-mother — their fathers' nakedness; in you they

have humbled women who are *cere- monially* unclean [during their periods or because of childbirth].

11 And one has committed abomi- nation with his neighbor's wife, and another has lowly defiled his daugh- ter-in-law, and another in you has humbled his sister, his father's daugh- ter.

12 In you they have accepted bribes to shed blood; you have taken [for- bidden] interest and [percentage of] increase, and you have greedily gained from your neighbors by oppression *and* extortion, and have forgotten Me, says the Lord God.

13 Behold, therefore, I have struck My hands together at your dishonest gain which you have made, and at the blood which has been in the midst of you.

14 Can your heart *and* courage en- dure, or can your hands be strong, in the days that I shall deal with you? I the Lord have spoken it, and I will do it.

15 And I will scatter you among the nations and disperse you through the countries, and I will consume your filthiness out of you.

16 And you shall be dishonored *and* profaned yourself in the sight of the nations, and you shall know — under- stand and realize — that I am the Lord.

17 And the word of the Lord came to me, saying,

18 Son of man, the house of Israel has become to Me scum *and* waste matter. All of them are bronze and tin and iron and lead in the midst of the furnace; they are the dross of silver.

19 Therefore thus says the Lord God: Because you have all become scum *and* waste matter, behold, there- fore I will gather you [O Israel] into the midst of Jerusalem.

20 As they gather silver and bronze and iron and lead and tin into the midst of the furnace, to blow the fire upon it in order to melt it; so will I gather you in My anger and in My

wrath, and I will put you in and melt you.

21 Yes, I will gather you, and blow upon you with the fire of My wrath, and you shall be melted in the midst of it.

22 As silver is melted in the midst of the furnace, so shall you be melted in the midst of it, and you shall know, understand *and* realize that I the Lord have poured out My wrath upon you [O Israel].

23 And the word of the Lord came to me, saying,

24 Son of man, say to her, You are a land that is not cleansed, nor rained upon in the day of indignation.

25 There is a conspiracy of [Israel's false] prophets in the midst of her, like a roaring lion tearing the prey; they have devoured human lives; they have taken [in their greed] treasure and precious things; they have made many widows in the midst of her.

26 Her priests have done violence to My law and have profaned My holy things. They have made no distinction between the sacred and the secular, neither have they taught people the difference between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them.

27 Her princes in the midst of her are like wolves rending *and* devouring the prey, shedding blood and destroying lives to get dishonest gain.

28 And her prophets have daubed for them with whitewash, seeing false visions and divining lies to them, saying, Thus says the Lord God, when the Lord has not spoken.

29 The people of the land have used oppression *and* extortion and have committed robbery, yes, they have wronged *and* vexed the poor and needy; yes, they have oppressed the stranger *and* temporary resident wrongfully.

30 And I sought for a man among them who should build up the wall,

and stand in the gap before Me for the land, that I should not destroy it; but I found none.

31 Therefore have I poured out My indignation upon them; I have consumed them with the fire of My wrath; their own way have I repaid *by bringing it upon* their *own* heads, says the Lord God.

CHAPTER 23

THE word of the Lord came again to me:

2 Son of man, there were two women, the daughters of one mother;

3 And they played the harlot in Egypt; there they played the harlot in their youth; there their bosoms were pressed, and there their virgin breasts were handled.

4 And the names of them were Aholah the elder and Aholibah her sister; and they became Mine, and they bore sons and daughters. As for the identity of their names, Aholah is Samaria, and Aholibah is Jerusalem.

5 And Aholah played the harlot when she was Mine, and she was foolishly fond of her lovers, *and* doted on the Assyrians her neighbors,

6 Who were clothed with blue, governors and deputies, all of them attractive young men, horsemen riding upon horses.

7 And she bestowed her harlotries upon them, the choicest men of Assyria all of them; and on whomever she doted, with all their idols she defiled herself.

8 Neither has she left her harlotries since the days of Egypt — from which she brought them; for in her youth men there lay with her and handled her girlish bosom, and they poured out their sinful desire upon her.

9 Wherefore I delivered her into the hand of her lovers, into the hand of the Assyrians upon whom she doted.

10 These uncovered her nakedness *and* shame; they took her sons and her daughters, and they slew her with the

sword; and her name became notorious *and* a byword among women, when judgments were executed upon her.

11 And her sister Aholibah saw this, yet she was more corrupt in her foolish fondness than she, and in her harlotries she was more wanton than her sister in her harlotries.

12 She doted upon the Assyrians, governors and deputies, her neighbors, clothed most gorgeously; horsemen riding upon horses, all of them desirable young men.

13 And I saw that she was defiled, that both [of the sisters] took one way.

14 But [Aholibah] carried her harlotries further, for she saw men pictured upon the wall, the pictures of the Chaldeans sketched in bright red pigment,

15 Girded with girdles on their loins, with flowing turbans on their heads, all of them looking like officers, a picture of Babylonian men whose native land was Chaldea,

16 Then as soon as she saw [the sketches of] them, she doted on them, and sent messengers to them in Chaldea.

17 And the Babylonians came to her into the bed of love, and they defiled her with their evil desire, and when she was polluted by them, she [Jerusalem] broke the relationship *and* pushed them away from her in disgust.

18 So she flaunted her harlotries and exposed her nakedness, and I was disgusted and turned from her, as I had turned in disgust from her sister.

19 Yet she multiplied her harlotries, remembering the days of her youth in which she had played the harlot in the land of Egypt.

20 For she doted upon her paramours there, whose lust was as sensuous *and* vulgar as that of asses *or* stallions.

21 Thus you yearned for the lewdness of your youth, when those of

Egypt handled your bosom on account of your girlish breasts.

22 Therefore, O Aholibah, thus says the Lord God: Behold, I will rouse up your lovers against you, from whom you turned in disgust, and I will bring them against you on every side:

23 The Babylonians and all the Chaldeans, Pekod and Shoa and Koa; and all the Assyrians with them, desirable young men, governors and officers all of them, princes, men of renown *and* counselors, all of them riding on horses.

24 And they shall come against you with weapons, chariots, wagons *and* wheels, and with a host of infantry, which shall array themselves against you with buckler and shield and helmet round about; and I will commit the judgment *and* punishment to them, and they shall judge *and* punish you according to their [heathen] customs in such matters.

25 And I will set My jealous indignation against you, and they shall deal with you in fury: they shall take away your nose and your ears, and those who are left of you shall fall by the sword; they shall take your sons and your daughters, and the remainder shall be devoured by the fire.

26 They shall also strip you of your clothes, and take away your fine jewels, [Judah].

27 Thus I will put an end to your lewdness and your harlotry brought from the land of Egypt; so that you will not lift up your eyes to them, nor [earnestly] remember Egypt any more.

28 For thus says the Lord God: Behold, I will deliver you into the hand of those whom you hate, into the hand of those from whom you turned away in disgust.

29 They shall deal with you in hatred, and shall take away all [the evenings of] your labor, and shall leave you naked and bare, and the nakedness of your harlotry shall be

uncovered, both your lewdness and your wanton ways.

30 These things shall be done to you because you have played the harlot after the nations, and because you have defiled yourself with their idols.

31 You have walked in the way of your sister [Samaria, Israel's capital], therefore I will give her cup into your hand.

32 Thus says the Lord God: You shall drink of your sister's cup which is deep and wide *and* brimful; you shall be laughed to scorn and held in derision, for it contains much — too much to endure.

33 You shall be filled with drunkenness and sorrow, with the cup of wasting astonishment *and* horror and desolation, with the cup of your sister Samaria.

34 You shall drink it and drain it out, and then gnaw the pieces of it [which in your drunkenness you have broken], and shall tear your *own* breasts; for I have spoken it, says the Lord God.

35 Therefore thus says the Lord God: Because you have forgotten Me [your divine Husband] and cast Me behind your back, therefore bear also [the consequences of] your lewdness and your harlotry.

36 The Lord said moreover to me: Son of man, will you judge Aholah and Aholibah? Then declare *and* show to them their abominations — the detestable, loathsome and shamefully vile things they do;

37 That they have committed adultery, and blood is on their hands, even with their idols have they committed adultery [against Me]. And they have also caused their sons, whom they bore to Me, to pass through the fire to their images [as an offering of food] to be devoured [by them].

38 Moreover this they have done to Me, they have defiled My sanctuary on the same day [of their idolatries] and have profaned My sabbaths.

39 For when they had slain their children [as offerings] to their idols, then they came the same day into My sanctuary to profane it [by daring to offer sacrifice there also]! And lo, thus have they done in the midst of My house!

40 And furthermore, you have sent for men to come from far, to whom a messenger was sent; and lo, they came. For whom you washed yourself, painted your eyelids and decked yourself with ornaments;

41 And you sat upon a stately couch, with a table spread before it, upon which you set My incense and My oil.

42 And the sound of a careless crowd was with her; and with men of the common sort were brought drunkards from the wilderness, who put bracelets upon the hands of both sisters, and beautiful crowns upon their heads.

43 Then I said of [Aholah] worn out with adulteries, Will they now play the harlot with her that is old, and she with them?

44 Yet they went in to her, as they go in to a woman who plays the harlot; so they went in to Aholah and to Aholibah [Israel and Judah], the lewd women.

45 And the righteous men, they shall judge *and* condemn them to the punishment due to adulteresses, to women who shed blood, for they are adulteresses, and blood is upon their hands.

46 For thus says the Lord God: I will bring up a host upon them, and will give them over to be tossed to and fro and robbed.

47 And the host shall stone them with stones and cut them down with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 Thus your lewdness shall be recompensed upon you, and you shall suffer the penalty for your sinful idolatry; and you shall know — understand and realize — that I am the Lord God.

CHAPTER 24

AGAIN in the ninth year [of King Jehoiachin's captivity by Nebuchadnezzar of Babylon], in the tenth month, on the tenth day of the month, the word of the Lord came to me:

2 Son of man, record the name of the day, even of this same day; the king of Babylon set himself against *and* assailed Jerusalem this same day.

3 And utter a parable against the rebellious house [of Judah] and say to them, Thus says the Lord God: Set on a pot, set it on, and also pour water into it.

4 Put into it the pieces [of meat], all the good pieces, the thigh and the shoulder; fill it with the choice of the bones.

5 Take the choicest of the flock, and burn also the unused bones under it, and make it boil well, and seethe its bones in [the pot].

6 Therefore thus says the Lord God: Woe to the bloody city, to the pot whose rust *and* scum are in it, and whose rust *and* scum have not gone out of it! Take out of it piece by piece, without making any choice.

7 For the blood she has shed remains in the midst of her; she put it upon the bare rock; she did not pour it on the ground to cover it with dust.

8 That it may cause wrath to come up to take vengeance, I have put her blood [guilt for her children sacrificed to Molech] upon the bare rock, that it should not be covered.

9 Therefore thus says the Lord God: Woe to the blood-guilty city! Also I will make the pile [of fuel] great.

10 Heap on wood, kindle the fire *and* make it hot, boil well the meat

and mix the spices, pour out the broth when thick, and let the bones be burned up.

11 Then set [the pot Jerusalem] back empty upon the coals, that the bronze of it may be hot and may glow, and the filthiness of it may be melted in it, and the rust *and* scum of it may be consumed.

12 She has wearied herself *and* Me with toil, yet her great rust *and* scum go not forth out of her; for however hotly the fire burns, her thick rust *and* filth will not go out of her by fire.

13 In your filthiness is abomination, *and therefore* because I would have cleansed you and you were not cleansed, you shall not be cleansed from your filthiness any more until I have satisfied My wrath against *and* upon you.

14 I the Lord have spoken it; it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I relent; according to your ways and according to your doings shall they judge *and* punish you, says the Lord God.

15 Also the word of the Lord came to me, saying,

16 Son of man [Ezekiel], behold, I take away from you the desire of your eyes [your wife] at a single stroke. Yet you shall neither mourn nor weep, neither shall your tears flow.

17 Sigh *and* groan, but not aloud — be silent; make no mourning for the dead, bind your turban upon your head and put your shoes on your feet, and do not cover your beard or eat the bread of mourners [furnished by others].

18 So I spoke to the people in the morning, and in the evening my wife died; and I did the next morning as I was commanded.

19 And the people said to me, Will you not tell us what these things are supposed to mean to us, that you are acting as you do?

20 Then I answered them, The word of the Lord came to me, saying,

21 Speak to the house of Israel, Thus says the Lord God: Behold, I will profane My sanctuary, [in which you take] pride as your strength, the desire of your eyes, and the pity and sympathy of your soul — that you would spare with your life; and your sons and your daughters whom you have left behind shall fall by the sword.

22 And you shall do as I [Ezekiel] have done; you shall not cover your beard nor eat the bread of mourning [brought you by others];

23 And your turbans shall be upon your heads and your shoes upon your feet; you shall not mourn or weep, but you shall pine away for your iniquities — your guilt — and sigh *and* groan to one another. [Lev. 26:39.]

24 Thus Ezekiel is to you a sign; according to all that he has done you shall do. And when this [destruction of the temple] comes, you shall know, understand *and* realize that I am the Lord God [the Sovereign Ruler, calling forth loyalty and obedient service].

25 And you, son of man [Ezekiel], on the day when I take from them [My temple] their strength *and* their stronghold, their joy and their glory, the delight of their eyes and their hearts' chief desire, and also *take* their sons and their daughters,

26 On that day an escaped fugitive shall come to you to cause you to hear of it [the destruction of Jerusalem] with your own ears.

27 In that day your mouth shall be open to him who has escaped, and you shall speak and be no more speechless; and you shall be a sign to them, and they shall know, understand *and* realize, that I am the Lord.

CHAPTER 25

THE word of the Lord came again to me, saying,

2 Son of man, set your face toward the Ammonites and prophesy against them.

3 And say to the Ammonites, Hear the word of the Lord God, for thus says the Lord God: Because you said, Aha! over My sanctuary when it was profaned, and over the land of Israel when it was made desolate, and over the house of Judah when it went into captivity *and* exile;

4 Therefore behold, I am delivering you to the people of the East for a possession, and they shall set their encampments among you and make their dwellings in your midst; they shall eat your fruit, and they shall drink your milk.

5 And I will make Rabbah [your chief city] a stable for camels, and *the cities* of the Ammonites a fold for flocks. And you shall know, understand *and* realize, that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service].

6 For thus says the Lord God: Because you have clapped your hands and stamped with the feet and rejoiced *in heart* with all the contempt, malice *and* spite that is in you against the land of Israel,

7 Therefore, behold, I have stretched out My hand against you and will hand you over for a prey *and* a spoil to the nations, and I will cut you off from the peoples and will cause you to perish *and* be lost out of the countries; I will destroy you. Then will you know — understand and realize — that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service]. [Ezek. 21:28-

c) On the basis of the fact that God uses it oftener than any other important word in the Bible, the word "Lord" becomes the most essential term in any language to the welfare of any person. It is not enough that one knows God is God, for only a fool would deny that (Ps. 53:1), but God demands of every person who is to be recognized by Him that he accept Him as Lord of his life, his Sovereign Ruler, to Whom he yields implicit obedience. When Thomas was able to say of Jesus, "My Lord and my God!" (John 20:28) his doubts ceased to exist. Nothing short of that meets God's demands. Watch for the word "Lord" in the Bible; it occurs around 5,000 times by actual count.

32; Jer. 49:1-6; Amos 1:13-15; Zeph. 2:8-11.]

8 Thus says the Lord God: Because Moab says, as does Seir [Edom], Behold, the house of Judah is like all the [heathen] nations,

9 Therefore, behold, I will lay open the flank of Moab from the cities, from its cities on its frontiers *and* in every quarter, the glory of the country, Bethjeshimoth, Baalmeon, and Kiria-thaim.

10 I will give it along with the children of Ammon to the people of the East for a possession, that it *and* the children of Ammon may not be [any more seriously] remembered among the nations.

11 And I will execute judgments *and* punishments upon Moab; and they shall know — understand and realize — that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service]. [Isa. 15 and 16; Jer. 48; Amos 2:1-3; Zeph. 2:8-11.]

12 Thus says the Lord God: Because Edom has dealt against the house of Judah by taking vengeance and has greatly offended *and* has become doubly guilty by himself taking revenge upon them,

13 Therefore thus says the Lord God: I will also stretch out My hand against Edom, and will cut off *and* root out man and beast from it; and I will make it desolate; from Teman even to Dedan they shall fall by the sword.

14 And I will lay My vengeance upon Edom by the hand of My people Israel; and they shall do upon Edom according to My anger and according to My wrath; and they shall know My vengeance, says the Lord God. [Ezek. 35; Isa. 34; Amos 1:11, 12; Obad.]

15 Thus says the Lord God: Because the Philistines have dealt revengefully

and have taken vengeance contemptuously, with malice *and* spite in their hearts, to destroy in perpetual enmity;

16 Therefore thus says the Lord God: Behold, I will stretch out My hand against the Philistines, and I will cut off the Cherethites [an immigration in Philistia] and destroy the remainder of the seacoast.

17 And I will execute great vengeance upon them with wrathful rebukes *and* chastisements; and they shall know — understand and realize — that I am the Lord, when I lay My vengeance upon them. [Isa. 14:29-31; Jer. 47; Amos 1:6-8; Zeph. 2:4-7; Zech. 9:5-7.]

CHAPTER 26

AND in the eleventh year, on the first day of the month [after the carrying away of King Jehoiachin], the word of the Lord came to me:

2 Son of man, because Tyre has said against Jerusalem, Aha! She is broken that has been the gate of the people: she is open to me [Tyre]; I shall become full, now that she is desolate *and* a waste land,

3 Therefore thus says the Lord God: Behold, I am against you, O Tyre, and will cause many nations to come up against you, as the sea mounts up by its waves.

4 And they shall destroy the walls of Tyre, and break down her towers: I will also 'scrape her dust from her, and make her *bare* like the top of a rock.

5 Her island in the midst of the sea shall become a place for the spreading of nets, for I have spoken it, says the Lord God; and she shall become a spoil *and* a prey to the nations.

6 And Tyre's daughters [her towns and villages on the mainland] in the level place shall be slain by the sword, and they shall know — understand

d) To prevent Nebuchadnezzar from getting her valuables, Tyre transported herself to an island a half mile out in the sea. The conqueror destroyed the city and left. But more than two centuries later, Alexander the Great took the ruins of the old city, even scraping up the dust, and made a causeway to the island, thus fulfilling the prophecy exactly.

and realize — that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service].

7 For thus says the Lord God: Behold, I will bring from the north upon Tyre Nebuchadrezzar king of Babylon, a king of kings, with horses and chariots, and with horsemen and a host of many people.

8 He shall slay with the sword your daughters [the towns and villages] in the level area [on the mainland]; and he shall make a fortified wall against you, and cast up a siege mound against you, and raise up a roof of bucklers *and* shields as a defense against you.

9 And he shall set his battering engines in shock against your walls, and with his axes he will break down your towers.

10 Because of the great number of '[Nebuchadrezzar's] horses their dust will cover you; your walls, [O Tyre,] will shake at the noise of the horsemen and of the wagon wheels and of the chariots, when he enters into your gates as men enter into the city in whose walls there has been made a breach.

11 With the hoofs of his horses [Nebuchadrezzar] will trample all your streets; he will slay your people with the sword, and your strong pillars *or* obelisks will fall to the ground.

12 And [your adversaries] shall make a spoil of your riches, and make booty of your merchandise. And they shall break down your walls, and destroy your pleasant houses; and they shall lay the stones and the timber and the very dust from your demolished city out in the midst of the

water [between the island and the mainland city site to make a causeway].

13 And I will cause the noise of your songs to cease; and the sound of your lyres shall be no more heard.

14 And I will make you, [Tyre,] a 'bare rock; you shall be a place upon which to spread nets; you shall never be rebuilt; for I the Lord have spoken it, says the Lord God.

15 Thus says the Lord God to Tyre: Shall not the isles *and* coastlands shake at the sound of your fall, when the wounded groan, when the slaughter is made in the midst of you?

16 Then all the princes of the sea shall come down from their thrones, and lay aside their robes, and strip off their embroidered garments; they shall clothe themselves with tremblings; they shall sit upon the ground, and shall tremble every moment and be astonished at you *and* appalled.

17 They shall take up a lamentation over you and say to you, How you are destroyed *and* vanished, you that were won from the seas *and* inhabited by seafaring men, the renowned city, that was mighty on the sea, she and her inhabitants, which caused their terror to fall upon all who dwell there!

18 Now the isles *and* coastlands tremble in the day of your fall; yes, the isles that are in the sea are troubled *and* dismayed at your departure.

19 For thus says the Lord God: When I make you a desolate city like the cities that are not inhabited, when I bring up the deep over you, and great waters cover you,

20 Then I will thrust you down with those who descend into the pit, to the people of olden times, and will

e) See footnote on Jeremiah 44:30.

f) According to Herodotus, Tyre's history began in B.C. 2750. It was a fortified city in Joshua's time (Josh. 19:29), and later became a great maritime commercial center. Yet Jeremiah (27:2-7; 47:4) and Ezekiel (26:3-21; 28:6-10) foretold utter destruction for Tyre, naming not less than twenty-five separate details, each of which in the following centuries came true literally. Mathematicians have estimated, according to the Law of Compound Probabilities, that if a prophecy concerning a person, place, or event has twenty-five details beyond the possibility of human calculation, collusion, collaboration, comprehension, and coincidence, there is only one chance in more than thirty-three and one-half millions of its accidental fulfillment. Yet Tyre's history at the hands of Nebuchadnezzar, then centuries later at the hands of Alexander the Great, and centuries after that at the hands of the Crusaders, was the striking fulfillment of each detail of the prophets' forecasts. Nor could any other city in the world's history have fulfilled them. The authenticity of God's Word leaves no chance for sane denial.

make you, [Tyre,] to dwell in the lower world, like the places that were desolate of old, with those who go down to the pit [the place of the dead], that you be not inhabited or shed forth your glory *and* renown in the land of the living.

21 I will make you a terror — bring you to a dreadful end — and you shall be no more. Though you be sought for, yet you shall never be found again, says the Lord God.

CHAPTER 27

THE word of the Lord came again to me:

2 Now you, son of man, take up a lamentation over Tyre,

3 And say to Tyre, O you who dwell at the entrance to the sea, who are merchant of the peoples of many islands *and* coastlands, thus says the Lord God: O Tyre, you have thought *and* said, I am perfect in beauty.

4 Your borders are in the heart of the seas; your builders have perfected your beauty.

5 They have made all your planks *and* boards of fir trees from Senir [a peak of Mount Hermon]; they have taken a cedar from Lebanon to make a mast for you.

6 Of the oaks of Bashan they have made your oars; they made your deck *and* benches of boxwood from the coasts of Cyprus, inlaid with ivory.

7 Of fine linen with embroidered work from Egypt was your sail, that it might be an ensign for you; blue and purple from the coasts of Elishah [of Asia Minor] was the [ship's] awning which covered you.

8 The inhabitants of Sidon and [the island] of Arvad were your oarsmen; your skilled *and* wise men, O Tyre, were in you, they were your pilots.

9 The old men of Gebal [a city north of Sidon] and its skilled *and* wise men in you were your calkers; all the ships of the sea with their mariners were in

you to deal in your merchandise *and* trading.

10 Persia and Lud and Put were in your army as your men of war; they hung the shield and helmet in you; they gave you beauty *and* splendor.

11 The men of Arvad with your army were upon your walls round about, and valorous men [of Gamad] were in your towers; they hung their shields upon your walls round about: they have perfected your beauty *and* splendor.

12 Tarshish [in Spain] carried on traffic with you because of the abundance of your riches of all kinds; with silver, iron, tin, and lead they traded for your wares.

13 Javan [Greece], Tubal, and Meshach [in the mountainous region between the Black and Caspian Seas] traded with you. They exchanged the persons of men [taken as slaves], and vessels of bronze for your merchandise.

14 They of the house of Togarmah [Armenia] traded for your wares with [chariot] horses, cavalry horses and mules.

15 The men of Dedan [in Arabia] traded with you; many islands *and* coastlands were your own markets; they brought you in payment *or* as presents ivory tusks and ebony.

16 Aram [Syria or Mesopotamia] *and* Edom traded with you because of the multitude of the wares of your making. They exchanged for your merchandise emeralds, purple, embroidered work, fine linen, coral, and agate *or* rubies.

17 Judah and the land of Israel, they were your traders; they exchanged in your market wheat of Minnith [in Ammon], olives *or* early figs, honey, oil, and balm.

18 Damascus traded with you because of your abundance of supplies of your handiworks and the immense wealth of every kind, with wine of

Helbon [Aleppo], and white wool of *Sachar* [in Syria].

19 Vedan also and [Arabic] Javan traded with yarn *from* Uzal [in Arabia] for your wares; wrought iron, cassia, and calamus were exchanged for your merchandise.

20 Dedan supplied you with precious [saddle] cloths for riding.

21 Arabia and all the princes of Kedar, they were the merchants in lambs, rams, and goats favored by you; in these they traded with you.

22 The merchants of Sheba and Raamah [in Arabia] traded with you; they exchanged for your wares the choicest of all kinds of spices and all precious stones, and gold.

23 Haran and Canneh and Eden [in Mesopotamia], the merchants of Sheba [on the Euphrates], Asshur, and Chilmad [near Bagdad] were your traders.

24 These traded with you in choice fabrics, in bales of garments of blue and embroidered work, and in treasures of many colored rich damask *and* carpets bound with cords and made firm; in these they traded with you.

25 The ships of Tarshish were your caravans for your merchandise, and you were replenished, [Tyre,] and were heavily loaded *and* made an imposing fleet [in your location] in the heart of the seas.

26 Your rowers have brought you out into great *and* deep waters; the east wind has broken *and* wrecked you in the heart of the seas.

27 Your riches, your wares, your merchandise, your oarsmen and your pilots, your caulkers, your dealers in merchandise, and all your men of war who are in you, with all your company which is in your midst, sink in the heart of the seas on the day of your ruin!

28 The waves *and* the countryside shake at the [piercing] sound of the [hopeless, wailing] cry of your pilots.

29 And down from their ships come all who handle the oar. The mariners and all the pilots of the sea stand upon the shore,

30 And are heard wailing loudly over you, and they cry bitterly. They cast up dust on their heads, they wallow in ashes;

31 And they make themselves [utterly] bald for you and gird themselves with sackcloth, and they weep over you in bitterness of heart and with bitter mourning *and* wailing.

32 And in their wailing they take up a lamentation for you, and lament over you, saying, Who was ever like Tyre, the destroyed — the annihilated, become so still — in the heart of the sea?

33 When your wares came forth from the seas, you met the desire, the demand *and* the necessity of many people; you enriched the kings of the earth with your abundant wealth and merchandise.

34 Now you are shattered by the seas, in the depths of the waters; your merchandise and all your crew have gone down with you.

35 All the inhabitants of the isles *and* coastlands are astonished *and* appalled at you; and their kings are horribly frightened *and* shudder greatly, their faces quiver.

36 The merchants among the people hiss over you [with malicious joy]; you have become a horror *and* a source of terrors. You shall be "no more forever."

CHAPTER 28

THE word of the Lord came again to me:

2 Son of man, say to the prince of

g) Down to the thirteenth century A.D., the grandeur of the ancient city of Tyre was still visible. But God's Word does not fail. Soon Tyre had become an almost uninhabited pile of ruins. A large part of the western section of "the island" became covered by the sea, and early travelers told of seeing "houses, towers and streets far down in the deep." In modern times the population of Tyre, made up largely of fishermen who spread their nets on its beaches, has increased to around 6,000, but the city as such has never been revived, and the original site has long since become obliterated.

Tyre, Thus says the Lord God: Because your heart is lifted up and you have said *and* thought, I am a god, I sit in the seat of the gods, in the heart of the seas, yet you are only man [weak, feeble, made of earth], and not God, though you imagine yourself to be almost more than mortal with your mind as the mind of God;

3 Indeed, you are [imagining yourself] wiser than Daniel; there is no secret [you think] that is hidden from you;

4 With your own wisdom and with your own understanding you have gotten you riches *and* power and have brought gold and silver into your treasuries;

5 By your great wisdom and by your traffic you have increased your riches *and* power, and your heart is proud *and* lifted up because of your wealth;

6 Therefore thus says the Lord God: Because you have imagined your mind as the mind of God — having thoughts and purposes suitable only to God Himself, [Obad. 3.]

7 Behold, therefore I am bringing strangers upon you, the most terrible of the nations; and they shall draw their swords against the beauty of your wisdom, [O Tyre,] and they shall defile your splendor.

8 They shall bring you down to the pit [of destruction], and you shall die the *many* deaths of all the Tyrians that are slain in the heart of the seas.

9 Will you still say, I am a god, before him who slays you? But you are only a man — made of earth — and no god in the hand of him who wounds *and* profanes you.

10 You shall die the death of the uncircumcised by the hand of strangers; for I have spoken it, says the Lord God.

11 Moreover the word of the Lord came to me:

12 Son of man, take up a lamentation over the king of Tyre and say to him, Thus says the Lord God: You are the full measure *and* pattern of exactness — giving the finishing touch to all that constitutes completeness — full of wisdom and perfect in beauty.

13 You were in ^hEden, the garden of God; every precious stone was your covering, the carnelian, topaz, jasper, chrysolite, beryl, onyx, sapphire, carbuncle, and emerald; and your settings and your sockets *and* engravings were wrought in gold. On the day that you were created they were prepared. [Cf. Gen. 3:14, 15; Matt. 16:23; Isa. 14: 12-15.]

14 You were the anointed cherub that covers with over-shadowing [wings], and I set you so. You were upon the holy mountain of God; you walked up and down in the midst of the stones of fire [like the paved work of gleaming sapphire stone upon which the God of Israel walked on Mount Sinai]. [Exod. 24:10.]

15 You were blameless in your ways from the day you were created, until iniquity *and* guilt were found in you.

16 Through the abundance of your commerce you were filled with lawlessness *and* violence, and you sinned; therefore I cast you out as a profane thing from the mountain of God, and the guardian cherub drove you out from the midst of the stones of fire.

17 Your heart was proud *and* lifted up because of your beauty; you corrupted your wisdom for the sake of your splendor. I cast you to the ground; I lay you before kings that they might gaze at you.

18 You have profaned your sanctuaries by the multitude of your iniquities *and* the enormity of your guilt, by the unrighteousness of your trade. Therefore I have brought forth a fire from your midst; it has consumed you,

b) This speech, though not addressed to Satan in his own person, seems to be ironically spoken of his evil genius fulfilling itself in and through the human ruler who appropriates to himself the honors due only to God, as in the case of the king of Babylon (Isa. 14:12-15). Here is to be seen a foreshadowing of "the beast" who is to attribute to himself divine rights in the time of the end (Dan. 7:8-28; II Thess. 2:1-12; Rev. 13: 19:20).

and I have reduced you to ashes upon the earth in the sight of all who looked at you.

19 All who know you among the people are astonished and appalled at you; you have come to a horrible end and shall never return to being. [Isa. 23; Joel 3:4-8; Amos 1:9, 10; Zech. 9:3, 4.]

20 Again the word of the Lord came to me:

21 Son of man, set your face toward Sidon and prophesy against her

22 And say, Thus says the Lord God: Behold, I am against you, O Sidon, and I will show forth My glory *and* be glorified in the midst of you. And they shall know — understand and realize — that I am the Lord, when I execute judgments *and* punishments in her, and am set apart, separated, *and* My holiness is manifested in her.

23 For I will send pestilence into her, and blood into her streets; and the wounded shall be judged *and* fall by the sword in the midst of her on every side; and they shall know — understand and realize — that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service].

24 And there shall be no more a briar to prick the house of Israel or a hurting thorn of all those around them, who have treated them with contempt; and they shall know — understand and realize — that I am the Lord God [the Sovereign Ruler, calling forth loyalty and obedient service].

25 Thus says the Lord God: When I gather the house of Israel from the peoples among whom they are scattered, and I shall be set apart, separated, *and* My holiness made apparent in them in the sight of the nations, then shall they dwell in their own land which I gave to My servant Jacob.

26 And they shall dwell safely in it, and shall build houses and plant vineyards; yes, they shall dwell securely *and* with confidence, when I have ex-

ecuted judgments *and* punishments upon all those round about them who have despised *and* trodden upon them *and* pushed them away; and they shall know — understand and realize — that I am the Lord their God [their Sovereign Ruler, calling forth loyalty and obedient service].

CHAPTER 29

IN the tenth year [of the captivity of King Jehoiachin by the king of Babylon], in the tenth *month*, on the twelfth *day* of the month, the word of the Lord came to me:

2 Son of man, set your face toward Pharaoh king of Egypt, and prophesy against him and against all Egypt.

3 Say, Thus says the Lord God: Behold, I am against you, Pharaoh king of Egypt, the great monster [of sluggish and unwieldy strength] that lies in the midst of his [delta] streams, [boastfully] declaring, My river Nile is my own, and I have made it for myself.

4 But I will put hooks in your jaws, [O Egyptian dragon,] and I will cause the fish of your rivers to stick to your scales; and I will draw you up out of the midst of your streams, with all the fish of your streams which stick to your scales.

5 And I will cast you forth into the wilderness, you and all the fish of your rivers; you shall fall upon the open field, and not be gathered up or buried. I have given you for food to the [wild] beasts of the earth and the birds of the heavens.

6 And all the inhabitants of Egypt shall know — understand and realize — that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service], because they have been a [deceitful] staff [made of fragile] woods to the house of Israel.

7 When they grasped you with the hand *and* leaned upon you, you broke, and tore their whole shoulder, and [by injuring their muscles made them so

stiff and rigid that] they could do no more than stand.

8 Therefore thus says the Lord God: Behold, I will bring a sword upon you, and cut off man and beast from you;

9 And the land of Egypt shall be a desolation and a waste. And they shall know — understand and realize — that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service]. Because you have said, The river is mine, and I have made it,

10 Behold, therefore I am against you and against your streams, and I will make the land of Egypt an utter [plundered] waste and desolation [of subjection] from [northern] Migdol to [southern] Syene, even as far as the border of Ethiopia.

11 No foot of man shall pass through it [in travel], no foot of beast shall pass through it [in trade with other countries], neither shall [Egypt] be [truly] inhabited *again* for forty years.

12 And I will make the land of Egypt a desolation [that is, plundered and reduced to subjection] in the midst of desolated [plundered and reduced to subjection] countries, and her cities among the cities that are laid waste shall be a desolation forty years. I will scatter the Egyptians among the nations and will disperse them through the countries.

13 Yet thus says the Lord God: At the end of *their* forty years will I gather the Egyptians from the peoples among whom they were scattered; [Jer. 46:25, 26.]

14 And I will reverse the captivity of Egypt [as I will that of Israel], and will cause them to return into the land of Pathros [under Egypt], the land of their origin; and they shall be there a lowly kingdom.

15 It shall be the most lowly of the kingdoms; neither shall it 'exalt itself

any more above the nations; I will diminish [the Egyptians], so they shall never again rule over the nations.

16 And never again shall Egypt have the confidence *and* be the reliance of the house of Israel; their iniquity will be brought to remembrance whenever *Israel* looks toward them *for help*. They shall know — understand and realize — that I am the Lord God [Who demands loyalty and obedient service].

17 In the twenty-seventh year [after King Jehoiachin was taken to Babylon], in the first month, on the first day of the month, the word of the Lord came to me:

18 Son of man, Nebuchadrezzar king of Babylon caused his army to render heavy service [at My bidding] against Tyre: every [soldier's] head became bald, and every shoulder was worn *and* peeled [with carrying loads of earth and stones for siege works]. Yet he had no remuneration from Tyre [in proportion to the time and labor expended in the thirteen years' siege], either for himself or his army, for the work that he had done against it [for Me].

19 Therefore thus says the Lord God: Behold, I will give the land of Egypt to Nebuchadrezzar king of Babylon; and he shall carry off her great mass of people *and* of things — her riches — and take her spoil and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt for his labor with which he served [against Tyre], because they did it for Me, says the Lord God.

21 In that day will I cause a horn to spring forth to the house of Israel, and I will open your lips among them; and they shall know — understand and realize — that I am the Lord [the Sov-

i) For a little while Egypt struggled against its oppressors, but its power was already broken, and from the time of its conquest by Cambyses, it has never been for any length of time independent. There are few stronger contrasts in any inhabited country than between the ancient glory, dignity, power, and wealth of Egypt, and its later [lack of] significance. (Ellicott's Commentary.)

reign Ruler, calling forth loyalty and obedient service].

CHAPTER 30

THE word of the Lord came again to me:

2 Son of man, prophesy and say, Thus says the Lord God: Wail, Alas for the day!

3 For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time [of doom] for the nations.

4 And a sword shall come upon Egypt, and anguish *and* great sorrow shall be in Ethiopia [Cush], when the slain fall in Egypt, and they [of Babylon] carry away her great mass of people *and* of things, and her foundations are broken down.

5 Ethiopia [Cush], and Put, and Lud, and all the mingled people [foreigners living in Egypt], and Cub [Lub, Libya], and the children of the land of the covenant [the Jews who had taken refuge in Egypt] shall fall with [the Egyptians] by the sword.

6 Thus says the Lord: They also who uphold *or* lean upon *and* are supported by Egypt shall fall, and the pride of her power shall come down: from Migdol [in the north] to Syene [in the south] they shall fall within her by the sword, says the Lord God.

7 And they shall be desolated in the midst of countries that are desolated, and her cities shall be in the midst of cities that are wasted [by plunder and subjection].

8 And they shall know — understand and realize — that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service], when I have set a fire in Egypt, and all her helpers are broken *and* destroyed.

9 In that day shall [swift] messengers go forth from Me in ships to terrify the careless *and* unsuspecting Ethiopians, and there shall be anguish *and* great sorrow upon them as in the

day of Egypt's [doom]; for lo, [their day] comes!

10 Thus says the Lord God: I will also make the tumult *and* the wealth *and* the large population of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the [most] terrible of the nations, shall be brought in to destroy the land; and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the [artificial] streams [of the Nile delta] dry, and will sell the land into the hand of evil men; and I will make the land desolate, and all that is in it, by the hand of strangers. I, the Lord [the Sovereign Ruler, calling forth loyalty and obedient service], have spoken it.

13 Thus says the Lord God: I will also destroy the idols, and I will put an end to the images in Noph *or* Memphis, and there shall be no longer a prince of the land of Egypt. And I will put fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire to Zoan, and will execute judgments *and* punishments upon No *or* Thebes.

15 And I will pour My wrath upon Pelusium, the stronghold of Egypt; and I will cut off the tumult, the prosperity *and* the population of No *or* Thebes.

16 And I will set fire to Egypt; Pelusium shall have great anguish, and No *or* Thebes shall be torn open, and Noph *or* Memphis shall have adversaries in the daytime *and* all the day long.

17 The young men of Aven *or* On and of Pibeseth shall fall by the sword; and the *women and children* shall go into captivity.

18 At Tehaphnehes also the day shall withdraw itself *and* be dark, when I break there the yokes *and* dominion of Egypt; and the pride of her power shall come to an end. As for her, a cloud of calamities shall cover

her, and her daughters shall go into captivity.

19 Thus will I execute judgments *and* punishments upon Egypt. Then shall they know — understand and realize — that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service].

20 And in the eleventh year [after King Jehoiachin was taken to Babylon], in the first month, on the seventh day of the month, the word of the Lord came to me:

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and lo, it has not been bound up, to heal it by binding it with a bandage, to make it strong to hold *and* wield the sword.

22 Therefore thus says the Lord God: Behold, I am against Pharaoh king of Egypt, and will break his arms, both the strong one and the one which was broken; and I will cause the sword to fall from his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them throughout the countries.

24 And I will strengthen the arms of the king of Babylon, and put My sword in his hand; but I will break Pharaoh's arms, and he will groan before *Nebuchadrezzar* with the groanings of a mortally wounded man.

25 But I will strengthen *and* hold up the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they [of Egypt] shall know — understand and realize — that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service], when I put My sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them through the countries; and they shall know — understand and realize — that I am the Lord [the Sovereign Ruler,

calling forth loyalty and obedient service].

CHAPTER 31

AND in the eleventh year [after King Jehoiachin was taken captive to Babylon], in the third month, on the first day of the month, the word of the Lord came to me:

2 Son of man, say to Pharaoh king of Egypt and to his multitude: Whom are you like in your greatness?

3 Behold, [I will liken you to] Assyria, a cedar in Lebanon, with fair branches and with forest-like shade, and of high stature, and its top among the thick boughs — even the clouds.

4 The waters nourished it, the deep made it grow tall; its rivers ran round about its planting, sending out its streams to all the trees of the forest [the other nations].

5 Therefore it towered higher than all the trees of the forest; its boughs were multiplied, and its branches became long, because there was much water when they were shot forth.

6 All the birds of the heavens made their nests in its boughs, and under its branches all the wild beasts of the field brought forth their young, and under its shadow dwelt all of the great nations.

7 Thus was it beautiful in its greatness, in the length of its branches: for its root was by many *and* great waters.

8 The cedars in the garden of God could not hide *or* rival it; the cypress trees did not have boughs like it, and the plane trees did not have branches like it, nor was any tree in the garden of God like it in its beauty.

9 I made it beautiful with the multitude of its branches, so that all the trees of ¹Eden, that were in the garden of God, envied it [Assyria].

10 Therefore thus said the Lord God: Because *it is* exalted in stature, and it has set its top among the thick

j) The traditional site of Eden was within the bounds of the Assyrian Empire. However, this in no sense implies that Assyria was in the garden of God, of Genesis 2:8.

boughs *and* the clouds, and its heart is proud of its height; [II Kings 18: 31-35.]

11 I will even ^hdeliver it into the hand of a mighty one of the nations; he shall surely deal with it. I have driven it out for its wickedness *and* lawlessness.

12 And strangers, the most terrible of the nations, will cut it off and leave it; upon the mountains and in all the valleys its branches will fall, and its boughs will lie broken by all the water-courses of the land; and all the peoples of the earth will go down out of its shade and leave it.

13 Upon its ruins all the birds of the heavens will dwell, and all the wild beasts of the field will be upon *Assyria's fallen* branches.

14 This is all so that none of the trees by the waters may exalt themselves because of their height, or shoot up their top among the thick boughs *and* the clouds, and that none of their mighty ones should stand upon [their own estimate of] themselves for their height, all that drink water. For they are all delivered over to death, to the lower world, in the midst of the children of men, with those who go down to the pit — the grave.

15 Thus says the Lord God: When *Assyria* goes down to Sheol (the place of the dead) I will cause a mourning; I will cover the deep for it, and I will restrain its floods, and the many waters [that contributed to its prosperity] will be stayed; and I will cause Lebanon to be in black gloom *and* to mourn for it, and all the trees of the field, dismayed, will faint because of it.

16 I will make the nations quake at the sound of its fall, when I cast it

down to Sheol with those who descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all the trees that drink water, will be comforted in the nether world [at Assyria's downfall].

17 They also shall go down into Sheol with it, to those who were slain by the sword; yes, they who were its arm, that dwelt under its shadow in the midst of the nations.

18 To whom, *O Egypt*, among the trees of Eden are you thus like in glory and in greatness? Yet you *also* shall be brought down with the trees of Eden to the nether world. You shall lie among the 'uncircumcised heathen with those who are slain by the sword. This is ^hhow it shall be with Pharaoh and all the multitude of his strength, his tumult *and* his store [of wealth and glory], says the Lord God.

CHAPTER 32

IN the twelfth year [after King Jehoiachin of Judah was taken into exile by the king of Babylon], in the twelfth month, on the first day of the month, the word of the Lord came to me:

2 Son of man, take up a lamentation over Pharaoh king of Egypt, and say to him, You have likened *yourself* to a young lion, leader of the nations, but you are like a [monster] dragon in the seas; you break forth in your rivers, and trouble the waters with your feet, and you make foul their rivers [the sources of their prosperity].

3 Thus says the Lord God: I will therefore throw out My net over you with a host of many peoples, and they shall bring you up in My dragnet.

4 Then I will leave you [Egypt] upon the shore, I will cast you on the

k) The effectiveness of this comparison [of Egypt] with Assyria becomes plain when it is remembered that Assyria had conquered and held Egypt in vassalage, and had then herself been conquered and annihilated only thirty-seven years before the date of this prophecy, and that by the same Chaldean power [then controlled by the father of Nebuchadnezzar, which is] now foretold as about to execute judgment upon Egypt. Egypt could not hope to resist the conqueror of her conqueror. (Ellicott's Commentary.)

l) Though there were other circumcised nations besides the Hebrews, especially the Egyptians, and they as early as 3000 B.C., yet the Philistines, . . . the Moabites, the Ammonites, the Syrians, the Assyrians, the Babylonians, and various other nationalities with whom the Jews were in contact, were uncircumcised; so that the word "uncircumcised" as a term of reproach, meant almost practically (though not etymologically) the same as heathen. (Davis' Bible Dictionary.)

m) The Septuagint (Greek version) so reads at this point.

open field, and will cause all the birds of the heavens to settle upon you, and I will fill the beasts of the whole earth with you.

5 And I will scatter your flesh upon the mountains, and fill the valleys with your high heap of corpses *and their worms*.

6 I will also water with your flowing blood the land, even to the mountains, and the hollows *and water channels* shall be full of you.

7 And when I have extinguished you, I will cover the heavens [of Egypt] and make their stars dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of the heavens I will make dark over you, and set darkness upon your land, says the Lord God.

9 I will also trouble *and vex* the hearts of many peoples, when I bring your breaking *and trembling and destruction, and carry you captive among the nations, into the countries which you have not known.*

10 I will make many peoples amazed *and appalled* at you [Egypt], and their kings shall shudder *and be horribly afraid* because of you, when I brandish My sword before them; they shall tremble every moment, every man for his own life, in the day of your downfall.

11 For thus says the Lord God: The sword of the king of Babylon shall come upon you.

12 I will cause your multitude, your tumult *and your store* [of wealth, strength and glory] to fall by the swords of the mighty; the most terrible among the nations are they all. And they shall bring to nothing the pomp *and pride* of Egypt, and all its multitude — with its activity, and its wealth in every sphere — shall be destroyed.

13 I will destroy also all its beasts from beside many *and great waters*, and no foot of man shall trouble them

any more, nor shall the hoofs of beasts trouble them.

14 Then will I make their waters sink down — subside, be quiet and clear; their rivers I will cause to run [slowly and smoothly] like oil, says the Lord God.

15 When I make the land of Egypt desolate, and the country is stripped *and destitute* of all that of which it was full, when I smite all those who dwell in it, then will they know, understand *and realize* that I am the Lord [the Sovereign Ruler, requiring and calling forth loyalty and obedient service].

16 This is the lamentation with which they shall intone *or chant* the lament for her: the daughters of the nations shall chant their lament with it; over Egypt and over all her multitude, her tumult, *and her wealth* in every sphere shall they chant it, says the Lord God.

17 In the twelfth year [after King Jehoiachin of Judah was taken into exile], on the fifteenth day of the month, the word of the Lord came to me:

18 Son of man, wail over the multitude of Egypt, and cast them down, even her and the daughters of the famous *and majestic* nations, to the nether world, with those who go down to the pit:

19 Whom [among them] do you surpass in beauty? Go down and be laid with the uncircumcised — the heathen.

20 They shall fall in the midst of those who are slain by the sword; she [Egypt] is delivered to the sword; they draw her down [to her judgment], and all her multitudes with their noise *and stores*.

21 The strong among the mighty shall speak of [Pharaoh] out of the midst of Sheol — the nether world — with those who helped him: they are gone down, they lie still, even the

uncircumcised — the heathen — slain by the sword.

22 Assyria is there and all her company; their graves are round about her, all of them slain, fallen by the sword;

23 Whose graves are set in the uttermost parts of the pit, and her company is round about her grave; all of them slain, fallen by the sword, who caused terror to spread in the land of the living.

24 Elam [an auxiliary of Assyria] is there and all her multitude round about her grave, all of them slain, fallen by the sword, who have gone down uncircumcised into the nether world, who caused their terror to spread in the land of the living, and have borne their shame with those who go down to the pit.

25 They have set her a bed [a sepulcher] among the slain with all her multitude; their graves round about her, all of them uncircumcised, slain by the sword; for terror of them was spread in the land of the living, and they henceforth bear their shame with those who go down to the pit; they are laid in the midst of the slain.

26 Meshech, Tubal, and all their multitude are there; their graves are round about [Pharaoh], all of them uncircumcised, slain by the sword; for they caused their terror to be spread in the land of the living.

27 And they shall not lie with the mighty that are fallen of the uncircumcised, who are gone down to Sheol — the nether world — with their weapons of war, whose swords were laid [with honors] under their heads, and whose iniquities are upon their bones, for they caused their terror to spread in the land of the living.

28 But you, [Meshech and Tubal,] shall be broken in the midst of the uncircumcised and shall lie [without honors] with those who are slain with the sword.

29 Edom is there, her kings and all her princes, who for all their might are laid with those who were slain by the sword; they shall lie with the "uncircumcised — the heathen — and with those who go down to the pit.

30 The princes of the north are there, all of them, and all the Sidonians, who have gone down with the slain; for all the terror which they caused by their might they are put to shame; and they lie uncircumcised with those who are slain by the sword, and henceforth bear their shame with those who go down to the pit.

31 When Pharaoh sees them, he will comfort himself for all his multitude; even Pharaoh and all his army, slain by the sword, says the Lord God.

32 For I have put his *and* My terror in the land of the living; and he shall be laid in the midst of the uncircumcised — the heathen — with those slain by the sword, even Pharaoh and all his multitude, says the Lord God. [Isa. 19; Jer. 46; Zech. 14:18, 19.]

CHAPTER 33

AND the word of the Lord came to me:

2 Son of man, speak to your people [the Israelite captives in Babylon] and say to them, When I bring the sword upon a land, and the people of the land take a man from among them and make him their watchman;

3 If when he sees the sword coming upon the land, he blows the trumpet and warns the people;

4 Then whoever hears the sound of the trumpet, and does not take warning, and the sword comes and takes him away, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and did not take warning; his blood shall be upon himself. But he who takes warning shall save his life.

6 But if the watchman sees the sword coming and does not blow the

n) The Edomites observed the rite of circumcision, but were not spared because of that.

trumpet, and the people are not warned, and the sword comes and takes any one of them; he is taken away in *and* for his perversity *and* iniquity, but his blood will I require at the watchman's hand.

7 So you, son of man, I have made you a watchman for the house of Israel; therefore hear the word at My mouth and give them warning from Me.

8 When I say to the wicked, O wicked man, you shall surely die, and you do not speak to warn the wicked from his way, that wicked man shall die in his perversity *and* iniquity, but his blood will I require at your hand.

9 But if you warn the wicked to turn from his evil way, and he does not turn from his evil way, he shall die in his iniquity; but you will have saved your life.

10 And you, son of man, say to the house of Israel, Thus you have said: Truly our transgressions and our sins are upon us, and we waste away because of them; how then can we live?

11 Say to them, As I live, says the Lord God, I have no pleasure in the death of the wicked, but rather that the wicked turn from his way and live. Turn back, turn back from your evil ways; for why will you die, O house of Israel?

12 And you, son of man, say to your people, The uprightness *and* justice of the [uncompromisingly] righteous shall not deliver him in the day of his transgression; and as for the wicked lawlessness of the wicked lawless, he shall not fall because of it in the day that he turns from his wickedness; neither shall the rigidly upright *and* just be able to live because of his past righteousness in the day that he sins *and* misses the mark [in keeping in harmony and right standing with God].

13 When I shall say to the [uncompromisingly] righteous, that he shall surely live, and he trusts to his own righteousness [to save him] and com-

mits iniquity — heinous sin — all his righteous deeds shall not be [seriously] remembered; but for his perversity *and* iniquity that he has committed he shall die.

14 Again, when I have said to the wicked, You shall surely die, if he turns from his sin, and does that which is lawful and right,

15 If the wicked restores [what he took in] pledge, gives back what he had taken in robbery, walks in the statutes of life [right relationship with God], without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he has committed shall be [seriously] remembered against him; he has done that which is lawful and right; he shall surely live.

17 Yet your people say, The way of the Lord is not perfect *or* even just; but as for them, it is their own way that is not perfect *or* even just.

18 When the righteous turns back from his [uncompromising] righteousness and commits perverseness *and* iniquity, he shall even die in *and* because of it.

19 But if the wicked turns back from his wickedness and does what is lawful and right, he shall live because of it.

20 Yet you say, The way of the Lord is not perfect *or* even just. O you house of Israel, I will judge you every one according to his own ways!

21 In the twelfth year of our captivity [in Babylon], in the tenth *month*, on the fifth *day* of the month, a man who had escaped out of Jerusalem came to me [Ezekiel], saying, The city [Jerusalem] is taken.

22 Now the hand of the Lord had been upon me in the evening, before this one who had escaped came, and He had opened my mouth [in readiness for the fugitives] coming to me in the morning; and my mouth was opened, and I was no longer dumb.

23 Then the word of the Lord came to me:

24 Son of man, those [back in Palestine] who inhabit those wastes of the ground of Israel are saying, Abraham was only one man, and he inherited the land; but we are many; the land is surely given to us to possess as our inheritance.

25 Therefore say to them, Thus says the Lord God: You eat meat with the blood [as an idolatrous rite], and lift up your eyes to your [filthy] idols, and shed blood; shall you then possess the land? [Gen. 9:4; Lev. 3:17; 7:27; Acts 15:28, 29.]

26 You stand upon your sword [as your dependence], you commit abominations, and you each one defile your neighbor's wife; shall you then possess the land?

27 Say this to them, Thus says the Lord God: As I live, surely those who are in the waste places shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and those who are in strongholds and in caves shall die by pestilence.

28 And I will make the land [of Israel] a desolation and a waste, and her proud might shall cease, and the mountains of Israel shall be so desolate that no one will pass through them.

29 Then shall they know, understand *and* realize that I am the Lord, when I have made the land a desolation and a waste, because of all their abominations which they have committed.

30 As for you, son of man, your people who talk of you by the walls and in the doors of the houses, say one to another, every one to his brother, Come, and hear what the word is that comes forth from the Lord.

31 And they come to you as people come, and they sit before you as My people, and they hear the words you say, but they will not do them; for with their mouth they show much love, but their heart goes after *and* is set on their [idolatrous greed for] gain.

32 Lo, you are to them as a very lovely [love] song of one who has a pleasant voice and can play well on an instrument, for they hear your words, but do not do them.

33 When this comes to pass — for lo, it will come! — then shall they know, understand *and* realize that a prophet has been among them.

CHAPTER 34

AND the word of the Lord came to me:

2 Son of man, prophesy against the shepherds of Israel, prophesy and say to them, even to the [spiritual] shepherds, Thus says the Lord God: Woe to the [spiritual] shepherds of Israel who feed themselves! Should not the shepherds feed the sheep?

3 You eat the fat, you clothe yourselves with the wool, you kill the fatlings; but you do not feed the sheep.

4 The diseased *and* weak you have not strengthened, the sick you have not healed, the hurt *and* crippled you have not bandaged, those gone astray you have not brought back, the lost you have not sought to find; but with force and hardhearted harshness you have ruled them.

5 And they were scattered, because there was no shepherd; and when they were scattered they became food for all the wild beasts of the field.

6 My sheep wandered through all the mountains and upon every high hill; yes, My sheep were scattered upon all the face of the earth, and no one searched or sought for them. [Matt. 9:36.]

7 Therefore, you [spiritual] shepherds, hear the word of the Lord:

8 As I live, says the Lord God, surely because My sheep became a prey, and My sheep became food for every beast of the field, because there was no shepherd; neither did My shepherds search for My sheep, but the shepherds fed themselves, and fed not My sheep;

9 Therefore, O you [spiritual] shepherds, hear the word of the Lord:

10 Thus says the Lord God: Behold, I am against the shepherds; and I will require My sheep at their hand, and cause them to cease feeding the sheep; neither shall the shepherds feed themselves any more. I will rescue My sheep from their mouths, that they may not be food for them.

11 For thus says the Lord God: Behold, I, I Myself will search for My sheep, and will seek them out.

12 As a shepherd seeks out his sheep in the day that he is among his flock that are scattered, so will I seek out My sheep, and I will rescue them out of all places where they have been scattered in the day of clouds and thick darkness.

13 And I will bring them out from the peoples, and gather them from the countries, and will bring them to their own land; and I will feed them upon the mountains of Israel, by the water-courses, and in all the inhabited places of the country.

14 I will feed them with good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie down in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

15 I will feed My sheep, and I will cause them to lie down, says the Lord God.

16 I will seek that which was lost, and bring back that which has strayed, and I will bandage the hurt *and* the crippled, and will strengthen the weak *and* the sick; but I will destroy the fat and the strong [become hardhearted and perverse]; I will feed them with judgment *and* punishment. [Luke 19: 10.]

17 And as for you, O My flock, thus says the Lord God: Behold, I

judge between sheep and sheep, between the rams and the great he-goats [the malicious, and the tyrants of the pasture].

18 Is it too little for you that you feed on the best pasture, but you must tread down with your feet the rest of your pasture? And to have drunk of the waters clarified by subsiding, but you must foul the rest of the water with your feet?

19 And My flock, must they feed on what your feet have trodden, and drink what your feet have fouled?

20 Therefore thus says the Lord God to them: Behold, I, I Myself will judge between fat sheep and impoverished sheep, *or* fat goats and lean goats.

21 Because you push with side and with shoulder, and thrust with your horns all those that have become weak *and* diseased, till you have scattered them abroad;

22 Therefore will I rescue My flock, and they shall no more be a prey; and I will judge between sheep and sheep.

23 And I will raise up over them one Shepherd, and He shall feed them, even My servant "David; He shall feed them, and He shall be their Shepherd. [Ezek. 37:24; cf. John 10:14-18.]

24 And I the Lord will be their God, and My Servant David a prince among them; I the Lord have spoken it.

25 And I will confirm with them a covenant of peace, and will cause the evil beasts to cease out of the land, and My *people* shall dwell safely in the wilderness, desert, *or* pasture land, and sleep [confidently] in the woods. [Isa. 11:6-9; Ps. 127:2b; John 16:33; 14:27.]

26 And I will make them and the places round about My hill a blessing; and I will cause the showers to come down in their season; there shall be

o) The name of David is here put simply, as in verse 24; chapter 37:24, 25; Jer. 30:9; Hos. 3:5, instead of the more usual designations of the Messiah as the Son, the Branch, the Offspring of David; but there can be no possible doubt of the meaning . . . David, as the head of the theocracy and the ancestor of our Lord after the flesh, constantly appears in the Scriptures as the type of the Messiah, and there can be no reasonable doubt that the prophecy must have been so understood, even at the time it was uttered. (Ellicott's Commentary.)

showers of blessing [of good insured by God's favor].

27 And the tree of the field shall yield its fruit, and the earth shall yield its increase, and [My people] shall be secure in their land; and they shall be confident *and* know — understand *and* realize — that I am the Lord, when I have broken the bars of their yoke, and have delivered them out of the hand of those who made slaves of them.

28 And they shall no more be a prey to the nations, nor shall the beasts of the earth devour them; but they shall dwell safely, and none shall make them afraid [in the ^oday of the Messiah's reign]. [Isa. 60:21; 61:3.]

29 And I will raise up for them a planting of crops for renown, and they shall be no more consumed with hunger in the land, nor bear the reproach of the nations any longer.

30 Then shall they know [positively] that I, the Lord their God, am with them, and that they, the house of Israel, are My people, says the Lord God;

31 And that you, My sheep, the sheep of My pasture, are *only* men, and I am your God, says the Lord God.

CHAPTER 35

MOREOVER the word of the Lord came to me, saying, .

2 Son of man, set your face against the mountain *range* of Seir [in Edom], and prophesy against it,

3 And say to it, Thus says the Lord God: Behold, O Mount Seir, I am against you, and I will stretch out My hand against you, and I will make you a desolation and an astonishment.

4 I will lay your cities waste, and you shall be desolate, and you shall know, understand *and* realize that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service].

5 Because you [of Esau] have had a perpetual enmity [for Jacob], and you gave over the sons of Israel to the power of the sword at the time of their calamity, when they were suffering their final [Babylonian conquest] punishment; [Cf. Ezek. 25:12-14; 36:5.]

6 Therefore, as I live, says the Lord God, I will expose you to slaughter, and slaughter shall pursue you; since you could not bear to live without bloodshed, therefore bloodshed shall pursue you.

7 Thus will I make Mount Seir an astonishment and a desolation, and I will cut off from it him who passes through it and him who returns [that way].

8 And I will fill [Edom's] mountains with his slain men; on your hills and in your valleys and in all your ravines shall those fall who are slain with the sword.

9 I will make you a perpetual desolation, and your ^ocities shall not be inhabited. Then you will know, understand *and* realize that I am the Lord

p) Once when Jesus visited the synagogue in Nazareth (Luke 4:16-21), He was handed the roll of the book of Isaiah to read aloud. He deliberately turned to Isaiah 61, which tells what His coming to the world would mean, all eleven verses of it. But He read only a few lines of the chapter, stopping in the midst of a sentence, and said, "Today has this scripture been fulfilled in your ears." He had just read of His coming to preach the Gospel, to proclaim release to the captives [of Satan], to give sight to the blind, to set at liberty the bruised, and to proclaim the acceptable year of the Lord. But He had to stop there, for the rest of the chapter could not be fulfilled until His second coming, of which it tells. The chapter before us, Ezekiel 34, verses 24-31 is telling of the same Messianic reign, of which so many Scriptures speak, and for which Jesus definitely promised to return to earth. [Matt. 25:31-34; 24:30; Rev. 1:7, 8. Cf. Luke 1:32, 33; Acts 1:10, 11.]

q) The Edomites gave what help they could to Nebuchadnezzar when he captured Judah. Later these cousins of the Israelites were pushed out of their own country into Southern Judea; Hebron was their chief city. When in 70 A.D. the Romans under Titus besieged Jerusalem, Josephus says the Edomites joined the Jews in rebellion against them, and 20,000 were admitted as defenders of the Holy City. But once in, they pillaged the city, raping and killing, and not even sparing the priests, though the traitors themselves had been previously forced to become circumcised and recognized as Jews. The Roman conqueror slew them, and Edom ceased to be. The forecasts of the prophets regarding Edom are in striking contrast to those of their neighbors, Moab and Ammon. The latter two countries were to suffer great and severe judgments, as was Edom; but restoration and renewed prosperity were promised to them "in the latter days," while Edom was never to be rebuilt. This is all obviously nearing fulfillment in the twentieth century. Truly Edom is the scene of "perpetual desolations," with no hint of restoration.

[the Sovereign Ruler, calling forth loyalty and obedient service].

10 Because you, [Edom,] said, These two nations [Israel and Judah] and these two countries shall be mine, and we will take possession of them — although the Lord was there;

11 Therefore, as I live, says the Lord God, I will deal with you according to the anger and envy you showed because of your enmity for them; and I will make Myself known among them — as He Who will judge and punish — when I judge *and* punish you.

12 And you shall know, understand *and* realize that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service], and that I have heard all your revilings *and* scornful speeches that you have uttered against the mountains of Israel, saying, They are laid waste *and* desolate; they are given us to devour.

13 Thus you have boasted *and* magnified yourselves against Me with your mouth, multiplying your words against Me; I have heard it.

14 Thus says the Lord God: While the whole earth rejoices, I will make you a waste *and* desolation.

15 As you rejoiced over the inheritance of the house of Israel, because it was desolate, so will I deal with you; you shall be a waste *and* desolation, O Mount Seir, and all Edom, all of it. Then they shall know, understand *and* realize that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service].

CHAPTER 36

ALSO you, son of man, prophesy to the mountains of Israel, and say, You mountains of Israel, hear the word of the Lord.

2 Thus says the Lord God: Because the enemy has said over you, Aha! and, The ancient heights have become our possession,

3 Therefore prophesy and say, Thus

says the Lord God: Because, yes, because they made you a desolation, and they snap after *and* crush you from every side, so that you may become the possession of the rest of the nations, and you become the talk and evil gossip of the people;

4 Therefore, O mountains of Israel, hear the word of the Lord God: Thus says the Lord God to the mountains and hills, to the ravines and valleys, to the desolate wastes and the cities that are forsaken, which have become a prey and derision to the rest of the nations that are round about;

5 Therefore thus says the Lord God: Surely in the fire of My hot jealousy have I spoken against the rest of the nations, and against all Edom, who have given to themselves My land with wholehearted joy and with uttermost contempt, that they might empty it out *and* possess it for a prey *and* a spoil.

6 Prophecy therefore concerning the land of Israel, and say to the mountains and hills, to the ravines and valleys, Thus says the Lord God: Behold, I have spoken in My jealousy and in My wrath, because you have suffered the shame *and* reproach of the nations:

7 Therefore thus says the Lord God: I have lifted up My hand *and* sworn, Surely the nations that are round about you shall themselves suffer shame and reproach.

8 But you, O mountains of Israel, shall shoot forth your branches and yield your fruit to My people Israel; for they are soon to come *home*.

9 For, behold, I am for you, and I will turn to you, and you shall be tilled and sown;

10 And I will multiply men upon you, the whole house of Israel, even all of it; the cities shall be inhabited, and the waste places shall be rebuilt;

11 And I will multiply upon you man and beast; and they shall increase and be fruitful. And I will cause you to be inhabited according to your

former estate, and I will do better for you than at your beginnings; and you shall know, understand *and* realize that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service].

12 Yes, [O Mountains of Israel,] I will cause men to walk upon you, even My people Israel; and they shall possess you, and you shall be their inheritance, and you shall no more after this bereave them of children [for idol sacrifices].

13 Thus says the Lord God: Because they say to you, You, [O Land,] are a devourer of men, and have bereaved your nation of children [offered to idols];

14 Therefore you shall devour men no more, neither bereave your nation *or* cause it to stumble any more, says the Lord God.

15 Neither will I let you hear any more the reproach of the nations, nor shall you suffer the dishonor of the peoples any more, nor shall you cause your nation to stumble *and* fall any more [through idolatry], says the Lord God.

16 Moreover the word of the Lord came to me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by *doing* their *own* way and by their [idolatrous] doings. Their conduct before Me was as the uncleanness of a woman during her [physical] impurity.

18 So I poured out My wrath upon them for the blood that they had shed upon the land, and for their idols with which they had defiled it.

19 And I scattered them among the nations, and they were dispersed through the countries; according to their conduct and their [idolatrous] deeds I judged *and* punished them.

20 And when they came to the nations to which they went, they profaned My holy name, in that men said

of them, These are the people of the Lord, and yet they had to go forth out of His land.

21 But I had regard, concern *and* compassion for My holy name, which the house of Israel had profaned among the nations to which they went.

22 Therefore say to the house of Israel, Thus says the Lord God: I do not do this for your sakes, O house of Israel, but for My holy name's sake, which you have profaned among the nations to which you went.

23 And I will vindicate the holiness of My great name *and* separate it for its holy purpose from all that defiles; My name, which has been profaned among the nations, which you have profaned among them; and the nations will know, understand *and* realize that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service], when I shall be set apart by you *and* My holiness vindicated in you before their eyes *and* yours.

24 For I will take you from among the nations, and gather you out of all countries, and bring you into your own land.

25 Then will I sprinkle clean water upon you, and you shall be clean from all your uncleanness, and from all your idols will I cleanse you.

26 A new heart will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh and give you a heart of flesh.

27 And I will put my Spirit within you and cause you to walk in My statutes, and you shall heed My ordinances, and do them.

28 And you shall dwell in the land that I gave to your fathers, and you shall be My people, and I will be your God.

29 I will also save you from all your uncleannesses, and I will call forth the grain and make it abundant and lay no famine on you.

r) See footnote on Ezekiel 37:21.

30 And I will multiply the fruit of the tree and the increase of the field, that you may no more suffer the reproach *and* disgrace of famine among the nations.

31 Then you shall [earnestly] remember your own evil ways and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominable deeds.

32 Not for your sake do I do this, says the Lord God; let that be known to you. Be ashamed and confounded for your *own* wicked ways, O house of Israel!

33 Thus says the Lord God: In the day that I cleanse you from all your iniquities I will *also* cause [Israel's] cities to be inhabited, and the waste places shall be rebuilt.

34 And the desolate land shall be tilled, that which had lain desolate in the sight of all who passed by.

35 And they shall say, This land that was desolate has become like the garden of Eden, and the waste and desolate and ruined cities are fortified and inhabited.

36 Then the nations that are left round about you shall know that I, the Lord, have rebuilt the ruined places, and replanted that which was desolate. I, the Lord, have spoken it, and I will do it.

37 Thus says the Lord God: For this also I will let the house of Israel inquire of Me to do it for them; I will increase their men like a flock.

38 Like the flock of holy things for sacrifice, like the flock of Jerusalem in her *solemn* appointed feasts, so shall the waste cities be filled with flocks of men, and they shall know, understand *and* realize, that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service].

CHAPTER 37

THE hand of the Lord was upon me, and He brought me out in

the Spirit of the Lord, and set me down in the midst of the valley, and it was full of bones.

2 And He caused me to pass round about among them; and behold, there were very many [human bones] in the open valley *or* plain, and lo, they were very dry.

3 And He said to me, Son of man, can these bones live? And I answered, O Lord God, You know! [I Cor. 15:35.]

4 Again He said to me, Prophecy to these bones, and say to them, O you dry bones, hear the word of the Lord. [John 5:28.]

5 Thus says the Lord God to these bones: Behold, I will cause breath *and* spirit to enter you, and you shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath *and* spirit in you, and you [dry bones] shall live; and you shall know, understand *and* realize, that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service].

7 So I prophesied as I was commanded; and as I prophesied, there was a [thundering] noise, and behold, a shaking *and* trembling *and* a rattling, and the bones came together, bone to its bone.

8 And I beheld, and lo, there were sinews upon [the bones], and flesh came upon them, and skin covered them over; but there was no breath *or* spirit in them.

9 Then said He to me, Prophecy to the breath *and* spirit, son of man, and say to the breath *and* spirit, Thus says the Lord God: Come from the four winds, O breath *and* spirit, and breathe upon these slain, that they may live.

10 So I prophesied as He commanded me, and the breath *and* spirit came into [the bones], and they lived and stood up upon their feet, an exceedingly great host. [Rev. 11:11.]

11 Then He said to me, Son of man,

these bones are the whole house of Israel. Behold, they say, Our bones are dried up, and our hope is lost; we are completely cut off.

12 Therefore prophesy and say to them, Thus says the Lord God: Behold, I will open your graves, and cause you to come up out of your graves, O My people; and I will bring you [back home] to the land of Israel. [Hos. 13:14.]

13 And you shall know that I am the Lord [your Sovereign Ruler] when I have opened your graves, and caused you to come up out of your graves, O My people.

14 And I shall put My Spirit in you, and you shall live, and I shall place you in your own land. Then you shall know, understand *and* realize that I the Lord have spoken it, and performed it, says the Lord.

15 The word of the Lord came again to me:

16 Son of man, take a stick and write on it, For Judah and the children of Israel his companions; then take another stick and write upon it, For Joseph, the stick of Ephraim, and all the house of Israel his companions;

17 And join them together into one stick, that they may become one in your hand.

18 And when your people say to you, Will you not show us what you mean by these?

19 Say to them, Thus says the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his associates, and will join with it the stick of Judah, and make them one stick, and they shall be one in My hand.

20 When the sticks on which you

write shall be in your hand before their eyes,

21 Then say to them, Thus says the Lord God: Behold, I will take the children of Israel from among the nations to which they have gone, and will gather them from every side and bring them into their own land.

22 And I will make them one nation in the land, upon the mountains of Israel; and one King shall be King over them all; and they shall be no longer two nations, neither be divided into two kingdoms any more. [Jer. 50:4.]

23 They shall not defile themselves any more with their idols and their detestable things, or with any of their transgressions; but I will save them out of all their dwelling places, *and* from all their backslidings in which they have sinned, and I will cleanse them. So shall they be My people, and I will be their God.

24 And David My Servant shall be King over them, and they all shall have one Shepherd. They shall also walk in My ordinances and heed My statutes and do them.

25 They shall dwell in the land in which your fathers dwelt, that I gave to My servant Jacob; and they shall dwell there, they and their children and their children's children, for ever; and My Servant David shall be their Prince for ever. [Isa. 60:21; Joel 3:20; Amos 9:15.]

26 I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will give blessings to them and multiply them, and will set My sanctuary in the midst of them for evermore.

27 My tabernacle or dwelling place also shall be with them; and I will be

s) No person needs to be reminded of the startling way in which this prophecy has been in process of fulfillment since World War II. The Jews have for centuries been dispersed among all the nations with only a few left in the homeland which lay waste and desolate. It was said that travelers in Palestine had no difficulty in recognizing the appropriateness of Ezekiel's labeling the country as he saw it, the "valley of dry bones" (verse 11). But by 1960 A.D. one-sixth of the Jewish population of the world was in Palestine. Already they had been made "one nation" (verse 22a) and that between sunrise of one day and sunset of the next, "a nation in a day" (Isa. 66:8)! But the greatest event of all is yet to come (Ezek. 37:22b-25). This prophecy will be fulfilled in its entirety.

t) See footnote on Ezekiel 34:23.

their God, and they shall be My people.

28 Then the nations shall know, understand *and* realize that I the Lord do set apart *and* consecrate Israel for holy use, when My sanctuary shall be in their midst for evermore.

CHAPTER 38

AND the word of the Lord came to me:

2 Son of man, set your face against Gog, of the land of "Magog, the prince of Rosh, of Meshech, and Tubal, and prophesy against him,

3 And say, Thus says the Lord God: Behold, I am against you, O Gog, chief prince (or ruler) of Rosh, of Meshech and Tubal.

4 And I will turn you back, and put hooks into your jaws, and I will bring you forth and all your army, horses and horsemen, all of them clothed in full armor, a great company with buckler and shield, all of them handling swords;

5 Persia, Cush, and Put *or* Libya with them; all of them with shield and helmet;

6 Gomer and all his hordes; the house of Togarmah in the uttermost parts of the north, and all his hordes; many people are with you.

7 You, [Gog,] be prepared; yes, prepare yourself, you and all your companies that are assembled about you, and you be a guard *and* a commander for them.

8 After many days you shall be visited *and* mustered [for service]; in the latter years you shall go against the land that is restored from the ravages of the sword, where people are gathered out of many nations upon the mountains of Israel, which had been a continual waste; but its [people] are brought forth out of the nations,

and they shall dwell securely, all of them. [Isa. 24:22.]

9 You shall ascend and come like a storm, you shall be like a cloud to cover the land, you and all your hosts, and many people with you.

10 Thus says the Lord God: At the same time thoughts shall come into your mind, and you will devise an evil plan.

11 And you will say, I will go up against an open country — the land of unwalled villages; I will fall upon those who are at rest, who dwell securely, all of them dwelling without walls and having neither bars nor gates,

12 To take spoil and prey; to turn your hand upon the desolate places now inhabited, and assail the people gathered out of the nations, who have obtained livestock and goods, who dwell at the center of the earth [Palestine].

13 Sheba and Dedan and the merchants of Tarshish, with all their lion-like cubs [or satellite areas], shall say to you, Have you come to take spoil? Have you gathered your hosts to take the prey? To carry away silver and gold, to take away livestock and goods, to take a great spoil?

14 Therefore, son of man, prophesy and say to Gog, Thus says the Lord God: In that day when My people Israel dwell securely, will you not know it *and* be aroused?

15 And you will come from your place out of the uttermost parts of the north, you and many peoples with you, all of them riding on horses, a great host, a mighty army.

16 And you shall come up against My people Israel like a cloud to cover the land. In the latter days I will bring you against My land, that the nations may know, understand *and* realize Me, when My holiness shall be vindicated

u) Gog is a symbolic name, standing for the leader of the world powers antagonistic to God.

Meshech and Tubal are understood to have been the same as the Moschi and Tibareni of the Greeks — tribes that inhabited regions in the Caucasus. Rosh, which some would identify with Russia, must have designated a land and people somewhere in the same quarter. And therefore the Gog of Ezekiel must be viewed as in some sense the head of the high regions in the northwest of Asia. (Fairbairn's Imperial Standard Bible Encyclopedia.)

through you — vindicated and honored [in your overwhelming destruction] — O Gog, before their eyes.

17 Thus says the Lord God: Are you he of whom I have spoken in olden times by My servants the prophets of Israel, who prophesied in those days for years that I would bring you, [Gog], against them?

18 But in that day when Gog shall come against the land of Israel, says the Lord God, My wrath shall come up into My nostrils.

19 For in My jealousy and in the fire of My wrath have I said, Surely in that day there shall be a great shaking [or cosmic catastrophe] in the land of Israel;

20 So that the fishes of the sea, and the birds of the heavens, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall tremble *and* shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall [natural or artificial] shall fall to the ground.

21 And I will call for a sword against [Gog] throughout all My mountains, says the Lord God, every man's sword shall be against his brother [over the dividing of booty].

22 And with pestilence and with bloodshed will I enter into judgment with [Gog], and I will rain upon him and upon his hordes and upon the many peoples that are with him, torrents of rain and great hailstones, fire and brimstone. [Ps. 11:6.]

23 Thus will I demonstrate My greatness and My holiness, and I will be recognized, understood *and* known in the eyes of many nations; yes, they shall know that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service].

CHAPTER 39

AND you, son of man, prophesy against Gog, Thus says the Lord

God: Behold, I am against you, O Gog, chief prince (or ruler) of Rosh, of Meshech and Tubal.

2 And I will turn you about, and will lead you on, and will cause you to come up from the uttermost parts of the north, and will lead you against the mountains of Israel;

3 And I will smite your bow from your left hand, and will cause your arrows to fall out of your right hand.

4 You shall fall [dead] upon the mountains of Israel, you and all your hosts and the peoples who are with you. I will give you to the ravenous birds of every sort and to the beasts of the field to be devoured.

5 You shall fall in the open field; for I have spoken *it*, says the Lord God.

6 I will send fire on Magog and upon those who dwell securely in the coastlands; and they shall know, understand *and* realize that I am the Lord [the Sovereign Ruler, calling forth loyalty and obedient service].

7 And I will make My holy name known in the midst of My people Israel; and I will not let them profane My holy name any more; and the nations shall know, understand *and* realize that I am the Lord, the Holy One of Israel.

8 Behold, it is coming and it will be done, says the Lord God; that is the day of which I have spoken.

9 And [when you, Gog, are no longer] they who dwell in the cities of Israel shall go forth, and shall set on fire and burn the battle gear, the shields and the bucklers, the bows and the arrows, the handspikes *or* riding whips and the spears, and they shall burn them as fuel for seven years.

10 So that My people shall take no firewood out of the field or cut down any out of the forests, for they shall make their fires of the weapons. And they shall despoil those who despoiled them, and plunder those who plundered them, says the Lord God.

11 And in that day, I will give to

Gog a place for burial there in Israel, the valley of those who pass through on the east side in front of the *Dead Sea* [the highway between Syria, Petra and Egypt], and it will delay *and* stop those who pass through. And there shall they bury Gog and all his multitude, and they shall call it the Valley of Hamongog [that is, the multitude of Gog].

12 For seven months the house of Israel will be burying them, that they may cleanse the land.

13 Yes, all the people of the land will bury them; and it shall bring them renown in the day that I shall be glorified, says the Lord God.

14 And they shall set apart men to work continually, who shall pass through the land commissioned to bury, with the help of those who are passing by, those bodies that lie unburied on the face of the ground, in order to cleanse the land. After the end of seven months they shall make their search.

15 And when these pass through the land and any one sees a human bone, he shall set up a marker by it as a sign to the buriers, until they have buried it in the Valley of Hamon-gog or of Gog's Multitude.

16 And Hamonah or Multitude shall also be the name of the city [of the dead]. Thus shall they cleanse the land.

17 And you, son of man, thus says the Lord God: Say to the birds of prey of every sort and to every beast of the field, Assemble yourselves and come, gather from every side to the sacrificial feast that I am preparing for you, even a great sacrificial feast on the mountains of Israel, at which you may eat flesh and drink blood.

18 You shall eat the flesh of the mighty, and drink the blood of the

princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan [east of Jordan].

19 And you shall eat fat till you are filled, and drink blood till you are drunk, at the sacrificial feast which I am preparing for you.

20 And you shall be filled at My table with horses and riders, with mighty men and with soldiers of every kind, says the Lord God.

21 And I will manifest My honor *and* glory among the nations, and all the nations shall see My judgment *and* justice [in the punishment] which I have executed and My hand which I have laid on them.

22 So the house of Israel shall know, understand *and* realize beyond all question that I am the Lord their God from that day forward.

23 And the nations shall know, understand *and* realize positively that the house of Israel went into captivity for their iniquity, because they trespassed against Me; and I hid My face from them. So I gave them into the hand of their enemies, and they all fell [into captivity or were slain] by the power of the sword. [Deut. 31:17.]

24 According to their uncleanness and according to their transgressions I dealt with them, and hid My face from them.

25 Therefore thus says the Lord God: Now will I reverse the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy name.

26 They shall forget their shame *and* self-reproach, and all their treachery *and* unfaithfulness in which they have transgressed against Me, when they dwell securely in their land and there is none who makes them afraid.

27 When I have brought them again

v) The number of dead bodies left, after the great catastrophe which God will send upon Gog and his hosts, as here described, would necessarily amount to several millions. Their graves would naturally interfere with traffic on the interstate highway. The dead will not be slain in battle. God will slay them by a great cosmic catastrophe (38:18-23). And not some, but "all" of Gog's multitude will die then (39:4, 11): before they have had a chance to use their weapons they will be struck from their hands (39:3). That one-sixth of the horde from the north will be left alive, as the King James Version says (39:2), is without noted exception conceded to be a mistaken translation by all authorities of modern times.

from the peoples and gathered them out of their enemies' lands, and My justice *and* holiness are set apart *and* vindicated through them in the sight of many nations;

28 Then shall they know, understand *and* realize positively that I am the Lord their God, because I sent them into captivity *and* exile among the nations, and then gathered them to their own land. I will leave none of them remaining among the nations any more [in the latter days].

29 Neither will I hide My face any more then from them, when I have poured out My Spirit upon the house of Israel, says the Lord God.

CHAPTER 40

IN the twenty-fifth year of our captivity [by Babylon], in the beginning of the year, on the tenth day of the month, in the fourteenth year after the city [of Jerusalem] was taken, on the very same day the hand of the Lord was upon me, and He brought me to that place.

2 In the visions of God He brought me into the land of Israel and set me down upon a very high mountain, on the south side of which there was what seemed to be the structure of a city.

3 He brought me there, and behold, there was a man [an angel] whose appearance was like bronze, with a line of flax and a measuring reed in his hand, and he stood in the gateway.

4 And the man said to me, Son of man, look with your eyes and hear with your ears and set your heart *and* mind on all that I will show you, for you are brought here that I may show them to you. Declare all that you see to the house of Israel.

5 And behold, there was a wall all around the outside area of the house [of the Lord], and in the man's hand a measuring reed six cubits long in length, each cubit being longer [than

the usual one] by a hand's breadth; so he measured the thickness of the wall, one reed, and the height, one reed.

6 Then he came to the gate which faced the east and went up its [seven] steps, and measured the threshold of the gateway which was one reed broad, and the other threshold of the gateway [inside the thick wall], which was one reed broad.

7 And every room for the guards was one reed long and one reed broad, and the space between the guard rooms *or* lodges was five cubits, and the threshold of the gate by the porch *or* vestibule of the gateway within was one reed.

8 He measured also the porch *or* vestibule of the gate toward the house [of the Lord], one reed.

9 Then he measured the porch *or* vestibule of the gateway, eight cubits, and its posts *or* jambs, two cubits, and the porch *or* vestibule of the gate was inside — toward the house [of the Lord].

10 And the guard rooms *or* lodges of the east gateway were three on this side and three on that side; they three were the same size, and the posts *or* jambs were the same size on either side.

11 And he measured the breadth of the opening of the gateway, ten cubits, and the length of the gateway, thirteen cubits.

12 And a border *or* barrier before the guard rooms was one cubit on this side and a border *or* barrier, one cubit on that side. And the guard rooms *or* lodges were six cubits on this side, and six cubits on that side.

13 And ^wthe man [an angel] measured the gate from the outer wall of one chamber *or* guard room to the outer wall of another; a breadth of twenty-five cubits, from door to door.

14 And ^wthe open part of the porch *or* vestibule of the gateway on the outside was twenty cubits, the chambers

w) As the Septuagint (Greek) Version gives these verses. The Hebrew is obscure.

or guard rooms of the gate being round about.

15 And including this porch or vestibule of the gate on the outside and the porch or vestibule on the inside the extent was fifty cubits.

16 And there were closed windows to the guard rooms or chambers, and to their posts or pillars within the gate round about, and likewise to the arches or colonnade; and windows were round about facing into the court, and upon each post or column were palm tree [decorations].

17 Then he brought me into the outward court, and, lo, there were chambers and a pavement round about the court; thirty chambers fronted on the pavement.

18 And the pavement was along by the side of the gates, answerable to the length of the gateways; this was the lower pavement.

19 Then [the man] measured the distance from the inner front before the lower gate to the outer front of the inner court, a hundred cubits, both on the east and on the north.

20 And the gate of the outward court which faced the north, of it he measured both the length and the breadth.

21 And its guard rooms or lodges, three on this side and three on that side, and its pillars or posts and arches or vestibule were the same size as those of the first gate: their length was fifty cubits and the breadth twenty-five cubits.

22 And its windows and its arches or vestibule and its palm trees were of the same size as those of the gate that faces toward the east. It was reached by going up seven steps, and the arches of its vestibule were on the inner side.

23 Opposite the gate on the north and on the east, was a gate to the inner court; and [the man with the measuring rod of reed] measured from gate to gate, a hundred cubits.

24 After that *the man* brought me toward the south, and behold, there was a gate on the south, and he measured its pillars or posts and its arches or vestibule; they measured as the others did.

25 And there were windows round about in it and in its arches or vestibule, like those windows in the other gateways; its length was fifty cubits and the breadth twenty-five cubits.

26 And there were seven steps going up to the gate, and its arches or vestibule were on the inside. And it had palm trees, one on this side and another on that side, carved on its pillars or posts.

27 And there was a gate to the inner court on the south; and he measured from gate to gate toward the south, a hundred cubits.

28 And [the man, an angel] brought me into the inner court by the south gate, and he measured the south gate; its measurements were the same as those of the other gateways.

29 And its guard rooms or chambers and its pillars or posts and its arches or vestibule measured as did the others. And there were windows in the gateway and in its arches or vestibule round about; its length was fifty cubits and its breadth twenty-five cubits.

30 And there were arches or a vestibule round about, twenty-five cubits long [the long way of the vestibule] and five cubits wide.

31 And its [arched] vestibule faced the outer court, and palm trees were carved upon its posts or pillars, and the steps going up to it were eight.

32 And he brought me into the inner court toward the east, and he measured the gate; it measured the same as the others.

33 And its guard rooms or chambers and its posts or pillars and its arches or vestibule measured as did the others. And there were windows in it and in its [arched] vestibule round about; the

gateway was fifty cubits long and twenty-five cubits wide.

34 And its [arched] vestibule faced the outer court, and palm trees were carved upon its posts *or* pillars on either side, and the steps leading to it were eight.

35 And [the man, an angel] brought me to the north gate and measured it; the measurements were the same as those of the other gates.

36 Its guard rooms *or* chambers, its posts *or* pillars and its [arched] vestibule, and the windows to it round about [were of the same size as the others]. The length of the gateway was fifty cubits and the width was twenty-five cubits.

37 And its posts *or* pillars were toward the outer court, and palm trees were carved upon them on either side. And the approach to it had eight steps.

38 There was an attached chamber with its door beside the posts of the gates, where the burnt offering was to be washed.

39 And in the porch *or* vestibule of the gate were two tables on this side and two tables on that side, on which to slay the burnt offering and the sin offering and the trespass *or* guilt offering.

40 And on the one side without, as one goes up to the entrance of the gate to the north, were two tables; and on the other side at the vestibule of the gate were two tables.

41 Four tables were on the inside and four tables on the outside of the side of the gate, eight tables upon which the sacrifices were to be slain.

42 Moreover, there were four tables of hewn stone for the burnt offering, a cubit and a half long, and a cubit and a half broad, and one cubit high. Upon them were to be laid the instruments with which were slain the burnt offering and the sacrifice.

43 And slabs *or* hooks a hand-breadth long were fastened within [the

room] round about. Upon the tables was to be placed the flesh of the offering.

44 *Then [the man, an angel] led me [from without] into the inner court, and behold, there were two chambers in the inner court: one beside the north gate, but facing the south, and one beside the south gate, but looking toward the north.

45 And [the man, an angel who was guiding me] said, This chamber with its view to the south is for the priests who have charge of the house [of the Lord].

46 And the chamber with its view to the north is for the priests who have charge of the altar. These are the sons of Zadok, who alone among the sons of Levi may come near to the Lord to minister to Him.

47 And he measured the court, a hundred cubits long and a hundred cubits broad, foursquare; and the altar was in front of the house [of the Lord].

48 Then he brought me to the vestibule *or* porch of the temple proper, and he measured each post *or* pillar of the porch, five cubits on either side. And the width of the gate was three cubits for this *leaf* and three cubits for that one.

49 And the length of the vestibule *or* porch was twenty cubits, and the breadth eleven cubits, and he brought me by the steps by which it was reached; and there were two pillars standing on the posts [as bases], *or* beside them, one on either side of the entrance.

CHAPTER 41

AND [the man, an angel] brought me to [the holy place of] the temple, and measured the wall pillars, six cubits broad on one side [of the ten-cubit door], and six cubits broad on the other side, which was the breadth of the tabernacle *or* tent [later called the temple].

* Taken from the Septuagint (Greek) Version for clearer description.

2 And the breadth of the entrance was ten cubits, and the leaves of the door were five cubits on the one side and five cubits on the other side; and he measured its length, forty cubits and the breadth, twenty cubits.

3 Then [the man, being an angel and unrestricted] went inside [the inner room, but went alone], and measured each post of the door, two cubits, and the doorway, six cubits, and the breadth of the entrance, seven cubits. [Heb. 9:6, 7; 10:19-25.]

4 And he measured the length [of the interior of the second room] in the temple proper, twenty cubits, and the breadth, twenty cubits; and he said to me, This is the most holy place — the holy of holies.

5 Then he measured the wall of the temple, six cubits thick [to accommodate side chambers]; and the breadth of every side chamber, four cubits, round about the temple proper on every side.

6 These side chambers were three stories high, one over another, and thirty in each story; and they entered into the wall which belonged to the house for the side chambers round about, that they might have hold of that wall, but they did not have hold of the wall of the temple.

7 And the side rooms became broader as they encompassed the temple higher and higher, for the encircling of the house went higher and higher round about the temple; therefore the breadth of the house continued upward, and so one went up from the lowest story to the highest one by way of the middle story [on a winding stairway].

8 I saw also that the temple had an elevation or foundation platform round about it. The foundations of the side chambers measured a full reed measure of six long cubits.

9 The thickness of the outer wall of the side chamber was five cubits, and so was the width of that part of the

foundation that was left free of the side chambers that belonged to the house.

10 And between [the free space of the foundation platform and] the chambers was a breadth of twenty cubits round about the temple on every side.

11 And the doors of the attached side chambers opened on the free space that was left, one door toward the north and another door toward the south; and the breadth of the space on the foundation platform that was left free was five cubits round about.

12 And the building that faced the temple yard on the west side was seventy cubits broad, and the wall of the building was five cubits thick round about, and its length ninety cubits.

13 And [the man, an angel in my vision] measured the temple, a hundred cubits long, and the yard and the building with its walls, a hundred cubits long;

14 Also the breadth of the east front of the temple and the yard, a hundred cubits.

15 Then [the man, an angel] measured the length of the building on the west side of the yard with its walls on either side, a hundred cubits. The holy place of the temple, the inner holy of holies, and the outer vestibule

16 Were roofed over, and all three had latticed windows all around. The inside walls of the temple were paneled with wood round about from the floor up to the windows and from the windows to the roof,

17 Including the space above the door leading to the inner room inside and out. And on the walls round about in the inner room and the holy place were carvings,

18 With figures of cherubim and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces,

19 So that the face of a man was toward the palm tree on the one side,

and the face of a young lion toward the palm tree on the other side. It was made this way through all the house round about.

20 From the floor to above the entrance were cherubim and palm trees made, and so on the wall of the temple [the holy place].

21 The door frames of the temple were squared, and in front [outside of the sanctuary *or* holy of holies] was what appeared to be

22 An altar of wood, three cubits high and two cubits long [and wide], and its corners, its base and its sides were of wood. And the man said to me, This is the table that is before the Lord.

23 And the temple *or* holy place and the sanctuary *or* holy of holies, had two doors [one for each of them].

24 And the doors had two leaves apiece, two folding leaves; two leaves for the one door and two leaves for the other door.

25 And there were carved on them, on the doors of the temple, cherubim and palm trees, like those carved upon the walls; and there was also a canopy of wood in front of the porch outside.

26 And there were recessed windows and palm trees on the one side and on the other side of the porch. Thus were the side chambers of the house, and the canopies.

CHAPTER 42

THEN [the man, an angel] brought me forth into the outer court northward, and he brought me to the attached chambers that were opposite the temple yard and were opposite the building on the north.

2 Before the long side of one hundred cubits was the door toward the north, and the breadth was fifty cubits.

3 Adjoining the twenty cubits which belonged to the inner court, and opposite the pavement which belonged to the outer court, was balcony facing balcony in three stories.

4 And before the attached chambers was a walk inward of ten cubits breadth and a hundred cubits long, and their doors were on the north.

5 Now the upper chambers were shorter, for the balconies took off from these more than from the lower and middle chambers of the building.

6 For they were in three stories, but did not have pillars as the pillars of the [outer] court; therefore the upper chambers were set back more than the lower and the middle ones from the ground.

7 And the wall *or* fence that was outside, opposite *and* parallel to the chambers, toward the outer court before the chambers, was fifty cubits long.

8 For the length of the [combined] chambers that were on the outer court was fifty cubits, while *the length* of those opposite the temple was a hundred cubits.

9 And under these chambers was the entrance on the east side, as one approached them from the outer court.

10 In the breadth of the wall of the court going toward the east, before the yard and before the building, were the chambers

11 With a passage before them that gave the appearance of the attached chambers on the north, of the same length and breadth, with similar exits and arrangements and doors.

12 And like the doors of the chambers that were toward the south there was an entrance at the head of the way, the way before the dividing wall toward the east, as one enters them.

13 Then said [the man, an angel] to me, The north chambers and the south chambers, which are opposite the yard, are the holy chambers where the priests who approach the Lord shall eat the most holy offerings; there shall they lay the most holy things, the meal offering, the sin offering, and the trespass *or* guilt offering, for the place is holy.

14 When the priests enter the holy place they shall not go out of it into the outer court unless they lay aside there the garments in which they minister, for these are holy, separate *and* set apart. They shall put on other garments before they approach that which is for the people.

15 Now when he had finished measuring the inner temple area, he brought me forth toward the gate which faces east and measured it [the outer area] round about.

16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 He turned about to the west side and measured five hundred reeds with the measuring reed.

20 He measured it on the four sides: it had a wall round about, the length five hundred reeds and the breadth five hundred, to make a separation between that which was holy [the temple proper] and that which was common [the outer area].

CHAPTER 43

AFTERWARD [the man, an angel] brought me to the gate, the gate that faces east.

2 And behold, the glory of the God of Israel came from the east, and His voice was like the sound of many waters, and the earth shone with His glory. [Rev. 1:15; 14:2.]

3 And the vision which I saw was like the vision I had seen when I came to foretell the destruction of the city, and like the vision I had seen beside the river Chebar [near Babylon]; and I fell on my face. [Ezek. 1:4; 3:23; 10:15, 22.]

4 And the glory of the Lord entered the temple by the gate facing east.

5 Then the Spirit caught me up and brought me into the inner court, and behold, the glory of the Lord filled the temple.

6 And I heard One speaking to me out of the temple, and a Man stood by me.

7 And He, [the Lord,] said to me, Son of man, *this is the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever, and My holy name the house of Israel shall no more profane, neither they nor their kings, by their [idolatrous] harlotry, nor by the dead bodies and monuments of their kings;*

8 By setting their threshold by My thresholds and their doorposts by My doorposts, with a mere wall between Me and them. They have profaned My holy name by their abominations which they have committed; therefore I have consumed them in My anger.

9 Now let them put away their [idolatrous] harlotry and the dead bodies and monuments of their kings far from Me, and I will dwell in their midst for ever.

10 You, son of man, show the temple by your description of it to the house of Israel, that they may be ashamed of their iniquities, and let them measure accurately its appearance and plan.

11 And if they are ashamed of all that they have done, make known to them the form of the temple and the arrangement of it, its exits and its entrances and the whole form of it, and all its ordinances and all their forms, and all its laws. And write it down in their sight so that they may keep the whole form of it and all the ordinances of it, and do them.

12 This is the law of the house of *the Lord*: The whole area round about on the top of the mountain [Mount Moriah] shall be most holy, separated *and* set apart. Behold, this is the law of the house of *the Lord*.

13 And these are the measurements of the altar [of burnt offering] in cubits. The cubit is a royal cubit — the length of a forearm — and a palm of the hand; the bottom *or* gutter shall be a cubit deep and a cubit wide, with a rim *or* lip round about it of a span's breadth. And this shall be the height of the altar:

14 From the bottom *or* gutter on the ground to the lower ledge *or* brim shall be two cubits, and the breadth one cubit; and from the lesser ledge to the greater ledge shall be four cubits, and the breadth one cubit.

15 And the altar hearth shall be four cubits high, and from the altar hearth reaching upward there shall be four horns one cubit high.

16 And the altar hearth shall be twelve cubits long, twelve broad, square, and on its four sides squares.

17 And the ledge shall be fourteen cubits long and fourteen cubits broad on its four sides, and the border about it shall be half a cubit; and its bottom *or* gutter shall be a cubit deep and wide; and its ascent [not steps] shall face the east. [Cf. Exod. 20:26.]

18 And [the Lord] said to me, Son of man, thus says the Lord God: These are the regulations for the use of the altar in the day that it is erected, upon which to offer burnt offerings and to sprinkle blood against it:

19 You shall give to the priests, the Levites who are of the offspring of Zadok, who are near to Me to minister to Me, says the Lord God, a young bull for a sin offering.

20 And you shall take of its blood and put it on the four horns of [the altar of burnt offering], and on the four corners of the ledge, and upon the rim *or* border round about. Thus shall you cleanse *and* make atonement for [the altar].

21 You shall also take the bullock of the sin offering, and it shall be burned in the appointed place of the temple, outside the sacred enclosure. [Heb. 13:11.]

22 And on the second day you shall offer a male goat without blemish for a sin offering. Thus the altar shall be cleansed, as it was cleansed with the bullock.

23 When you have finished cleansing it, you shall offer a young bull without blemish and a ram out of the flock without blemish.

24 And you shall bring them near before the Lord, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering to the Lord.

25 Seven days you shall prepare every day a goat for a sin offering; also a young bull and a ram out of the flock, without blemish, shall be prepared.

26 Seven days shall they make atonement for the altar and purify it; so the priests shall consecrate, separate *and* set it apart to receive offerings. [Exod. 29:37.]

27 And when these days have been accomplished, on the eighth day and from then on, the priests shall offer your burnt offerings upon the altar and your peace offerings; and I will accept you, says the Lord God. [Rom. 12:1; I Pet. 2:5.]

CHAPTER 44

THEN [the man] brought me back the way of the outer gate of the sanctuary which faces the east, and it was shut.

2 Then the Lord said to me, This gate shall be ^sshut; it shall not be opened, and no man shall enter in by it; for the Lord, the God of Israel,

y) In Christ's time the Golden Gate was the principal eastside thoroughfare. Through it the Prince of Peace would naturally make His triumphal entry. But by 1542-3 A.D. when Sultan Suleiman the Magnificent rebuilt the wall of Jerusalem, tradition says the road that once led to this gate had fallen into disuse, and what is now St. Stephen's Gate was the accepted entrance. So the Sultan walked up the Golden Gate with its double entrance and it has remained so ever since.

has entered in by it; therefore it shall remain shut.

3 As for the prince, being the prince, he shall sit in it to eat bread before the Lord; he shall enter by way of the porch *or* vestibule of the gate and shall go out the same way.

4 Then He brought me by way of the north gate to the front of the temple; I looked, and behold, the glory of the Lord filled the house of the Lord, and I fell upon my face. [Rev. 15:8.]

5 And the Lord said to me, Son of man, mark well, *and* set your heart to see with your eyes and hear with your ears all that I say to you concerning all the ordinances of the house of the Lord and all its laws, and mark well *and* set your heart to know who are allowed to enter the temple and all those who are excluded from the sanctuary.

6 And you shall say to the rebellious, even to the house of Israel, Thus says the Lord God: O you house of Israel, let all your previous abominations be enough for you — do not repeat them.

7 You have brought into My sanctuary aliens, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary, to pollute *and* profane it, even My house, when you offer My bread, the fat and the blood, and in it all *and* in addition to all your abominations, they *and* you have broken My covenant.

8 And you have not kept charge of My holy things, but you have chosen foreign keepers to please yourselves and have set them in charge of My sanctuary.

9 Therefore thus says the Lord God: No foreigner, uncircumcised in heart and flesh, shall enter into My sanctuary [where no one but the priests might enter], of any foreigners that are among the children of Israel.

10 But the Levites who went far away from Me, when Israel went astray, who went astray from Me after

their idols, they shall bear [the punishment for] their iniquity *and* guilt.

11 They shall minister in My sanctuary having oversight as guards at the gates of the temple and ministering in the temple. They shall slay the burnt offering and the sacrifice for the people, and they shall attend the people to serve them.

12 Because [the priests] ministered to [the people] before their idols, and became a stumblingblock of iniquity *and* guilt to the house of Israel, therefore I have lifted up My hand *and* have sworn against them, says the Lord God, that they shall bear the punishment for their iniquity *and* guilt.

13 And they shall not come near to Me to do the office of a priest to Me, nor come near to any of My holy things that are most sacred; but they shall bear their shame *and* their punishment for the abominations which they have committed.

14 Yet I will appoint them as caretakers to have charge of the temple, for all the service of the temple and for all that will be done in it.

15 But the priests of the Levites, the sons of Zadok, who kept the charge of My sanctuary when the children of Israel went astray from Me, shall come near to Me to minister to Me, and they shall attend Me to offer to Me the fat and the blood, says the Lord God.

16 They shall enter into My sanctuary, and they shall come near to My table to minister to Me, and they shall keep My charge.

17 When they enter the gates of the inner court, they shall be clothed in linen garments; no wool shall be on them while they minister at the gates of the inner court and within the temple.

18 They shall have linen turbans on their heads and linen breeches upon their loins; they shall not gird themselves with anything that causes sweat.

19 And when they go out into the

outer court to the people, they shall put off the garments in which they ministered and lay them in the holy chambers, and they shall put on other garments, lest by contact of their garments with the people they should consecrate — separate and set apart for holy use — such persons [unintentionally and unfittingly].

20 Neither shall they shave their heads or allow their locks to grow long; they shall only cut short or trim the hair of their heads.

21 Neither shall any priest drink wine, when he enters the inner court.

22 Neither shall they take for their wives a widow, or a woman separated or divorced from her husband; but they shall marry maidens [who are virgins] of the offspring of the house of Israel, or a widow previously married to a priest.

23 The priests shall teach My people the difference between the holy and the common or profane, and cause them to distinguish between the unclean and the clean.

24 And in a controversy they shall act as judges, and they shall judge according to My judgments; and they shall keep My laws and My statutes in all My appointed feasts, and they shall keep My sabbaths holy.

25 And they shall go near to no dead person to defile themselves, except for father or for mother, for son or for daughter, for brother or for sister who has had no husband; for them they may defile themselves. [Lev. 21:1, 2.]

26 And after he is cleansed [from the defilement of a dead body] they shall reckon to him seven days more before returning to the temple.

27 And on the day that he goes into the sanctuary, into the inner court to minister in the sanctuary, he shall offer his sin offering, says the Lord God.

28 This [their ministry to Me] shall

be to them as an inheritance, for I am their inheritance; and you shall give them no possession in Israel, for I am their possession. [Josh. 13:14, 33.]

29 They shall eat the meal offering and the sin offering, and the trespass offering; and every offering in Israel dedicated by a solemn vow to God shall be theirs.

30 And the first of all the first fruits of all kinds, and every offering of all kinds from all your offerings, shall belong to the priests. You shall also give to the priest the first of your coarse meal and bread dough, that a blessing may rest on your house.

31 The priests shall not eat of anything that has died of itself or is torn, whether it be bird or beast.

CHAPTER 45

MOREOVER, when you shall divide the land by apportioned and assigned lots for inheritance, you shall set apart as an offering to the Lord a portion of the land to be used for holy purposes. The length shall be twenty-five thousand ²*cubits*, and the breadth twenty thousand. It shall be holy — set apart and consecrated to sacred use — in its every area. [Cf. Ezek. 48:9, 12, 13.]

2 Of this there shall belong to the sanctuary a square plot five hundred by five hundred, and fifty *cubits* for the open space around it.

3 And in this sacred section you shall measure off a portion twenty-five thousand ²*cubits* in length and ten thousand *cubits* in breadth. And in it shall be the sanctuary which is most holy.

4 It is a holy portion of the land; it shall be for the priests, the ministers of the sanctuary, who come near to minister to the Lord; and it shall be a place for their houses and a holy place — set apart as sacred — for the sanctuary.

2) The Septuagint (Greek) Version so reads. The term "cubits," rather than "reeds," is supplied throughout this chapter only as the more probable. Neither is definitely designated.

5 And another portion of land, twenty-five thousand *cubits* long and ten thousand *cubits* wide, shall also be for the Levites, the ministers of the temple, and they shall possess it as a place in which to live.

6 And you shall appoint for the possession of the city an area of five thousand *cubits* wide and twenty-five thousand *cubits* long, along beside the portion set aside as a holy section. It shall belong to the whole house of Israel.

7 And to the prince shall belong the land on the one side and on the other side of the portion set aside as a holy section and the property of the city, in front of the holy section and the property of the city, from the west side westward and from the east side eastward, and the length shall be answerable to that of one of the tribal portions *and* parallel to it from the western boundary to the eastern boundary of the land.

8 It shall be for the prince, his possession in Israel. And My princes shall no more oppress My people; but they shall give the rest of the land to the house of Israel according to their tribes.

9 Thus says the Lord God: That is enough for you, O princes of Israel! Stop the violence and plundering *and* oppression [that you did when you were given no property], and do justice and righteousness, and take away your exactions *and* cease your evictions of My people, says the Lord God.

10 You shall have just weights on your scales, and just measures — both a just ephah measure and a just bath measure.

11 The ephah and the bath measures shall both be the same size, the bath containing one tenth of a homer and the ephah one tenth of a homer; the standard measure shall be the homer.

12 And the shekel shall be twenty *grahs*; twenty shekels, twenty-five shekels, fifteen shekels [according to

the metal used?] shall be your maneh.

13 This is the offering which you shall make: one sixth of an ephah from each homer of wheat and one sixth of an ephah from each homer of barley.

14 And as to the set portion of oil, you shall offer the tenth part of a bath of oil out of each cor, which is a homer of ten baths, for ten baths make [both a cor and] a homer.

15 And one lamb out of every flock of two hundred, out of the well-watered pastures of Israel *and* from all the families of Israel, to provide for a meal offering and for a burnt offering and for peace offerings, to make atonement for those who brought them, says the Lord God.

16 All the people of the land shall give this offering for the prince in Israel.

17 And it shall be the prince's part to furnish [from the contributions of the people] the burnt offerings and meal offerings and drink offerings, at the feasts and on the new moons and on the sabbaths, at all the appointed feasts of the house of Israel. He shall prepare *and* make the sin offering and the meal offering and the burnt offering and the peace offerings, to make atonement, bringing forgiveness *and* reconciliation for the house of Israel.

18 Thus says the Lord God: In the first *month*, on the first *day* of the month, you shall take a young bull without blemish, and you shall cleanse the sanctuary.

19 And the priest shall take some of the blood of the sin offering and put it upon the doorposts of the temple and upon the four corners of the ledge of the altar and upon the posts of the gate of the inner court.

20 You shall do this on the seventh day of the month for every one who has sinned through error *or* ignorance and for him who is simple-minded. So shall you make atonement for the temple.

21 In the first month, on the four-

teenth day of the *month*, you shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 Upon that day the prince shall prepare for himself and for all the people of the land a bullock for a sin offering.

23 And for the seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks and seven rams without blemish daily for the seven days, and a he-goat daily for a sin offering.

24 And he shall prepare as a meal offering to be offered with each bullock an ephah of meal, an ephah for each ram, and a hin of oil for each ephah of meal.

25 In the seventh *month*, on the fifteenth day of the month, he shall make the same provision *and* preparation for the seven days of the feast, for sin offerings, burnt offerings, bloodless *or* meal offerings, and for the oil.

CHAPTER 46

THUS says the Lord God: The gate of the inner court that faces east shall be shut during the six working days, but on the sabbath it shall be opened, and also on the day of the new moon it shall be opened.

2 And the prince shall enter by the porch *or* vestibule of the gate from without and shall stand by the sidepost of the gate. The priests shall prepare *and* offer his burnt offering and his peace offerings, and he shall worship at the threshold of the gate. Then he shall go out, but the gate shall not be shut until evening.

3 The people of the land shall worship at the entrance of that gate before the Lord on the sabbaths and on the new moons.

4 And the burnt offering that the prince shall offer to the Lord on the sabbath day shall be six lambs without blemish and a ram without blemish.

5 And the bloodless *or* meal offering with the ram shall be an ephah, and

the meal offering with the lambs shall be as much as he is able [willing] to give, and a hin of oil with each ephah.

6 And on the day of the new moon the offering shall be a young bull without blemish, and six lambs and a ram without blemish.

7 And the prince shall provide *and* make a meal *or* bloodless offering, an ephah for the bullock and an ephah for the ram, and for the lambs as he is able *and* willing according to what has been made available to his hand, and a hin of oil to each ephah.

8 And when the prince shall enter, he shall go in by the porch *or* vestibule of that gate, and he shall go out by way of it.

9 But when the people of the land shall come before the Lord at the appointed solemn feasts, he who enters the north gate to worship shall go out by the south gate; and he who enters by the south gate shall go out by the north gate; he shall not return by the gate by which he came in, but shall go out by the opposite gate — straight ahead. [Phil. 3:13.]

10 And the prince, when they go in, shall go in with them, and when they go out, he shall go out.

11 And in the appointed and solemn feasts the meal *or* bloodless offering shall be with a bullock an ephah, and with a ram an ephah, and with the lambs as much as the prince is willing *and* able to give [from what has been made available to him], and a hin of oil with each ephah.

12 When the prince shall prepare *and* make a freewill burnt offering *or* peace offerings voluntarily to the Lord, the gate that faces east shall be opened for him, and he shall offer his burnt offering and his peace offerings, as he does on the sabbath day. Then he shall go out, and after he has gone out the gate shall be shut.

13 And a lamb a year old without blemish shall you [the priests, for the congregation] offer daily to the Lord;

you shall prepare *and* offer it every morning.

14 And you [the priests] shall prepare a meal offering to go with it every morning, one-sixth of an ephah, and one-third of a hin of oil to moisten the fine flour. This is a perpetual ordinance for a continual meal offering to the Lord.

15 Thus shall they prepare *and* offer the lamb and the meal offering and the oil every morning for a continual burnt offering.

16 Thus says the Lord God: If the prince gives a gift to any of his sons out of his inheritance, it shall belong to his sons; it is their property by inheritance.

17 But if he gives a gift out of his inheritance to one of his servants, then it shall be his until the year of liberty — the year of jubilee; after that it shall be returned to the prince; only his sons may keep a gift from his inheritance [permanently].

18 Moreover the prince shall not take of the people's inheritance by oppression, thrusting them out of their property; what he gives to his sons he shall take out of his own possession, so that none of My people shall be separated from his [inherited] possession.

19 Then [my guide] led me through the entrance which was at the side of the gate, into the holy chambers for the priests, which faced the north; and behold, there was a place at the extreme western end of them.

20 And he said to me, This is the place where the priests shall boil the guilt offering and the sin offering, and where they shall bake the [bloodless] meal offering; to prevent their having to bring them into the outer court, lest they should thereby wrongfully sanctify — separate and consecrate for holy service — the people who are there.

21 And he brought me out into the outer court and caused me to pass by the four corners of the court; and be-

hold, in every corner of the court there was a court.

22 In the four corners of the court there were courts joined on *and* enclosed, forty cubits long and thirty broad; these four in the corners were the same size.

23 And there was a row of masonry inside them, round about *each* of the four courts, and it was made with hearths for boiling at the bottom of the rows round about.

24 Then said he to me, These are the kitchens of those who do the boiling, where the ministers [the mere Levites] of the temple shall boil the sacrifices of the people.

CHAPTER 47

THEN [my guide] brought me again to the door of the house [of the Lord] — the temple; and behold, waters issued out from under the threshold of the temple toward the east, for the front of the temple was toward the east; and the waters came down from under, from the right side of the temple, on the south side of the altar.

2 Then he brought me out by way of the north gate and led me around outside to the outer gate by the way that faces east; and behold, waters were running out [in a trickle] on the right side. [Zech. 14:8; cf. Rev. 22:1, 2.]

3 And when the man went on eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were ankle deep.

4 Again he measured a thousand cubits and caused me to pass through the waters, waters that reached to the knees. Again he measured a thousand cubits and caused me to pass through the waters, waters that reached to the loins.

5 Afterward he measured a thousand; and it was a river that I could not pass through, for the waters had risen, waters to swim in, a river that

could not be passed over *or* through.

6 And he said to me, Son of man, have you seen this? Then he led me and caused me to return to the bank of the river.

7 Now when I had returned, behold, on the bank of the river were very many trees on the one side and on the other.

8 Then he said to me, These waters pour out toward the eastern region and go down into the Arabah [the valley of the Jordan] and on into the Dead Sea. And when they shall enter into the sea [the sea of putrid waters] the waters shall be healed *and* made fresh.

9 And wherever the double river shall go, every living creature which swarms shall live, and there shall be a very great number of fish; because these waters go there that [the waters of the sea] may be healed *and* made fresh, and every thing shall live wherever the river goes.

10 The fishermen shall stand on [the banks of the Dead Sea]; from Engedi even to Eneglaim shall be a place to spread nets; their fish shall be of very many kinds, as the fish of the Great *or* Mediterranean Sea.

11 But its swamps and marshes will not become wholesome for animal life; they shall [as the river subsides] be left encrusted with salt *and* given over to it.

12 And on the banks of the river on both its sides, there shall grow all kinds of trees for food; their leaf shall not fade, nor shall their fruit fail [to meet the demand]. Each tree shall bring forth new first fruits every month, [these supernatural qualities being] because their waters came from out the sanctuary. And their fruit shall be for food, and their leaf for healing.

13 Thus says the Lord God: These shall be the boundaries by which you shall divide the land among the twelve tribes of Israel: Joseph shall have two portions.

14 And you shall divide it equally.

I lifted up My hand *and* swore to give it to your fathers, and this land shall fall to you as your inheritance.

15 And this shall be the boundary of the land on the north side: from the Great *or* Mediterranean Sea by way of Hethlon to the entrance of Zedad,

16 Hamath, Berothah, Sibraim, which is on the border between Damascus and Hamath; as far as Hazerhatticon on the border of Hauran.

17 So the boundary shall extend from the [Mediterranean] Sea to Hazarenon, at the boundary of Damascus on the north, together with the boundary of Hamath to the north. This is the north side.

18 And on the east side you shall measure the boundary from between Hauran and Damascus, and Gilead on one side, and the land of Israel on the other, with the Jordan forming the border down to the East *or* Dead Sea. And this [from Damascus to the Dead Sea and including it] is the east side.

19 And the south side [border] southward, from Tamar [near the Dead Sea] shall run as far as the waters of Meriboth-kadesh, then along the Brook of Egypt to the Great *or* Mediterranean Sea. And this is the south side.

20 On the west side [the boundary] shall be the Great *or* Mediterranean Sea to a point opposite the entrance of Hamath [north of Mount Hermon]. This is the west side.

21 So you shall divide this land among you according to the tribes of Israel.

22 You shall divide it by allotment as an inheritance for yourselves and for the foreigners who reside among you and shall have children born among you. They shall be to you as those born in the country among the children of Israel; they shall inherit with you among the tribes of Israel.

23 In whatever tribe the foreigner resides, there shall you give him his inheritance, says the Lord God.

CHAPTER 48

NOW these are the names of the tribes: From the north end, beside the way of Hethlon to the entrance of Hamath, as far as Hazarenon, which is on the northern border of Damascus opposite Hamath, and reaching from the east border to the west, Dan, one *portion*.

2 And beside the border of Dan, from the east side to the west side, Asher, one *portion*.

3 And beside the border of Asher, from the east side even to the west side, Naphtali, one *portion*.

4 And beside the border of Naphtali, from the east side to the west side, Manasseh, one *portion*.

5 And beside the border of Manasseh, from the east side to the west side, Ephraim, one *portion*.

6 And beside the border of Ephraim, from the east side even to the west side, Reuben, one *portion*.

7 And beside the border of Reuben, from the east side to the west side, Judah, one *portion*.

8 And beside the border of Judah, from the east side to the west side, shall be the offering of land which you shall offer of twenty-five thousand reeds in breadth, and in length as one of the tribal portions, from the east side to the west side, and the sanctuary shall be in the midst of it.

9 The portion of land that you shall set apart and offer to the Lord shall be twenty-five thousand *measures* in length, and ten thousand in breadth [for each of the two districts].

10 And for these, even for the priests, shall be this holy offering of land; toward the north twenty-five thousand *measures* in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south twenty-five thousand in length; and the sanctuary of the Lord shall be in the midst of it.

11 The set apart *and* sacred portion shall be for the consecrated priests of the sons of Zadok, who have kept My charge and who did not go astray when the children of Israel went astray, as the other Levites did.

12 And this land offering shall be for the priests as a thing most holy beside the boundary of the *other* Levites.

13 And opposite the boundary of the priests the *other* Levites shall have twenty-five thousand *measures* in length and ten thousand in breadth. The whole length shall be twenty-five thousand and the breadth ten thousand.

14 And they shall not sell any of it or exchange it; they shall not convey *or* transfer this the first fruits of the land, for it has been offered to the Lord and is holy to Him.

15 And the remaining strip of five thousand *measures* in breadth and twenty-five thousand in length, shall be for the city's secular use, for a place in which to dwell and for open country *or* suburbs. The city shall be in the midst of the plot.

16 And these shall be the dimensions of it: the north side four thousand five hundred *measures*, and the south side four thousand five hundred, and on the east side four thousand five hundred, and the west side four thousand five hundred. [Cf. Rev. 21:16.]

17 And the city shall have suburbs *or* open country: toward the north two hundred and fifty *measures*, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 The remainder of the length along beside the holy portion shall be ten thousand *measures* to the east, and ten thousand to the west, and it shall be along beside the holy portion. The produce from it shall be for food for those who work in the city.

19 And the workers of the city from

all the tribes of Israel shall till the open land.

20 The whole portion that you shall set apart as an offering to God shall be twenty-five thousand *measures* by twenty-five thousand; you shall set apart the holy portion foursquare, together with the property of the city.

21 And what is left unallotted, on both sides of the holy portion and of that possessed by the city, shall belong to the prince. Reaching from the twenty-five thousand *measures* of the holy portion to the east boundary, and west from the twenty-five thousand *measures* to the west boundary, parallel to the tribal allotments, it belongs to the prince. The holy portion with the sanctuary of the temple in its midst,

22 And the possession of the Levites and the property of the city [of Jerusalem], shall be in the midst of that which belongs to the prince. What lies between the border of Judah and the border of Benjamin shall be for the prince.

23 As for the rest of the tribes, from the east side to the west side, Benjamin, one *portion*.

24 And beside the border of Benjamin, from the east side to the west side, Simeon, one *portion*.

25 And beside the border of Simeon, from the east side to the west side, Issachar, one *portion*.

26 And beside the border of Issachar, from the east side to the west side Zebulun, one *portion*.

27 And beside the border of Zebu-

lun, from the east side to the west side, Gad, one *portion*.

28 And beside the border of Gad, at the south side southward, the border shall extend from Tamar to the waters of Meribath-kadesh and on along the Brook of Egypt to the Great or Mediterranean Sea.

29 This is the land which you shall divide by allotment among the tribes of Israel as their inheritance, and these are their several portions, says the Lord God.

30 And these shall be the exits of the city: On the north side, which is to extend four thousand five hundred measures,

31 Three gates: one gate of Reuben, one gate of Judah, one gate of Levi, the gates of the city being called after the names of the tribes of Israel.

32 And on the east side's four thousand and five hundred measures, three gates: one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And on the south side's four thousand and five hundred measures, three gates: one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 On the west side's four thousand and five hundred measures, three gates: one gate of Gad, one gate of Asher, one gate of Naphtali.

35 The distance around the city shall be [four times four and one-half thousands or] eighteen thousand measures; and the name of the city from that day and ever after shall be, THE LORD IS THERE. [Cf. Rev. 21:12, 13, 16.]

THE BOOK OF DANIEL

CHAPTER 1

IN the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with a part of the vessels of the house of God; and he carried them into the land of Shinar [Babylonia] to the house of his god, and placed the vessels in the treasury of his god. [II Chron. 36:5-7; Jer. 27:19, 20; Dan. 5:1-3.]

3 And the [Babylonian] king told Ashpenaz, the master of his eunuchs, to bring in some of the children of Israel, both of the royal family and of the nobility, [II Kings 20:17, 18.]

4 Youths without blemish, well-favored in appearance and skillful in all wisdom, discernment *and* understanding, apt in learning knowledge, competent to stand *and* serve in the king's palace, and to teach them the literature and language of the Chaldeans.

5 And the king assigned for them a daily portion of his own rich *and* dainty food and of the wine which he drank. They were to be so educated *and* so nourished for three years, that at the end of that time they might stand before the king.

6 Among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah.

7 The chief of the eunuchs gave them names: Daniel he called Belteshazzar [the king's attendant], Hananiah he called Shadrach, Mishael he called Meshach, and Azariah he called Abednego.

8 But Daniel determined in his heart that he would not defile himself by [eating his portion of] the king's rich *and* dainty food or with the wine which he drank; therefore he requested of the chief of the eunuchs that he might *be*

allowed not to defile himself. [See Num. 6:1-4; I Cor. 10:21.]

9 Now God made Daniel to find favor, compassion *and* loving-kindness with the chief of the eunuchs.

10 And the chief of the eunuchs said to Daniel, I fear lest my lord the king, who has appointed your food and your drink, should see your faces worse looking *or* more sad than the other youths of your age. Then you would endanger my head with the king.

11 Then said Daniel to the steward whom the chief of the eunuchs had set over Daniel, Hananiah, Mishael and Azariah,

12 Prove your servants, I beseech you, for ten days, and let us be given a vegetable diet and water to drink.

13 Then let our appearance and the appearance of the youths who eat of the king's *rich* dainties be observed *and* compared by you, and deal with us your servants according to what you see.

14 So [the man] consented to them in this matter and proved them ten days.

15 And at the end of ten days it was seen that they were looking better and had taken on more flesh than all the youths who ate of the king's rich dainties.

16 So the steward took away their *rich* dainties, and the wine they were to drink, and gave them vegetables.

17 As for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. [Luke 21:15; James 1:5-7.]

18 Now at the end of the time which the king had set for bringing [all the young men in], the chief of the eunuchs brought them before Nebuchadnezzar.

19 And the king conversed with them, and among them all none was found like Daniel, Hananiah, Mishael,

and Azariah; therefore they were assigned to stand before the king.

20 And in all matters of wisdom and understanding concerning which the king asked them, he found them ten times better than all the [learned] magicians and enchanters that were in his whole realm.

21 And Daniel continued there even to the first year of King Cyrus [at the close of the seventy years' exile of Judah in Babylonia, which Jeremiah had foretold]. [Jer. 25:11, 12; 29:10; Ezra 1:1-3.]

CHAPTER 2

IN the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had dreams, by which his spirit was troubled *and* agitated and his sleep went from him.

2 Then the king commanded to call the magicians and the enchanters *or* soothsayers, and the sorcerers and Chaldean [diviners] to tell the king his dreams. So they came and stood before the king.

3 And the king said to them, I had a dream, and my spirit is troubled to know the dream.

4 Then said the Chaldean [diviners] to the king in Aramaic [the Syrian language], O king, live for ever! Tell your servants the dream, and we will show the interpretation.

5 The king answered the Chaldeans, The thing is gone from me! And the decree goes forth from me *and* I say it with all emphasis, that if you do not make known to me the dream with its interpretation, you shall be cut in pieces, and your houses shall be made a dung-hill!

6 But if you show the dream and its interpretation, you shall receive from me gifts and rewards and great honor. So show me the dream and the interpretation of it.

7 They answered again, Let the king tell his servants the dream, and we will show the interpretation of it.

8 The king answered, I know with

certainty that you are trying to gain time, because you see the thing is gone from me *and* because you see that my word [against you] is sure

9 That if you will not make known to me the dream, there is but one sentence for you; for you have prepared lying and corrupt words to speak before me, [hoping to delay your execution] until the time be changed. Therefore tell me the dream, and I shall know that you can tell me the interpretation of it.

10 The Chaldean [diviners] answered before the king, and said, There is not a man on earth who can show the king this matter; for no king, lord, or ruler has *ever* asked such a thing of any magician or enchanter or Chaldean.

11 A rare *and* weighty thing indeed the king requires! None except the gods can reveal it to the king, and their dwelling is not with [human] flesh.

12 For this cause the king was angry and very furious, and commanded that all the wise men of Babylon be destroyed.

13 So the decree went forth that the wise men were to be killed, and [the officers] sought Daniel and his companions to be slain.

14 Then Daniel returned an answer which was full of prudence and wisdom to Arioch the captain *or* executioner of the king's guard, who had gone forth to slay the wise men of Babylon.

15 He said to Arioch, the king's captain, Why is the decree so urgent *and* hasty from the king? Then Arioch explained the matter to Daniel.

16 And Daniel went in, and desired of the king that he would set a date *and* give him time, and he would show the king the interpretation.

17 Then Daniel went to his house and made the thing known to Hananiah, Mishael, and Azariah, his companions,

18 So that they would desire *and* request mercies of the God of heaven concerning this secret, that Daniel and his companions with the rest of the wise men of Babylon should not perish.

19 Then the secret was revealed to

Daniel in a vision of the night. And Daniel blessed the God of heaven.

20 Daniel answered, Blessed be the name of God for ever and ever! For wisdom and might are His!

21 He changes the times and the seasons, He removes kings and sets up kings, He gives wisdom to the wise and knowledge to those who have understanding! [Dan. 4:35.]

22 He reveals the deep and secret things; He knows what is in the darkness, and the light dwells with Him! [Job 15:8; Ps. 25:14; Matt. 6:6.]

23 I thank You and praise You, O God of my fathers, Who has given me wisdom and might, and has made known to me now what we desired of You; for You have made known to us the solution to the king's problem.

24 Therefore Daniel went to Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus to him, Do not destroy the wise men of Babylon! Bring me in before the king, and I will show to the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus to him, I have found a man of the captives of Judah who will make known to the king the interpretation of his dream.

26 The king said to Daniel, whose name was Belteshazzar, Are you able to make known to me the dream which I have seen and the interpretation of it?

27 Daniel answered the king, The [mysterious] secret which the king has demanded neither the wise men, enchanters, magicians, nor astrologers can show the king;

28 But there is a God in Heaven Who reveals secrets, and He has made known to King Nebuchadnezzar what it is that shall be in the latter days — at the end of days. Your dream and the

visions of your head upon your bed are these:

29 As for you, O king, as you lay upon your bed thoughts came into your mind about what should come to pass hereafter; and He Who reveals secrets was making known to you what shall come to pass.

30 But as for me, this secret is not revealed to me for any wisdom that I have more than any one living, but in order that the interpretation may be made known to the king, and that you may know the thoughts of your heart and mind.

31 You, O king, saw, and behold, a great image. This image which was mighty and of exceedingly great brightness, stood before you, and the appearance of it was frightening and terrible.

32 As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of bronze,

33 Its legs of iron, its feet part of iron and part of [burned potter's] clay.

34 As you looked a Stone was cut out without human hands, which smote the image on its feet that were of iron and clay — the burned clay of the potter — and broke them to pieces. [I Pet. 2:3-8.]

35 Then was the iron, the [burned potter's] clay, the bronze, the silver, and the gold, broken and crushed together and became like the chaff of the summer threshing-floors, and the wind carried them away, so that not a trace of them could be found. And the Stone that smote the image became a great mountain or rock and filled the whole earth.

36 This was the dream, and we will tell the interpretation of it to the king.

37 You, O king, are king of the [earthly] kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory. [Jer. 25:9; 27:6; 28:14.]

a) Daniel's interpretation of Nebuchadnezzar's dream outlines the further history of Gentile world power. The four metals of which the image was made represented four successive empires, each of which would have the power to possess the whole inhabited earth, though each stopped short of that. They were: (1) Babylon, (2) Media-Persia, (3) Greece under Alexander, and (4) Rome. The latter power was divided first into the two legs, corresponding to the Eastern and Western Roman empires, and then (after a very long time apparently) into the ten toes, a confederacy largely of European nations, in the latter days (Dan. 7:24-27).

38 And wherever the children of men dwell, the beasts of the field and the birds of the heavens He has given into your hand and has made you to rule over them all. You [king of Babylon] are the head of gold.

39 And after you shall arise another kingdom [the Medo-Persian], inferior to *and* earthward from you, and still a third kingdom of bronze [Greece under Alexander the Great], which shall bear rule over all the earth.

40 And the fourth kingdom [Rome] shall be strong as iron, since iron breaks to pieces and subdues all things; and like iron which crushes, it shall break and crush all these. [Dan. 7:7, 23.]

41 And as you saw the feet and toes, part of potters' [burned] clay and part of iron, it shall be a divided kingdom; but there shall be in it some of the firmness *and* strength of iron, just as you saw the iron mixed with miry [earthenware] clay.

42 And as the toes of the feet were part of iron and part of [burned, potter's] clay, so the kingdom shall be partly strong and partly brittle *and* broken.

43 And as you saw the iron mixed with miry *and* earthenware clay, so they shall mingle themselves in the seed of men [in marriage bonds]; but they will not hold together [for two such elements or ideologies can never harmonize], even as iron does not mingle itself with clay.

44 And in the days of these [final ten] kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall its sovereignty be left to another people, but it shall break *and* crush and consume all these kingdoms, and it shall stand for ever. [Luke 1: 31-33; Dan. 7:14-17; Rev. 11:15.]

45 Just as you saw that the Stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold, the great God has made known to the king what shall come to pass

hereafter. The dream is certain, and the interpretation of it is sure.

46 Then King Nebuchadnezzar fell on his face, and paid homage to Daniel [as a great prophet of the highest God], and ordered that an offering and incense should be offered up to him [in honor of his God].

47 The king answered Daniel, Of a truth your God is God of gods and Lord of kings, and a revealer of secret mysteries, seeing that you could reveal this secret mystery! [Rev. 19:16; Prov. 3:32.]

48 Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon.

49 And Daniel requested of the king, and he appointed Shadrach, Meshach and Abednego over the affairs of the province of Babylon. But Daniel remained in the gate of the king — at the king's court.

CHAPTER 3

NEBUCHADNEZZAR the king [caused to be] made an image of gold, whose height was sixty cubits *or* ninety feet and its breadth six cubits *or* nine feet. He set it up on the plain of Dura in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, the governors, the judges *and* chief star-gazers, the treasurers, the counselors, the sheriffs *and* lawyers, and all the chief officials of the provinces to come to the dedication of the image which King Nebuchadnezzar had [caused to be] set up.

3 Then the satraps, the deputies, the governors, the judges *and* chief star-gazers, the treasurers, the counselors, the sheriffs *and* lawyers, and all the chief officials of the provinces were gathered together for the dedication of the image that King Nebuchadnezzar had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then the herald cried aloud, You are commanded, O peoples, nations, and languages,

5 That when you hear the sound of the horn, pipe, lyre, trigon, harp, dulcimer *or* bagpipe, and every kind of music, you are to fall down and worship the golden image that King Nebuchadnezzar has set up.

6 And whoever does not fall down and worship shall that very hour be cast into the midst of a burning fiery furnace.

7 Therefore, when all the peoples heard the sound of the horn, pipe, lyre, trigon, dulcimer *or* bagpipe, and every kind of music, all the peoples, nations, and languages fell down and worshiped the golden image that King Nebuchadnezzar had set up.

8 Therefore at that time certain *men of Chaldean descent* came near, and brought [malicious] accusations against the Jews.

9 They said to King Nebuchadnezzar, O king, live for ever!

10 You, O king, have made a decree that every man who hears the sound of the horn, pipe, lyre, trigon, harp, dulcimer *or* bagpipe, and every kind of music, shall fall down and worship the golden image;

11 And whoever does not fall down and worship shall be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom you have appointed *and* set over the affairs of the province of Babylon, Shadrach, Meshach and Abednego; these men, O king, pay no attention to you; they do not serve your gods *or* worship the golden image which you have set up.

13 Then Nebuchadnezzar in rage and fury commanded to bring Shadrach, Meshach, and Abednego. And these men were brought before the king.

14 *Then* Nebuchadnezzar said to them, Is it true, O Shadrach, Meshach, and Abednego, that you do not serve my gods, *or* worship the golden image which I have [caused to be] set up?

15 Now if you are ready when you

hear the sound of the horn, pipe, lyre, trigon, harp, dulcimer *or* bagpipe, and every kind of music, to fall down and worship the image which I have made, good. But if you do not worship, you shall be cast at once into the midst of a burning fiery furnace, and who is that god who can deliver you out of my hands?

16 Shadrach, Meshach and Abednego answered the king, O Nebuchadnezzar, it is not necessary for us to answer you on this point.

17 If our God Whom we serve is able to deliver us from the burning fiery furnace, He will deliver us out of your hand, O king.

18 But if not, be it known to you, O king, that we will not serve your gods, *or* worship the golden image which you have set up! [Job 13:15; Acts 4:19, 20.]

19 Then Nebuchadnezzar was full of fury, and his facial expression was changed [to antagonism] against Shadrach, Meshach and Abednego. Therefore he commanded that the furnace should be heated seven times hotter than it was usually heated.

20 And he commanded the strongest men in his army to bind Shadrach, Meshach and Abednego and to cast them into the burning fiery furnace.

21 Then these *three* men were bound in their cloaks, their tunics *or* undergarments, their turbans, and their other clothing, and they were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceedingly hot, the flame *and* sparks from the fire killed those men who handled Shadrach, Meshach and Abednego.

23 And these three men, Shadrach, Meshach and Abednego, fell down bound into the burning fiery furnace.

24 Then Nebuchadnezzar the king [saw and was] astounded, and he jumped up and said to his counselors, Did we not cast three men bound into the midst

of the fire? They answered, True, O king.

25 He answered, Lo, I see four men loose, walking in the midst of the fire, and they are not hurt! And the form of the fourth is like a son of the gods! [Phil. 2:5-8.]

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and said, Shadrach, Meshach and Abednego, you servants of the Most High God, come out and come here. Then Shadrach, Meshach and Abednego came out from the midst of the fire.

27 And the satraps, the deputies, the governors, and the king's counselors being gathered together saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their garments scorched *or* changed in color *or* condition, nor had even the smell of smoke clung to them.

28 Then Nebuchadnezzar said, Blessed be the God of Shadrach, Meshach and Abednego, Who has sent His angel and delivered His servants who believed, trusted in *and* relied on Him! And they set aside the king's command and yielded their bodies, rather than serve *or* worship any god except their own God.

29 Therefore I make a decree that any people, nation, and language that speaks anything amiss against the God of Shadrach, Meshach and Abednego shall be cut in pieces, and their houses shall be made a dunghill; for there is no other God that can deliver in this way!

30 Then the king promoted Shadrach, Meshach and Abednego in the province of Babylon.

CHAPTER 4

NEBUCHADNEZZAR the king, to all people, nations, and languages that dwell on all the earth: Peace be multiplied to you!

2 It seemed good to me to show the

signs and wonders that the Most High God has performed toward me.

3 How great are His signs! And how mighty His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation. [Dan. 7:13, 14; Luke 1:31-33.]

4 I, Nebuchadnezzar, was at rest in my house and prospering in my palace.

5 I had a dream which made me afraid, and the thoughts *and* imaginations and the visions of my head as I lay upon my bed troubled *and* agitated me.

6 Therefore I made a decree to bring in all the wise men of Babylon before me, that they might make known to me the interpretation of the dream.

7 Then the magicians, the enchanters, the Chaldeans, and the astrologers came in; and I told them the dream, but they could not make known to me the interpretation of it.

8 But at last Daniel came in before me, he who was named Belteshazzar after the name of my god, and in whom is the Spirit of the Holy God, and I told the dream before him, saying,

9 O Belteshazzar, chief of the magicians, because I know that the Spirit of the Holy God is in you, and no secret mystery is a burden *or* troubles you, tell me the visions of my dream that I have seen, and the interpretation of it.

10 The visions of my head [as I lay] on my bed were *these*: I saw, and behold, a tree in the midst of the earth, and its height was great.

11 The tree grew and was strong, and its height reached to the heavens, and the sight of it reached to the end of the whole earth.

12 Its leaves were fair and its fruit abundant, and in it was food for all. The living creatures of the field found shade under it, and the birds of the sky dwelt in its branches, and all flesh was fed from it.

13 I saw in the visions of my head [as I lay] on my bed, and behold, a watcher, a holy one, came down from Heaven.

14 He cried aloud [with might] and said, Hew down the tree and cut off its branches, shake off its leaves and scatter its fruit; let the living creatures flee from under it and the fowls from its branches.

15 Nevertheless leave the stump of its roots in the earth, bound with a band of iron and bronze, in the midst of the tender grass of the field. Let him be wet with the dew of the heavens, and let him share the lot of the living creatures in the grass of the earth;

16 Let his nature *and* understanding be changed from a man's, and let a beast's nature *and* understanding be given him, and let seven times [or years] pass over him.

17 This sentence is by the decree of the [heavenly] watchers, and the decision is by the word of the holy ones, to the intent that the living may know that the Most High [God] rules the kingdom of mankind, and gives it to whomever He will, and sets over it the humblest *and* lowliest of men. [Dan. 2:21; 5:21.]

18 This dream I, King Nebuchadnezzar, have seen. And you, O Belteshazzar [Daniel], declare now its interpretation, since all the wise men of my kingdom are not able to make known to me the interpretation, but you are able, for the Spirit of the Holy God is in you.

19 Then Daniel, whose name was Belteshazzar, was astonished *and* dismayed *and* stricken dumb for a while [concerned about the king's destiny], and his thoughts troubled, agitated *and* alarmed him. The king said, Belteshazzar, let not the dream or its interpretation trouble *or* alarm you. Belteshazzar answered, My lord, may the dream be for those who hate you and its message for your enemies.

20 The tree that you saw, which grew [great] and was strong, whose height reached to the heavens and which was visible to all the earth,

21 Whose foliage was beautiful and its fruit abundant, and on it was food for all; under which the living creatures

of the field dwelt, and on whose branches the birds of the sky had their nests —

22 It is you, O king, who have grown and become strong: your greatness has increased and reaches to the heavens, and your dominion to the ends of the earth.

23 And whereas the king saw a watcher, a holy one, coming down from Heaven, and saying, Cut the tree down and destroy it, but leave the stump of its roots in the earth with a band of iron and bronze around it, in the tender grass of the field; and let him be wet with the dew of the heavens and let his portion be with the living creatures of the field, until seven times [or years] pass over him;

24 This is the interpretation, O king: It is the decree of the Most High [God], which has come upon my lord the king,

25 That you shall be driven from among men, and your dwelling shall be with the beasts of the field; you shall be made to eat grass as do the oxen, and you shall be wet with the dew of the heavens, and seven times [or years] shall pass over you; until you know that the Most High [God] rules the kingdom of mankind, and gives it to whomever He will.

26 And as it was commanded to leave the stump of the roots of the tree, your kingdom shall be sure to you after you have learned *and* know that [the God of] heaven rules.

27 Therefore, O king, let my counsel be acceptable to you; break off your sins *and* show the reality of your repentance by righteousness [right standing with God and rightness in every area and relation], *and* liberate yourself from your iniquities by showing mercy *and* loving-kindness to the poor *and* oppressed, that [if the king will repent] there may be possibly a continuance *and* lengthening of your peace *and* tranquility *and* a healing of your error.

28 All this was fulfilled *and* came upon King Nebuchadnezzar.

29 At the end of twelve months he

was walking in the royal palace of Babylon.

30 The king said, Is not this great Babylon, that I have built as the royal residence *and* seat of government by the might of my power and for the honor *and* glory of my majesty?

31 While the words *were still* in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to you it is spoken: The kingdom has departed from you,

32 And you shall be driven from among men, and your dwelling will be with the living creatures of the field. You will be made to eat grass like the oxen, and seven times [or years] shall pass over you, until you have learned *and* know that the Most High [God] rules in the kingdom of men and gives it to whom-ever He will.

33 That very hour the thing was [in process of] being fulfilled upon Nebuchadnezzar. He was driven from among men, and did eat grass as oxen [as Daniel had said], and his body was wet with the dew of the heavens, until his hair grew like eagles' *feathers* and his nails were like birds' *claws*.

34 And at the end of the days [seven years], I, Nebuchadnezzar, lifted up my eyes to heaven, and my understanding *and* the right use of my mind returned to me, and I blessed the Most High [God], and I praised and honored *and* glorified Him Who lives for ever, Whose dominion is an everlasting dominion, and His kingdom endures from generation to generation.

35 And all the inhabitants of the earth are accounted as nothing, and He does according to His will in the host of heaven and among the inhabitants of the earth; and none can stay His hand or say to Him, What are You doing?

36 *Now* at the same time my reason *and* understanding returned to me; and for the glory of my kingdom, my majesty and splendor returned to me; and my counselors and my lords sought me, I was re-established in my kingdom,

and still more greatness was added to me [than before].

37 Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all of Whose works are faithful *and* right, and His ways are just; and those who walk in pride He is able to abase *and* humble.

CHAPTER 5

BELSHAZZAR the king [descendant of Nebuchadnezzar] made a great feast for a thousand of his lords, and he drank his wine in the presence of the thousand.

2 Belshazzar, while he was tasting the wine, commanded that the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem be brought, that the king and his lords, his wives and his concubines might drink from them.

3 Then they brought in the gold *and* silver vessels which had been taken out [of the sacred area, the holy place and the holy of holies] of the temple, the house of God which was in Jerusalem; and the king and his lords, his wives and his concubines drank from them.

4 They drank wine, and praised the gods of gold and silver, of bronze, iron, wood, and stone.

5 Immediately *and* suddenly there appeared the fingers of a man's hand and wrote on the plaster of the wall opposite the candlestick [so exposed especially to the light] in the king's palace.

6 Then the color *and* the [drunken] hilarious brightness of the king's face was changed, and his [terrifying] thoughts troubled *and* alarmed him; the joints *and* muscles of his hips *and* back gave way and his knees smote together.

7 The king cried aloud [mightily] to bring in the enchanters *or* soothsayers, the Chaldean [diviners], and the astrologers. The king said to the wise men of Babylon, Whoever will read this writing and show me the interpretation of it, shall be clothed with purple, and have a

chain of gold put about his neck, and shall be the third ruler in the kingdom.

8 And all the king's wise men came in, but they could not read the writing or make known to the king the interpretation of it.

9 Then King Belshazzar was greatly perplexed *and* alarmed, and the color faded from his face, and his lords were puzzled *and* astounded.

10 Now the queen [mother] because of overhearing the exciting words of the king and his lords came into the banquet house. The queen [mother] said, O king, live for ever! Do not be alarmed at your thoughts or let your cheerful expression *and* the color of your face be changed.

11 There is a man in your kingdom, in whom is the Spirit of the holy God [or gods], and in the days of your father light and understanding and wisdom, like the wisdom of the gods, were found in him; and King Nebuchadnezzar, your father — the king, I say, your father — appointed him master of the magicians, enchanters *or* soothsayers, Chaldeans, and astrologers;

12 Because an excellent spirit, knowledge, and understanding to interpret dreams, clarify riddles, and solve knotty problems were found in this same Daniel, whom the king named Belshazzar. Now let Daniel be called, and he will show the interpretation.

13 Then Daniel was brought in before the king. And the king said to Daniel, Are you that Daniel of the children of the captivity of Judah, whom the king my father brought out of Judah?

14 I have heard of you, that the Spirit of the holy God [or gods] is in you, and that light and understanding and superior wisdom are found in you.

15 Now the wise men, the enchanters, have been brought in before me that they might read this writing and make known to me the interpretation of it; but they could not show the interpretation of the matter.

16 But I have heard of you, that you can make interpretations and solve

knotty problems. Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple, and have a chain of gold put around your neck, and shall be the third ruler in the kingdom.

17 Then Daniel answered before the king, Let your gifts be for yourself, and give your rewards to another. However, I will read the writing to the king and make known to him the interpretation.

18 O king, the Most High God gave Nebuchadnezzar your father a kingdom and greatness and glory and majesty;

19 And because of the greatness that He gave him, all peoples, nations, and languages trembled and feared before him. Whom he would he slew, and whom he would he kept alive; and whom he would he set up, and whom he would he put down.

20 But when his heart was lifted up, and his mind *and* spirit were hardened so that he dealt proudly, he was deposed from his kingly throne, and his glory was taken from him;

21 He was driven from among men, and his heart *or* mind was made like the beasts', and his dwelling was with the wild asses. He was fed with grass like oxen, and his body was wet with the dew of the heavens, until he learned *and* knew that the Most High God rules in the kingdom of men, and that He appoints *and* sets over it whomever He will.

22 And you his son, O Belshazzar, have not humbled your heart *and* mind, though you knew all this [knew it and were defiant].

23 And you have lifted yourself up against the Lord of heaven, and the vessels of His house have been brought before you, and you and your lords, your wives and your concubines have drunk wine from them; and you have praised the gods of silver and gold, of bronze, iron, wood and stone, which do not see or hear or know; and the God in Whose hand your breath is, and Whose are all your ways, you have not honored *and*

glorified [but have dishonored and disgraced].

24 Then was the part of the hand sent from the presence of [the Most High God], and this writing was inscribed.

25 And this is the inscription that was written, MENE, MENE, TEKEL, UPHARSIN — numbered, numbered, weighed, divisions.

26 This is the interpretation of the matter: MENE, God has numbered the days of your kingship and brought them to an end;

27 TEKEL, You are weighed in the balances and are found wanting.

28 ^bPERES [singular form, same root as upharsin], Your kingdom *and* your kingship *are* divided and given to the Medes and Persians. [Foretold, Isa. 21:2, 5, 9.]

29 Then Belshazzar commanded, and Daniel was clothed with purple, and a chain of gold put about his neck, and a proclamation was made concerning him, that he should be the third ruler in the kingdom.

30 During that night Belshazzar the king of the Chaldeans was slain,

31 And Darius the Mede took the kingdom; he was about sixty-two years old.

CHAPTER 6

IT pleased [King] Darius [successor to Belshazzar] to set over the kingdom a hundred and twenty satraps, who should be throughout all the kingdom,

2 And over them three presidents, of whom Daniel was one; that these satraps might give account to them, so that the king should have no loss *or* damage.

3 Then this Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him, and the king thought to set him over the whole realm.

4 Then the presidents and satraps sought to find occasion [to bring accusation] against Daniel concerning the kingdom; but they could find no occasion *or* fault, for he was faithful, nor was there any error *or* fault found in him.

5 Then said these men, We shall not find any occasion [to bring accusation] against this Daniel, except we find it against him concerning the law of his God. [Acts 24:13-21; I Pet. 4:12-16.]

6 Then these presidents and satraps came tumultuously together to the king, and said to him, King Darius, live for ever!

7 All the presidents of the kingdom, the deputies and the satraps, the counselors and the governors, have consulted *and* agreed that the king should establish a royal statute and make a firm decree, that whoever shall ask a petition of any god *or* man for thirty days, except of you, O king, shall be cast into the den of lions.

8 Now, O king, establish the decree and sign the writing, that it be not changed, according to the law of the Medes and Persians, which cannot be altered.

9 So King Darius signed the writing and the decree.

10 Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber toward Jerusalem, he got down upon his knees three times a day and prayed and gave thanks before his God, as he had done previously. [Ps. 5:7.]

11 Then these men came thronging [by agreement] and found Daniel praying and making supplication before his God.

12 Then they came near and said before the king concerning his prohibitory decree, Have you not signed an

b) For many people it may be difficult to understand why all the wise men, the soothsayers, the Chaldeans, and the astrologers were unable to translate a few simple words, especially when Daniel's prescribed education in languages was the same as their own, and he had no difficulty. The answer is that any wise man present probably could recognize the four inscribed words, but only the uncompromising man of God — who knew God by daily fellowship and communion with Him, who was so dedicated to Him that God could speak to him and through him — only such a man could tell what the words really meant. Blessed — happy, fortunate, prosperous and enviable — are those who dare to be a Daniel!

edict that any man who shall make a petition to any god or man within thirty days save of you, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which cannot be changed *or* repealed.

13 Then they said before the king, That Daniel, who is one of the exiles from Judah, does not regard *or* pay any attention to you, O king, or to the decree that you have signed, but makes his petition three times a day.

14 Then the king, when he heard these words, was much distressed [over what he had done] and set his mind on Daniel to deliver him; and he labored until the sun went down to rescue him.

15 Then these same men came thronging [by agreement] to the king and said, Know, O king, that it is a law of the Medes and Persians that no decree or statute which the king establishes may be changed *or* repealed.

16 Then the king commanded, and Daniel was brought and cast into the den of lions. The king said to Daniel, May your God, Whom you are serving continually, deliver you! [Pss. 34:7, 19; 37:39, 40; 50:15.]

17 And a stone was brought and laid upon the mouth of the den, and the king sealed it with his own signet and with the signet of his lords, that there might be no change of purpose concerning Daniel.

18 Then the king went to his palace and passed the night fasting; neither were instruments of music or dancing girls brought before him, and his sleep fled from him.

19 Then the king arose very early in the morning and went in haste to the den of lions.

20 And when he came to the den and to Daniel, he cried out in a voice of anguish. The king said to Daniel, O Daniel, servant of the living God, is your God Whom you serve continually able to deliver you from the lions?

21 Then Daniel said to the king, O king, live for ever!

22 My God has sent His angel and has shut the lions' mouths so that they have not hurt me, because I was found innocent *and* blameless before Him; and also before you, O king, [as you very well know] I have done no harm *or* wrong. [II Tim. 4:17.]

23 Then the king was exceedingly glad, and commanded that Daniel should be taken up out of the den. So Daniel was taken up out of the den, and no hurt of any kind was found on him, because he believed — relied on, adhered to and trusted — in his God.

24 And the king commanded, and those men who had accused Daniel were brought and cast into the den of lions, they, their children, and their wives; and before ever they reached the bottom of the den the lions had overpowered them and had broken their bones in pieces.

25 Then King Darius wrote to all peoples, nations, and languages [in his realm] that dwell in all the earth: Peace be multiplied to you!

26 I make a decree, That in all my royal dominion men tremble and fear before the God of Daniel, for He is the living God, enduring *and* steadfast for ever, and His kingdom shall not be destroyed, and His dominion shall be even to the end [of the world].

27 He is a savior and deliverer, and He works signs and wonders in the heavens and on the earth, Who has delivered Daniel from the power of the lions.

28 So this *man* Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian.

CHAPTER 7

IN the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head as he lay upon his bed. Then he wrote down the dream, and told the gist of the matter.

c) See footnote "c" on page 1005.

2 Daniel said, I saw in my vision by night, and behold, the four winds of the heavens [political and social agitations] were stirring up the great sea [the nations of the world].

3 And four great beasts came up out of the sea in succession and different from one another.

4 The first [the Babylonian empire under Nebuchadnezzar] was like a lion, and had eagle's wings. I beheld till the wings of it were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man, and a man's heart was given to it. [Dan. 2:37, 38.]

5 And behold another beast, a second one [the Media-Persia empire], was like a bear, and it raised up itself on one side [or one dominion], and three ribs were in its mouth between its teeth, and it was told, Arise, devour much flesh.

6 After this I beheld, and lo, another [the Grecian Empire of Alexander the Great], like a leopard, which had four wings of a bird on its back. The beast had also four heads [Alexander's generals, his successors], and dominion was given to it. [Cf. Dan. 2:39; 8:20-22.]

7 After this I saw in the night visions, and behold, a fourth beast, terrible, powerful *and* dreadful, and exceedingly strong; and it had great iron teeth; it devoured and crushed, and trampled what was left with its feet. And it was different from all the beasts that came before it, and it had ten horns [symbolizing ten kings]. [Dan. 2:40-43; 7:23.]

8 I considered the horns, and behold, there came up among them another horn, a little one, before which three of

the first horns were plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

9 I kept looking until thrones were placed [for the assessors with the Judge], and the Ancient of days [God, the eternal Father] took His seat, Whose garment was white as snow, and the hair of His head like pure wool; His throne was like the fiery flame, its wheels were burning fire. [Rev. 20:4; cf. Matt. 19:28; I Kings 22:19; Dan. 7:13, 22; cf. Ps. 90:2; Ezek. 1:26-28.]

10 A stream of fire came forth from before Him; a thousand thousands ministered to Him, and ten thousand times ten thousand rose up *and* stood before Him; the Judge was seated — the court was in session — and the books were opened.

11 I looked then because of the sound of the great words which the horn was speaking. I watched until the beast was slain and its body destroyed and given over to be burned with fire.

12 And as for the rest of the beasts, their power of dominion was taken away, yet their lives were prolonged [for the duration of their lives was fixed] for a season and a time.

13 I saw in the night visions, and behold, ^don the clouds of the heavens came One like a Son of man, and He came to the Ancient of days and was presented before Him.

14 And there was given Him, [the Messiah,] dominion and glory and kingdom, that all peoples, nations and languages should serve Him. His dominion is an everlasting dominion, which

c) This chapter, in its matter as well as its position in the central part of the book, is to the book of Daniel what the eighth chapter of Romans is to that epistle. Next to the fifty-third chapter of Isaiah and perhaps the ninth chapter also, we have here the most precious and prominent portion of the sure word of prophecy concerning the coming of the Messiah. The chapter is worthy of the most careful prayer and study. It is referred to directly or indirectly by Christ and His apostles perhaps more than other portions of the Old Testament of similar extent. It appears to have been regarded by the Old Testament saints, in the centuries preceding the Messiah's first advent, as pre-eminently the "word of prophecy." (Homiletic Commentary, adapted.)

d) Notice that the four beasts of this seventh chapter of Daniel symbolize the same world kingdoms that were pictured by the image in chapter two, and the ten horns of the last beast answer to the ten toes of the image. Most of both prophecies have been fulfilled, and at this writing "the blessed hope" of the ages is also showing every evidence of nearing realization. Both visions show the end of Gentile world power. View today's events in the light of these disclosures and they fall into focus and make sense. The individual child of God is challenged as never before in the world's history to let go of the trivial and the transient, and yield himself unreservedly to Him Who is coming to fulfill the longings of every true believer — for ever and ever!

shall not pass away, and His kingdom one which shall not be destroyed. [Rev. 5:1-10.]

15 As for me, Daniel, my spirit was grieved *and* anxious within me, and the visions of my head alarmed *and* agitated me.

16 I came near to one of those who stood there and asked him the truth of all this. So he told me, and made known to me the interpretation of the things.

17 These four great beasts are four kings who shall arise out of the earth.

18 But the saints of the Most High [God] shall receive the kingdom, and possess the kingdom for ever, even for ever and ever. [Rom. 8:17; I Pet. 2:9; Rev. 3:21.]

19 Then I wished to know the truth about the fourth beast, which was different from all the others, exceedingly terrible *and* shocking, whose teeth were of iron and its nails of bronze; which devoured, broke *and* crushed, and trampled what was left with its feet;

20 And concerning the ten horns [representing kings] that were on its head, and the other horn which came up later and before which three of the horns fell, the horn which had eyes and a mouth that spoke great things, and which looked greater than the others.

21 As I looked, this horn made war with the saints and prevailed over them, [Rev. 13:7-9.]

22 Until the Ancient of days came, and judgment was given to the saints of the Most High [God], and the time came when the saints possessed the kingdom.

23 Thus [the angel] said, The fourth beast shall be a fourth kingdom on earth, which shall be different from all other kingdoms, and shall devour the whole earth, tread it down and break it in pieces *and* crush it.

24 And as for the ten horns, out of this kingdom ten kings shall arise; and another shall arise after them, and he shall be different from the former ones, and he shall subdue *and* put down three kings.

25 And he shall speak words against the Most High [God], and shall wear out the saints of the Most High, and think to change the times [of sacred feasts and holy days] and the law; and the saints shall be given into his hand for a time, two times and half a time [three and one-half years]. [Rev. 13:1-6.]

26 But the judgment shall be set [by the court of the Most High], and they shall take away his dominion, to consume it [gradually] and to destroy it [suddenly] in the end.

27 And the kingdom and the dominion and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High; His kingdom is an everlasting kingdom, and all the dominions shall serve and obey Him.

28 Here is the end of the matter. As for me, Daniel, my *waking* thoughts troubled and alarmed me much, and my cheerfulness of countenance was changed in me; but I kept the matter [of the interpreting angel's information] in my heart *and* mind.

CHAPTER 8

IN the third year of the reign of King Belshazzar a vision appeared to me, to me Daniel, after the one that appeared to me at the first.

2 And I saw in the vision, and it seemed that I was at Shushan the palace *or* fortress [in Susa, the capital of Persia], which is in the province of Elam, and I saw in the vision and I was by the river of Ulai.

3 And I lifted up my eyes and saw, and behold, there stood before the river a *single* ram which had two horns [representing two kings of Media-Persia, Darius the Mede, then Cyrus]; and the two horns were high, but one [Persia] was higher than the other, and the higher one came up last.

4 I looked *and* saw the ram [Medo-Persia] pushing *and* charging westward and northward and southward; no beast could stand before him, neither

could any one rescue from his power, but he did according to his *own* will *and* pleasure, and magnified himself. [Verse 20.]

5 As I was considering, behold, a he-goat [the king of Greece] came from the west across the face of the whole earth, without touching the ground, and the goat had a conspicuous *and* remarkable horn between his eyes [symbolizing Alexander the Great]. [Verse 21.]

6 And he came to the ram that had the two horns, which I had seen standing on the bank of the river, and ran at him in the heat of his power.

7 [In my vision] I saw him come close to the ram [the Medo-Persian Empire], and he was moved with anger against him, and he [Alexander] struck the ram and broke his two horns; and there was no power in the ram to stand before him, but the goat threw him to the ground and trampled on him. And there was no one who could rescue the ram [Medo-Persia] from his power.

8 And the he-goat [Alexander the Great] magnified himself exceedingly, and when he was [young and] strong *he*, the ^ogreat horn, was [suddenly] broken, and instead of *him* there came up four notable horns [to whom the kingdom was divided, one] toward *each* of the four winds of the heavens.

9 Out from littleness *and* small beginnings one of them came forth [Antiochus Epiphanes], a ^hhorn whose [impious presumption and pride] grew exceedingly great toward the south and toward the east and toward the ornament — the precious, blessed land of *Israel*. [Verse 23.]

10 And [in my vision] *this horn* grew great, even against the host of heaven [God's true people, the saints], and some of the host and of the stars [priests] it

cast down to the ground and trampled on them,

11 Yes, [this horn] magnified itself, even [matching itself] against the Prince of the host [of heaven]; and from Him the continual *burnt offering* was taken away, and the place of *God's* sanctuary was cast down *and* profaned.

12 And the host [the chosen people] *and* strength were given to [the wicked horn] together with the continual burnt offering, because of the transgression [of God's people] — their abounding irreverence, ungodliness *and* lack of piety. And righteousness *and* truth were cast down to the ground, and [the wicked horn] accomplished this [by divine permission] and prospered.

13 Then I heard a holy one speaking, and another holy one said to the one that spoke, For how long is the vision concerning the continual offering, the transgression that makes desolate, and the giving over of both the sanctuary and the host [of the people] to be trampled under foot? [Luke 21:24.]

14 And he said to him *and* to me, For two thousand and three hundred evenings and mornings; then the sanctuary shall be cleansed *and* restored.

15 When I, even I, Daniel, had seen the vision, I sought to understand it; then behold, there stood before me one [Gabriel] with the appearance of a man.

16 And I heard a man's voice between the banks of the *river* Ulai, which called and said, Gabriel, make this man [Daniel] understand the vision. [Dan. 9:21; Luke 1:19, 26.]

17 So he came near where I stood, and when he came, I was frightened and fell on my face. But he said to me, Understand, O son of man; for the [fulfillment of the] vision belongs to [events that shall occur in] the time of the end.

18 Now as he [Gabriel] was speaking

e) Alexander the Great suddenly died, and his empire was divided into four parts, east, west, north and south, ruled over by his four generals.

f) This horn (verses 9 to 12) is not to be confused with the "little horn" of Dan. 7. This one is a prophetic forecast of Antiochus Epiphanes, who came out of Syria, one of the four dynasties into which Alexander's empire was divided, and became a great conqueror. Hating God, he profaned the temple and terribly persecuted the Jews. However, he foreshadows the "little horn" of Dan. 7, "the beast" of Daniel's final time of the end (Rev. 13:4-9).

with me, I fell stunned *and* in deep unconsciousness with my face to the ground; but he touched me and set me upright — where I had stood.

19 And he said, Behold, I will make you know what shall be in the latter time of the indignation [of God upon the ungodly]; for it has to do with the time of the end.

20 The ram you saw having two horns, they are the kings of Media and Persia.

21 And the shaggy *and* rough he-goat is the king of Grecia; and the great horn between his eyes is the first king [who consolidated the whole realm, Alexander the Great].

22 And as for the horn which was shattered, in whose place four others arose, four kingdoms shall arise out of *his* nation, but not having his [Alexander's] power.

23 And at the latter end of their kingdom, when the transgressors [the apostate Jews] have reached the fullness [of their wickedness, exceeding the limits of God's mercy], a king of fierce countenance and understanding dark trickery *and* craftiness, shall stand up.

24 And his power shall be mighty, but not by his own power; and he shall corrupt *and* destroy astonishingly, and shall prosper, and do his own pleasure, and he shall corrupt *and* destroy the mighty men and the holy people — the people of the saints. [Rev. 13:4-10; Dan. 8:9-12; II Thess. 2:3-10.]

25 And through his policy he shall cause trickery to prosper in his hand; he shall magnify himself in his heart *and* mind, and in their security he will corrupt *and* destroy many. He shall also stand up against the Prince of princes, but he shall be broken *and* that by no [human] hand. [Rev. 19:19, 20.]

26 The vision of the evenings and the mornings which has been told *you* is true. But seal up the vision, for it has to do with *and* belongs to the *now* distant future.

27 And I, Daniel, fainted and was

sick certain days; afterward I rose up and did the king's business; and I wondered at the vision, but there was no one who understood it *or* could make it understood.

CHAPTER 9

IN the first year of Darius the son of Ahasuerus, of the offspring of the Medes, who was made king over the realm of the Chaldeans,

2 In the first year of his reign, I, Daniel, understood from the books the number of years, which according to the word of the Lord to Jeremiah the prophet must pass by before the desolations *which had been* pronounced on Jerusalem should end, and it was seventy years. [Jer. 25:11, 12; 29:10.]

3 And I, *Daniel*, set my face to the Lord God to seek Him by prayer and supplications, with fasting and sackcloth and ashes;

4 And I prayed to the Lord my God and made confession, and said, O Lord, the great and dreadful God, Who keeps covenant, mercy *and* loving-kindness with those who love Him and keep His commandments,

5 We have sinned and dealt perversely and done wickedly and have rebelled, turning aside from Your commandments and ordinances.

6 Neither have we listened to *and* heeded Your servants the prophets, who spoke in Your name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness belongs to You, but to us confusion *and* shame of face, as at this day; to the men of Judah, to the inhabitants of Jerusalem, and to all Israel, those who are near and those who are far off, through all the countries to which You have driven them because of the (treacherous) trespass which they have committed against You.

8 O Lord, to us belong confusion *and* shame of face, to our kings, to our princes, and to our fathers, because we have sinned against You.

9 To the Lord our God belong mercies *and* loving-kindnesses and forgiveness; for we have rebelled against Him,

10 And we have not obeyed the voice of the Lord our God by walking in His laws, which He set before us by His servants the prophets.

11 Yea, all Israel have transgressed Your law, even turning aside that they might not obey Your voice. Therefore the curse has been poured out on us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him. [Lev. 26: 14-45; Deut. 28:15-68.]

12 And He has carried out intact His *threatening* words, which He threatened against us and against our judges — the kings, princes and rulers generally — who ruled us, and *He* has brought upon us a great evil; for under the whole heavens there has not been done before [anything so dreadful] as *He has caused to be done* against Jerusalem.

13 *Just* as it is written in the law of Moses as to all this evil [that would surely come upon transgressors], so it has come upon us. Yet we have not earnestly begged for *forgiveness* and entreated the favor of the Lord our God, that we might turn from our iniquities, and have understanding *and* become wise in Your truth.

14 Therefore the Lord has kept ready the (evil) calamity and has brought it upon us, for the Lord our God is [uncompromisingly] righteous *and* rigidly just in all His works which He does [keeping His word], and we have not obeyed His voice.

15 And now, O Lord our God, Who brought Your people forth out of the land of Egypt with a mighty hand, and have secured Yourself renown *and* a name as at this day, we have sinned, we have done wickedly!

16 O Lord, according to all Your rightness *and* justice, I beseech You, let Your anger and Your wrath be turned away from Your city Jerusalem, Your holy mountain. Because for our sins,

and for the iniquities of our fathers, Jerusalem and Your people have become a reproach *and* a byword to all who are around about us.

17 Now therefore, O our God, listen to *and* heed the prayer of Your servant *Daniel* and his supplications, and for Your own sake cause Your face to shine upon Your sanctuary, which is desolate. [But see Ezek. 14:12-20.]

18 O my God, incline Your ear and hear; open Your eyes and look at our desolations, and the city which is called by Your name; for we do not present our supplications before You for our own righteousness *and* justice, but for Your great mercies *and* loving-kindnesses.

19 O Lord, hear! O Lord, forgive! O Lord, give heed and act! Do not delay, for Your own sake, O my God, because Your city and Your people are called by Your name.

20 While I was speaking and praying, confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy hill of my God;

21 Yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the former vision, being caused to fly swiftly, came near to me *and* touched me about the time of the evening sacrifice. [Dan. 8:16.]

22 He instructed me *and* made me understand; he talked with me and said, O Daniel, I am now come forth to give you skill *and* wisdom and understanding.

23 At the beginning of your prayers the word went forth, and I have come to tell you, for you are greatly beloved. Therefore consider the matter and understand the vision.

24 Seventy weeks [of years, or four hundred and ninety years] are decreed upon your people and upon your holy city *Jerusalem*, to finish *and* put an end to transgression, to seal up *and* make full the measure of sin, to purge away *and* make expiation *and* reconciliation for sin, and to bring in everlasting righteousness [permanent spiritual and moral

rectitude in every area and relation] and to seal up vision and prophecy *and* prophet, and to anoint a holy of holies.

25 Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem until [the coming of] the anointed one, a prince, shall be seven weeks [of years], and sixty-two weeks [of years]; it shall be built again with *city square and moat*, but in troublous times.

26 And after the sixty-two weeks [of years] shall the anointed one be cut off *or* killed, and shall have nothing [and no one belonging] to [and defending] him. And the people of the *other* prince who shall come will destroy the city and the sanctuary. Its end shall come with a flood, and even to the end there shall be war, and desolations are decreed. [Isa. 53:7-9; Nah. 1:8; Matt. 24:6-14.]

27 And he shall enter into a strong *and* firm covenant with the many for one week [seven years]; and in the midst of the week he shall cause *the* sacrifice and offering to cease [for the remaining three and one-half years]; and upon the wing *or* pinnacle of abominations (shall come) one who makes desolate; until the full determined end is poured out on the desolator.

CHAPTER 10

IN the third year of Cyrus king of Persia a word was revealed to Daniel, who was called Belteshazzar. And the word was true and it *referred to* great tribulation, conflict [and wretchedness]. And he understood the word and had understanding of the vision. [Dan. 8:26; Rev. 19:9.]

2 In those days I, Daniel, was mourning for three *whole* weeks.

3 I ate no pleasant *or* desirable food, nor did any meat or wine come into my mouth, and I did not anoint myself at all, for the full three weeks.

4 On the twenty-fourth day of the first month, as I was on the bank of the great river *Hiddekel*, which is the Tigris,

5 I lifted up my eyes and looked, and behold, a man clothed in linen, whose loins were girded with pure gold of Uphaz.

6 His body also was [a golden lustre] like beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and his feet like glowing burnished bronze, and the sound of his words was like the roaring of *the sea or* the noise of a multitude of people.

7 And I, Daniel, alone saw the vision [of this heavenly being], for the men that were with me did not see the vision, but a great trembling fell upon them, so that they fled to hide themselves.

8 So I was left alone and saw this great vision, and no strength was left in me; for my fresh appearance was turned to pallor; I grew weak *and* faint with *fright*.

9 Then I heard the sound of his words; and when I heard the sound of his words I fell on my face in a deep sleep, with my face *sunk* to the ground.

10 And behold, a hand touched me, which set me (unsteadily) upon my knees and upon the palms of my hands.

11 And *the angel* said to me, O Daniel, you greatly beloved man, understand the words that I speak to you, and stand upright, for to you I am now sent. And while he was saying this word to me, I stood up trembling.

12 Then he said to me, Fear not, Daniel, for from the first day that you set your mind *and* heart to understand and to humble yourself before your God, your words were heard, and I have come in consequence of your words.

13 But the prince of the kingdom of Persia withstood me for twenty-one days. But Michael, one of the chief of *the celestial* princes, came to help me; and I remained [was not needed] *there* with the kings of Persia.

14 Now I have come to make you understand what is to befall your people in the latter days. For the vision is for *many* days yet to come.

15 When he had spoken to me ac-

ording to these words, I turned my face toward the ground and was dumb.

16 And, behold, one in the likeness of the sons of men touched my lips. Then I opened my mouth and spoke. I said to him who stood before me, O my lord, by reason of the vision sorrows and pains have come upon me, and I retain no strength.

17 For how can my lord's servant [who am so feeble] talk with this my lord? For now no strength remains in me, nor is there any breath left in me.

18 Then there touched me again one whose appearance was like that of a man, and he strengthened me.

19 And he said, O man greatly beloved, fear not; peace be to you, be strong, yes, be strong. And when he had spoken to me, I was strengthened and said, Let my lord speak, for you have strengthened me.

20 Then he said, Do you know why I have come to you? And now I will return to fight with the [hostile] prince of Persia, and when I have gone, notice, the [hostile] prince of Greece will come.

21 But I will tell you what is inscribed in the writing or book of truth. There is no one who holds with me and strengthens himself against these [hostile spirit forces], except Michael, your [national guardian angel] prince.

CHAPTER 11

ALSO I [the angel], in the first year of Darius the Mede, even I, stood up to confirm and to strengthen him [Michael, the angel].

2 And now I will show you the truth. Behold, there shall arise three more kings in Persia, and a fourth shall be far richer than they all. And when he has become strong through his riches he shall stir up and stake all against the realm of Greece.

3 Then a *mighty [warlike, threatening] king shall arise, who shall rule with great dominion and do according to his own will.

4 And as soon as he has fully arisen, his [*Alexander's] kingdom shall be broken by his death and divided toward [the east, west, north, and south] the four winds of the heavens, but not to his posterity, nor according to the [Grecian] dominion which he ruled, for his kingdom shall be torn out and uprooted and go to others [that is, to his four generals] to the exclusion of these.

5 Then the king of the south [Egypt] shall be strong, but one of his princes shall be stronger than he is and have dominion; his dominion shall be a great dominion.

6 At the end of some years they [the king of the north, Syria, and the king of the south, Egypt] shall make an alliance; the daughter of the king of the south shall come to the king of the north to make [a just and peaceful marriage] agreement; but she shall not retain the power of her might, neither shall he and his might endure. She shall be surrendered with her attendants, her child, and him who strengthened her in those times.

7 But out of a branch of the [same ancestral] roots as hers, shall one [her brother] stand up in his place or office, who shall come against the [Syrian] army and shall enter into the fortress of the king of the north, and shall deal against them and shall prevail.

8 And also he shall carry off to Egypt [Syria's] gods with their molten images and with their precious vessels of silver and of gold; and he shall refrain for some years from [waging war against] the king of the north.

9 And he [the king of Syria] shall come into the kingdom of the king of

g) There are numerous reasons for identifying this mighty king as Alexander the Great, and the other characters according to their relationship to the events of those times. "But the mere similarity which exists between certain things predicted here and what actually occurred in the times of the Ptolemies of Egypt is not sufficient to limit the fulfilment of the prophecy to those times — certainly [we find here what] was characteristic of Alexander, but there was nothing in the context which makes it necessary to limit the passage to him. Some autocrat may arise 'in the latter days' to whom it will apply with greater force than it did to Alexander." — Ellicott's Commentary on the Whole Bible.

the south, but shall return to his own land.

10 But his sons shall be stirred up *and* shall prepare for war, and shall assemble a multitude of great forces, which shall come on and overflow and pass through, and again shall make war even to the fortress [of the southern king].

11 And the king of the south [Egypt] shall be moved with anger, and shall come forth and fight with the king of the north [Syria]; and he, [the Syrian,] shall set forth a great multitude, but the multitude shall be given into his, [the Egyptian's,] hand.

12 When the multitude is taken *and* carried away, the heart *and* mind [of the Egyptian] shall be exalted, and he shall cast down tens of thousands, but he shall not prevail.

13 For the king of the north shall raise a multitude greater than [he had] before, and after some years shall certainly return, coming with a great army and much substance *and* equipment.

14 In those times many shall rise up against the king of the south [Egypt]; also the men of violence among your own people shall lift themselves up in order to fulfill the visions [of chapters eight and nine] but they shall fail *and* fall.

15 Then the king of the north shall come, and cast up siegeworks and take a well-fortified city, and the forces of the south shall not stand, or even his chosen troops, for there shall be no strength to stand [against the Syrian].

16 But he [Antiochus the Great] who comes against him [from Syria] shall do according to his own will, and none shall stand before him; he shall stand in the glorious land [of Israel], and in his hand shall be destruction *and* all the land shall be in his power.

17 He [Antiochus the Great] shall set his face to come with the strength of his whole kingdom, and with him upright conditions *and* terms of peace, and he shall perform them [by making an agreement with the southern king]. He shall give him *his* daughter to corrupt *and* destroy it [his league with Egypt] *and* the kingdom; but it shall not succeed or be to his advantage.

18 After this he shall turn his attention to the islands *and* coastlands and shall take over many *of them*. But a prince *or* commander shall teach him [Antiochus] to put an end to the insults offered by him; in fact he shall turn his insolence *and* reproaches back upon him.

19 Then he shall turn his face back toward the fortresses of his own land [of Syria]; but he shall stumble and fall, and not be found.

20 Then shall ^bstand up in his place *or* office one who shall send an exactor of tribute to pass through the glory of the kingdom; but within a few days he shall be destroyed, neither in anger nor in battle.

21 And in his place *or* office [in Syria] shall arise a ^ccontemptuous *and* contemptible person, to whom royal majesty *and* the honor of the kingdom *have* not been given. But he shall come in without warning in time of security and shall obtain the kingdom by flatteries, intrigues *and* cunning hypocritical conduct.

22 Before him the overwhelming forces of invading armies shall be broken *and* utterly swept away; yes, and a prince of the covenant [with those who were at peace with him] also [shall be broken and] swept away.

23 And from the time that an alliance is made with him he shall work deceitfully, and he shall come up unexpectedly

h) The reference here is undoubtedly to Seleucus Philopator [a king of Syria], the eldest son of Antiochus the Great, and his immediate successor. (Barnes' Notes on the Old Testament.)

i) This contemptible conqueror is generally identified as Antiochus Epiphanes, the younger son of Antiochus the Great, king of Syria, and is symbolic of the final Antichrist referred to in I John 4:3; II John 7; II Thess. 2:3-12, and Matt. 24:23-27. "He stirred up the Jews by robbing the temple and setting up a statue of Jupiter in the holy of holies. He also pulled down the walls of Jerusalem, commanded the sacrifice of [forbidden] swine, forbade circumcision, and destroyed all the sacred books that could be found." (Davis Dictionary of the Bible.) See also Daniel 8:8-12, 23, 24.

and shall become strong with a small people.

24 Without warning *and* stealthily he shall come into the most productive places of a province *or* among the richest men of a province [of Egypt], and he shall do that which his fathers have not done nor his fathers' fathers; he shall distribute among them plunder, spoil, and goods. He shall devise plans against strongholds, *but only* for a time [the period decreed by God].

25 And he shall stir up his power and his courage against the king of the south [Egypt] with a great army; and the king of the south shall wage war with an exceedingly great and mighty army; but he shall not stand, for schemes shall be devised against [the king of the south].

26 Yes, those who eat of his rich *and* dainty food shall break *and* destroy him, and his army shall drift *or* turn away to flee, and many shall fall down slain.

27 And as for both of these kings, their hearts *and* minds shall be set on doing mischief; they shall speak lies over the same table, but it will not succeed; for the end is yet to be at the time appointed.

28 Then shall [the vile northern conqueror] return into his land with much booty, and his heart *and* purpose shall be set against [God's] holy covenant [with His people], and he shall accomplish [his malicious intention] and return to his own land [Syria].

29 At the time appointed [God's own time] he shall return, and come into the south; but it shall not be successful as were the former invasions of Egypt.

30 For the ships of Kittim [or Cyprus, in Roman hands] shall come against him; therefore he shall be grieved *and* discouraged and turn back [to Palestine] and carry out his rage *and* indignation against the holy covenant *and* God's people; and he shall do his own pleasure; he shall even turn back and make common cause with those *Jews* who abandon the holy covenant [with God].

31 And armed forces of his shall

appear [in the holy land], and they shall pollute the sanctuary, the [spiritual] stronghold, and shall take away the continual [daily] *burnt offering*, and they shall set up [in the sanctuary] the abomination that astonishes *and* makes desolate [probably an idol-altar].

32 And such as violate the covenant he shall pervert *and* seduce with flatteries; but the people who know their God shall prove themselves strong *and* shall stand firm, and do exploits [for God].

33 And they who are wise *and* understand among the people shall instruct many *and* make them understand, though some [of them and their followers] shall fall by the sword and by flame, by captivity and plunder, for many days.

34 Now when they fall, they shall receive a little help. Many shall join themselves to them with flatteries *and* hypocrisies.

35 And some of those who are wise, prudent *and* understanding shall be weakened *and* fall; [thus then the insincere among the people will lose courage and become deserters. It will be a test] to refine, to purify and make those among [God's people] white, even to the time of the end; because it is yet for the time [God] appointed.

36 And the king shall do according to his will; he shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods, and shall prosper till the indignation be accomplished; for that which is determined [by God] shall be done.

37 He shall not regard the gods of his fathers, or Him [to Whom] women desire [to give birth], or any other god, for he shall magnify himself above all.

38 But in their place he shall honor the god of fortresses; a god whom his fathers knew not shall he honor with gold and silver, and with precious stones and pleasant *and* expensive things.

39 And he shall deal with the strongest fortresses by the help of a foreign

god. Those who acknowledge him he shall magnify with glory *and* honor, and he shall cause them to rule over many, and shall divide the land for a price.

40 And at the time of the end the king of the south shall push at *and* attack him, and the king of the north shall come against him like a whirlwind, with chariots and horsemen, and with many ships; and he shall enter into the countries and shall overflow and pass through.

41 He shall enter into the glorious land [Palestine], and many shall be overthrown; but these shall be delivered out of his hand: Edom, and Moab, and the main [kernel] of the people of Ammon.

42 He shall stretch out his hand also against the *other* countries, but the land of Egypt shall not be among the escaped ones.

43 But he shall have power over the treasures of gold and of silver and over all the precious things of Egypt, and the Libyans and the Ethiopians shall accompany him [compelled to follow his steps].

44 But rumors from the east and from the north shall alarm *and* hasten him. And he shall go forth with great fury to destroy and utterly to sweep away many.

45 And he shall pitch his palatial tents between the seas and the glorious holy mount [Zion]; yet he shall come to his end with none to help him.

CHAPTER 12

AND at that time [of the end] Michael shall arise, the great [angelic] prince who defends *and* has charge of your [Daniel's] people. And there shall be a time of trouble, straitness *and* distress, such as never was since there was a nation till that time. But at that time your people shall be delivered, every one whose name shall be found written in the book [of God's plan for His own].

2 And many of those who sleep in the dust of the earth shall awake, some to everlasting life and some to shame

and everlasting contempt *and* abhorrence.

3 And the teachers *and* those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness — to uprightness and right standing with God [shall give forth light] like the stars for ever and ever. [Matt. 13:43.]

4 But you, O Daniel, shut up the words and seal the book until the time of the end. [Then] many shall run to and fro *and* search anxiously [through the Book], and knowledge [of God's purposes as revealed by His prophets] shall be increased *and* become great. [Cf. Amos 8:12.]

5 Then I, Daniel, looked, and behold, there stood two others, the one on the brink of the river on this side, and the other on the brink of the river on that side.

6 And one said to the man clothed in linen, who was above the waters of the river, How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, who was above the waters of the river, when he held up his right and his left hand toward the heavens and swore by Him Who lives for ever that it shall be for a time, times, and a half [or three and one-half years]; and when they have made an end of shattering *and* crushing the power of the holy people, all these things shall be finished.

8 And I heard, but I did not understand. Then I said, O my lord, what shall be the issue *and* final end of these things?

9 And he, [the angel,] said, Go your way, Daniel; for the words are shut up and sealed till the time of the end.

10 Many shall purify themselves, and make themselves white, and be tried, smelted *and* refined; but the wicked shall do wickedly. And none of the wicked shall understand, but the teachers *and* those who are wise shall understand. [Dan. 11:33-35.]

11 And from the time that the con-

tinual burnt offering is taken away, and the abomination that makes desolate is set up, there shall be a thousand two hundred and ninety days. [Dan. 11:31.]

12 Blessed, happy, fortunate, spiritually prosperous *and* to be envied is he who waits expectantly *and* earnestly — who endures without wavering beyond

the period of tribulation — and comes to the thousand three hundred and thirty-five days!

13 But you, [Daniel who was now over ninety years of age], go your way until the end, for you shall rest, and shall stand [fast] in your allotted place at the end of the days. [Heb. 11:32-40.]

THE BOOK OF HOSEA

CHAPTER 1

THE word of the Lord that came to Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 When the Lord first spoke with *and* through Hosea, the Lord said to him, Go, take to yourself a wife of harlotry and have children of [her] harlotry, for the land commits great whoredom by departing from the Lord.

3 So he went and took Gomer the daughter of Diblaim, and she became pregnant and bore him a son.

4 And the Lord said to him, Call his name Jezreel *or* God-sows-it, for yet a little while, and I will avenge the blood of Jezreel *and* visit the punishment for it upon the house of Jehu, and will put to an end the kingdom of the house of Israel. [II Kings 10:11.]

5 And on that day I will break the bow of Israel in the valley of Jezreel.

6 And [Gomer] conceived again and bore a daughter. And the Lord said to Hosea, Call her name Loruhamah *or* Not-pitied, for I will no more have loving-kindness, pity *and* mercy for the house of Israel, that I should in any way pardon them.

7 But I will have love, pity *and* mercy on the house of Judah, and will

deliver them by the Lord their God, and will "not save them by bow, nor by sword, nor by equipment of war, nor by horses, nor by horsemen. [Isa. 31:8; 37:33-35.]

8 Now when [Gomer] had weaned Loruhamah [Not-pitied], she became pregnant [again] and bore a son.

9 And the Lord said, Call his name Loammi *or* [Not-my-people], for you are not My people, and I am not yours.

10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and instead of its being said to them, You are not My people, it shall be said to them, Sons of the Living God! [Rom. 9:26.]

11 Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head; and they shall go up out of the land, for great shall be the day of Jezreel [for the spiritually reborn Israel, a divine offspring, the people whom the Lord has blessed.] [Heb. 12:22; Eph. 2:6, 7.]

CHAPTER 2

HOSEA, say to your brethren, Ammi [or You-are-my-people], and to your sisters, Ruhamah [or Who-has-been-pitied-and-obtained-mercy].

a) Isaiah also made this prophecy, and both he and Hosea lived to see its remarkable literal fulfillment [Isa. 37:36].

2 Plead with your mother [your nation]; plead, for she is not My wife, and I am not her husband; *plead* that she put away her [marks of] harlotry from her face and her adulteries from between her breasts; [Isa. 50:1.]

3 Lest I strip her naked and make her as in the day she was born, and make her as a wilderness, and set her like a parched land, and slay her with thirst.

4 Yes, for her children I will have no love *nor* mercy *nor* pity, for they are the children of harlotry.

5 For their mother has played the harlot; she who conceived them has done shamefully, for she said, I will go after my lovers that give me my food and my water, my wool and my flax, my oil and my refreshing drinks.

6 Therefore, behold, I, [the Lord God,] will hedge up *her* way, *even* yours, [O Israel,] with thorns; and I will build a wall against her, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, inquiring for *and* requiring them, but shall not find them. Then shall she say, Let me go and return to my first husband, for then was it better with me than now.

8 For she has not taken notice, understood *or* realized it was I [the Lord God], Who gave her the grain and the new wine and the fresh oil, and Who lavished upon her silver and gold, which they used for Baal *and* made into his image.

9 Therefore will I return *and* take back My grain in the time for it and My new wine in the season for it, and will pluck away *and* recover My wool and My flax which were to cover her [Israel's] nakedness.

10 And now will I uncover her lewdness *and* her shame in the sight of her lovers, and no one shall rescue her out of My hand.

11 I will also cause to cease all her mirth, her feasting, her new

moons, her sabbaths, and all her solemn feasts *and* appointed festive assemblies.

12 And I will lay waste *and* destroy her vines and her fig trees, of which she has said, These are my reward *or* loose woman's hire that my lovers have given me; and I will make [her plantations an inaccessible] forest, and the wild beasts of the open country shall eat them.

13 And I will visit [punishment] upon her for the feast days of the Baals, when she burned incense to them and decked herself with her ear *and* nose-rings and her jewelry, and went after her lovers, and forgot Me, says the Lord.

14 Therefore, behold, I will allure her [Israel] and bring her into the wilderness, and I will speak tenderly *and* to her heart.

15 There I will give her her vineyards, and make the Valley of Achor *or* Troubling to be for her a door of hope *and* expectation. And she shall sing there *and* respond as in the days of her youth, and as at the time when she came up out of the land of Egypt. [Josh. 7:24-26; Exod. 15:2.]

16 And it shall be in that day, says the Lord, that you will call Me Ishi *or* My Husband, and you shall call Me no more Baali *or* My Baal.

17 For I will take away the names of Baalim [the Baals] out of her mouth, and they shall no more be mentioned *or* seriously remembered by their name.

18 And in that day will I make a covenant for [Israel] with the living creatures of the open country, and with the birds of the heavens, and with the creeping things of the ground. And I will break the bow and the sword and [abolish battle equipment and] conflict out of the land, and will make you lie down safely.

19 And I will betroth you to Me for ever; yes, I will betroth you to Me

in righteousness and justice, and in steadfast love, and in mercies.

20 I will even betroth you to Me in stability *and* in faithfulness, and you shall know — recognize, be acquainted with, appreciate, give heed to and cherish — the Lord.

21 And in that day, I will respond, says the Lord; I will respond to the heavens [which ask for rain to pour on the earth], and they shall respond to the earth [which begs for the rain it needs];

22 And the earth shall respond to the grain and the wine and the oil [which beseech it to bring them forth], and these shall respond to Jezreel [restored Israel, who prays for a supply of them].

23 And I will sow her for Myself anew in the land, and I will have pity, mercy *and* love for her who had not obtained pity, mercy *and* love, and I will say to those who were not My people, You are My people, and they shall say, You are my God! [I Pet. 2:9, 10.]

CHAPTER 3

THEN said the Lord to me, Go again, love [the same] woman [Gomer] who is beloved of a paramour and is an adulteress, even as the Lord loves the children of Israel, though they turn to other gods and love cakes of raisins [used in the sacrificial feasts in idol worship].

2 So I bought her for fifteen pieces of silver and a homer and a half of barley [the price of a slave].

3 And I said to her, You shall be [betrothed] to me for many days; you shall not play the harlot and you shall not belong to another man. So will I also be to you [until you have proved your loyalty to me and our marital relations may be resumed].

4 For the children of Israel shall dwell *and* sit deprived many days, without king or prince, without sacrifice or [idolrous] pillar, and without

ephod [a garment worn by priests when seeking divine counsel] or teraphim [household gods].

5 Afterward shall the children of Israel return, and seek the Lord their God, inquiring of *and* requiring Him, and [from the line of] David, their King [of Kings]; and they shall come in [anxious] fear to the Lord and to His goodness *and* His good things in the latter days.

CHAPTER 4

HEAR the word of the Lord, you children of Israel; for the Lord has a controversy — a pleading contention — with the inhabitants of the land, because there is no faithfulness, loving-kindness, pity *and* mercy, or knowledge of God [from personal experience with Him] in the land.

2 There is nothing but [false] swearing and breaking faith, and killing, and stealing and committing adultery; they break out [into violence], one [deed of] bloodshed following close on another.

3 Therefore shall the land [continually] mourn, and all who dwell in it shall languish, together with the wild beasts of the open country and the birds of the heavens; yes, the fishes of the sea also shall [perish because of the drought] be collected *and* taken away.

4 Yet let no man strive, neither let any man reprove [another] — do not waste your time in mutual recriminations — for with you is My contention, O priest.

5 And you shall stumble in the daytime, and the [false] prophet also shall stumble with you in the night; and I will destroy your mother [the priestly nation]. [Exod. 19:6.]

6 My people are destroyed for lack of knowledge; because you, [the priestly nation,] have rejected knowledge, I will also reject you, that you shall be no priest to Me; seeing you have for-

gotten the law of your God, I will also forget your children.

7 The more they increased *and* multiplied [in prosperity and power], the more they sinned against Me; I will change their glory into shame.

8 They feed on the sin of My people and set their heart on their iniquity.

9 And it shall be, like people, like priest; I will punish them for their ways and repay them for their doings.

10 For they shall eat and not have enough; they shall play the harlot and beget no increase; because they have forsaken the Lord for harlotry;

11 [Harlotry] and wine and new wine take away the heart *and* the mind [and spiritual] understanding.

12 My people [habitually] ask counsel of their [senseless] wood [idols], and their staff [of wood] gives them oracles *and* instructs them. For the spirit of harlotry has led them astray, and they have played the harlot, withdrawing themselves from subjection to their God.

13 They sacrifice on the tops of the mountains, and they burn incense upon the hills, and under oaks, poplars, and terebinths, because there the shade is good. Therefore your daughters play the harlot, and your sons' wives commit adultery.

14 I will not punish your daughters when they play the harlot, nor your daughters-in-law when they commit adultery, for [the fathers and husbands] themselves go aside in order to be alone with women who prostitute themselves for gain, and they sacrifice at the altar with dedicated harlots [who surrender their chastity in honor of the goddess]. Therefore the people without understanding shall stumble *and* fall *and* come to ruin.

15 Though you, Israel, play the harlot *and* worship idols, let not Judah offend *and* become guilty; come not to Gilgal, neither go up to Bethaven [contemptuous reference to Bethel, then noted for idolatry], nor swear [in

idolatrous service], *saying*, As the Lord lives.

16 For Israel has behaved stubbornly, like a stubborn heifer. *How then* should he expect to be fed *and* treated by the Lord like a lamb in a large pasture?

17 Ephraim is joined *fast* to idols, so let him alone [to take the consequences].

18 Their drinking carousal over, they go habitually to play the harlot; [Ephraim's] rulers [continue to] love shame more than her glory [which is the Lord, Israel's God].

19 The resistless wind [of God's wrath] has bound up [Israel] in its wings *or* skirts, and [in captivity] they *and* their altars shall be put to shame because of their sacrifices [to calves, to sun, moon and stars, and to heathen gods].

CHAPTER 5

HEAR this, O you priests! And listen, O house of Israel! And give ear, O house of the king! For the judgment pronounced pertains to you *and* is meant for you, because you have been a snare at Mizpah and a net spread upon Tabor [military strongholds on either side of the Jordan River].

2 The revoltors are deeply sunk in corruption *and* slaughter, but I, [the Lord God,] am a rebuke *and* a chastisement for them all.

3 I know Ephraim, and Israel is not hid from Me; for now, O Ephraim, you have played the harlot *and* idolator; Israel is defiled.

4 Their doings will not permit them to return to their God, for the spirit of harlotry is within them, and they know not the Lord — they do not recognize, appreciate, give heed to, or cherish the Lord.

5 But the pride *and* self-reliance of Israel testifies before his *own* face. Therefore shall *all* Israel, and *especially* Ephraim [the northern ten

tribes], totter *and* fall in their iniquity *and* guilt, and Judah shall stumble *and* fall with them.

6 They shall go with their flocks and with their herds to seek the Lord — inquiring for and requiring Him; but they will not find Him; He has withdrawn Himself from them.

7 They have dealt faithlessly *and* treacherously with the Lord [their espoused Husband], for they have borne alien children. Now shall a [single] new moon — one month — devour them with their fields.

8 Blow the horn in Gibeah and the trumpet in Ramah [both lofty hills on Benjamin's northern border]. Sound the alarm at Bethaven, [The enemy is] behind you *and* after you, O Benjamin [be on your guard]!

9 Ephraim shall become a desolation in the day of rebuke *and* punishment. Among the tribes of Israel I declare what shall surely be.

10 The princes of Judah are like those who remove the landmark [the barrier between right and wrong]; I will pour out My wrath upon them like water.

11 Ephraim is oppressed, he is broken *and* crushed by [divine] judgment, because he was content to walk after idol-images and man's [evil] command ^b[vanities and filth].

12 Therefore I am like a moth to Ephraim, and like dry rot to the house of Judah [in My judgment against them].

13 When Ephraim saw his sickness, and Judah saw his wound, then Ephraim went to Assyria, and sent to *her* great King Jareb, a contender. Yet he cannot heal you nor will he cure you of your wound [received in divine judgment].

14 For I will be to Ephraim like a lion, and like a young lion to the house of Judah. I, even I, will rend and go on [rending]; I will carry off, *and* there will be no one to deliver.

15 I will return to My place [on high], until they acknowledge their offense *and* feel their guilt and seek My face; in their affliction *and* distress they will seek, inquire for *and* require Me earnestly, saying,

CHAPTER 6

COME, and let us return to the Lord; for He has torn so that He may heal us; He has stricken so that He may bind us up.

2 After two days He will revive us — quicken us, give us life; on the third day He will raise us up, that we may live before Him. [Isa. 26:19; Ezek. 37:1-10.]

3 Yes, let us know — recognize, be acquainted with and understand Him; let us be zealous to know the Lord — to appreciate, give heed to and cherish Him. His going forth is prepared *and* certain as the dawn, and He will come to us as the [heavy] rain, as the latter rain that waters the earth.

4 O Ephraim, what shall I do with you? [says the Lord] O Judah, what shall I do with you? For your [wavering] love *and* kindness are as the night mist *or* as the dew that goes early away.

5 Therefore have I hewn down *and* smitten them by means of the prophets; I have slain them by the words of My mouth; My judgments [pronounced upon them by you prophets] are like the light that goes forth.

6 For I desire *and* delight in dutiful, steadfast love *and* goodness, not sacrifice, and the knowledge of *and* acquaintance with God more than burnt offerings. [Matt. 9:13; 12:7.]

7 But they, like [less privileged] men *and* like Adam, have transgressed the covenant; there have they dealt faithlessly *and* treacherously with Me.

8 Gilead is a city of evildoers; it is tracked with bloody [footprints].

9 And as troops of robbers lie in wait for a man, so the company of

b) "Vanities" is the rendering of the *Septuagint* (Greek) *Version*; "filth," of *The Dead Sea Scrolls*.

priests murder on the road toward Shechem; yes, they commit villainy *and* outrages.

10 I have seen a horrible thing in the house of Israel! There harlotry *and* idolatry *are* found in Ephraim, Israel is defiled.

11 Also, O Judah, there is a harvest [of divine judgment] appointed for you, when I would return My people from their captivity [in which they are slaves to the misery brought on by their own sins],

CHAPTER 7

WHEN I would heal Israel, then Ephraim's guilt is uncovered, and the wickedness of Samaria; how they practice falsehood, and the thief enters, and the troop of bandits ravage *and* raid without.

2 But they do not consider *and* say to their minds *and* hearts that I [earnestly] remember all their wickedness. Now their own doings surround and entangle them; they are before My face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They are all [idolatrous] adulterers; their passion smolders like heat of an oven, when the baker ceases to stir the fire from the kneading of the dough until it is leavened.

5 On the [special] day of our king the princes made themselves *and* him sick with the heat of wine; [the king] stretched out his hand with scoffers *and* lawless men.

6 For they have made ready their heart, *and* their mind burns [with intrigue] like an oven, while they lie in wait. Their anger smolders all night; in the morning it blazes forth as a flaming fire.

7 They are all hot as an oven, and devour their judges; all their kings are fallen; there is none among them who calls to Me.

8 Ephraim mixes himself among the

peoples [courting the favor of first one country, then another]; Ephraim is a cake not turned.

9 Strangers have devoured his strength, and he knows it not; yes, gray hairs are sprinkled here and there upon him, and he does not know it.

10 And the pride of Israel testifies against him *and* to his face. But they do not return to the Lord their God, nor seek *nor* inquire of *nor* require Him, in spite of all this.

11 Ephraim also is like a silly dove without heart *or* understanding; they call to Egypt, they go to Assyria.

12 As they go, I will spread My net over them; I will bring them down like birds of the heavens. I will chastise them, according to the announcement [or prediction made] to their congregation [in the Scriptures]. [Lev. 26:14-39.]

13 Woe to them, for they have wandered from Me! Destruction to them, because they have rebelled *and* trespassed against Me! Though I would redeem them, yet they have spoken lies against Me.

14 They do not cry to Me from their heart, but they wail upon their beds: they gash *and* distress *and* assemble themselves [in mourning] for grain and new wine; they rebel against Me.

15 Although I have chastened them *and* trained and strengthened their arms, yet they think *and* devise evil against Me.

16 They turn back, shift *or* change, but not upwards — to the Most High. They are like a deceitful bow, their princes shall fall by the sword for the insolence *and* rage of their tongue. This shall be [cause for] their derision *and* scorning in the land of Egypt.

CHAPTER 8

SET the trumpet to your lips! [The enemy] comes as a [great] vulture against the house of the Lord, because they have broken My covenant, and transgressed against My law.

2 Then they will cry to Me, My God, we know You, we, Israel!

3 Israel has rejected the good with [loathing]; the enemy shall pursue him.

4 They set up kings, but not from Me [therefore without My blessing]; they have made princes or removed them [without consulting Me, therefore], I knew *and* recognized *them* not. With their silver and their gold they made idols for themselves, that they [the silver and the gold], may be destroyed.

5 Your calf [idol], O Samaria, is loathsome, *and* I have spurned it. My wrath burns against them. How long will it be before they attain purity?

6 For this [calf] too is from Israel; a craftsman made it, therefore it is no God. The calf of Samaria shall be broken to shivers *and* go up in flames.

7 For they sow the wind, and they shall reap the whirlwind. The standing grain has no heads, it shall yield no meal; if it were to yield, strangers *and* aliens would eat it up.

8 Israel is [the same as] swallowed up. Already they have become among the nations as a vessel [of cheap, coarse pottery] that is useless.

9 For they are gone up to Assyria, a wild ass taking her own way by herself; Ephraim has hired lovers.

10 Yes, though with presents they hire [allies] among the nations, now will I gather them up, and in a little while they will sorrow *and* begin to diminish [their gifts] because of the [tribute] burden imposed by [the king of Assyria] the king of princes.

11 For Ephraim has multiplied altars for sinning; yes, to him altars are intended for sinning.

12 I wrote for him the ten thousand things of My law, but they are counted as a strange thing [as something which does not concern him].

13 My sacrificial gifts they sacrifice [as a mere form]; yes, they sacrifice flesh and eat it; but the Lord does not accept them. Now He will [earnestly]

remember their guilt *and* iniquity and will punish their sins. They shall return to [another] Egypt [Assyria]. [Deut. 28:68.]

14 For Israel has forgotten his Maker and built palaces *and* idol temples, and Judah has multiplied fortified cities; but I will send a fire upon his cities, and it shall devour his palaces *and* fortified buildings. [Amos 1:4, 7, 10, 12, 14; 2:2, 5.]

CHAPTER 9

REJOICE not, O Israel, with exultation as do the peoples; for you have played the harlot, forsaking your God. You have loved [a harlot's] hire upon every threshing floor [ascribing the harvest to the Baals instead of to God].

2 The threshing floor and the winevat shall not feed them, and the new wine shall fail *them*.

3 They shall not remain in the Lord's land, but Ephraim shall return to [another] Egypt, and they shall eat unclean food in Assyria. [Cf. Ezek. 4:13.]

4 They shall not pour out wine offerings to the Lord, neither shall they be pleasing to Him. Their sacrifices shall be to them as the bread of mourners; all who eat of them shall be defiled; for their bread shall be *only* for their appetite; it shall not come into the house of the Lord [to be offered first to Him].

5 What will you do on the day of appointed solemn assembly *or* festival, and on the day of the feast of the Lord [when you are in exile]?

6 For lo, they are gone away from devastation *and* destruction; Egypt shall gather them in, Memphis shall bury them. Their precious things of silver shall be in the possession of nettles; thorns shall be [growing] in their tents.

7 The days of visitation *and* punishment have come, the days of recompense have come; Israel shall know it.

The prophet is [considered] a crazed fool, and the man who is inspired is [treated as if] mad *or* a fanatic, because of the abundance of your iniquity and because the enmity, hostility *and* persecution are great. [Luke 21:22.]

8 Ephraim was [intended to be] a watchman with my God [and a prophet of the surrounding nations]; but he, that prophet, has become a fowler's snare in all his ways. There is enmity, hostility *and* persecution in the house of his God.

9 They have deeply corrupted themselves, as in the days of Gibeah. The Lord will [earnestly] remember their iniquity, He will punish their sins. [Judg. 20:46-48.]

10 I found Israel like grapes in the wilderness; I saw your fathers as the first ripe fruit on the fig tree in its first season; but they went to Baalpeor, and consecrated themselves to [Baal] that shameful thing, and they became detestable *and* loathsome like that which they loved.

11 As for Ephraim, their glory shall fly away like a bird; there shall be no birth, no being with child, and [because of their impurity] no becoming pregnant.

12 Though they bring up their children, yet will I bereave them, so that not a man shall be left; yes, woe also to them when I look away *and* depart from them!

13 Ephraim, like as I have seen Tyre, is planted in a pleasant place; but Ephraim shall bring out his children to the slayer.

14 Give them [their due], O Lord! *But* what will You give? Give them a miscarrying womb and dry breasts.

15 All their wickedness, [says the Lord,] is focused in Gilgal for there I hated them: for the wickedness of their [idolatrous] doings I will drive them out of My house [the Holy Land]; I will love them no more; all their princes are rebels. [Hos. 4:15; 12:11.]

16 Ephraim is smitten, their root is dried up, they shall bear no fruit. Yes, though they bring forth, yet will I slay even their beloved children.

17 My God will cast them away, because they did not listen to *and* obey Him, and they shall be wanderers *and* fugitives among the nations.

CHAPTER 10

ISRAEL is a luxuriant vine that puts forth its [material] fruit. According to the abundance of his fruit he has multiplied his altars [to idols]; according to the goodness *and* prosperity of their land they have made goodly pillars *or* obelisks [to false gods].

2 Their heart is divided *and* deceitful; now shall they be found guilty *and* suffer punishment. The Lord will smite *and* break down [the horns of] their altars. He will destroy their [idolatrous] pillars.

3 Surely now they shall say, We have no [actual] king, because we fear not the Lord; and as for the king, what can he do for us?

4 They have spoken mere words of the lips, swearing falsely in making covenants; therefore judgment springs up like hemlock [or other] poisonous plant in the furrows of the field.

5 The inhabitants of Samaria shall be in terror for the calf-idols of Bethaven [the house of idolatry, contemptuously meaning Bethel]; for its people shall mourn over it, and its [idolatrous] priests who rejoiced over it [shall tremble] for the glory of [their calf-god], because it is departed from it.

6 [The golden calf] shall also be carried into Assyria as a tribute-gift to the fighting King Jareb; Ephraim shall be put to shame, and Israel shall be ashamed of his own counsel [to set up calf-worship and detach Israel from Judah].

7 As for Samaria, her king *and* her whole monarchy are cut off like twigs *or* foam upon the water.

8 The high places also of Aven [once Beth(el), house of God, now (Beth)aven, house of idols], the sin of Israel, shall be destroyed; the thorn and the thistle shall come up on their [idol] altars, and they shall say to the mountains, Cover us! And to the hills, Fall on us! [Luke 23:30; Rev. 6:16; 9:6.]

9 O Israel, you have [willfully] sinned from the days of Gibeah [when you all but wiped out the tribe of Benjamin]! There [Israel] stood *then*, *only* that the battle against the sons of unrighteousness might not overtake *and* turn against them at Gibeah [but now the kingdom of the ten tribes and the name of Ephraim shall be utterly blotted out]. [Judg. 20:46-48.]

10 When I please I will chastize them, and hostile peoples shall be gathered against them, when I shall bind *and* yoke them for their two transgressions [revolt from the Lord their God and the worship of idols]. [Jer. 2:13; Lam. 3:31-33.]

11 Ephraim indeed is a heifer broken in *and* loving to tread out the grain, but I have [heretofore] spared the beauty of her fair neck. I will now set a rider upon Ephraim *and* make him to draw; Judah shall plow, and Jacob shall break his clods.

12 Sow for yourselves according to righteousness — uprightness and right standing with God; reap according to mercy *and* loving-kindness. Break up your uncultivated ground, for it is time to seek the Lord, to inquire for *and* of Him *and* to require [His favor], till He comes and teaches you righteousness *and* rains His righteous gift of salvation upon you. [II Cor. 9:10.]

13 You have plowed *and* plotted wickedness, you have reaped the [willful] injustice [of oppressors]; you have eaten the fruit of lies. Because you have trusted in your *own* way *and* your chariots, in the multitude of your mighty men.

14 Therefore shall a tumult arise

against your people, and all your for-
tresses shall be wasted *and* destroyed,
as Shalmanezar wasted *and* destroyed
Betharbel on the day of battle; the
mother was dashed in pieces with her
children. [II Kings 17:3.]

15 So shall it be done to you at
[idolatrous] Bethel because of your
great wickedness; at daybreak shall
the king of Israel be utterly cut off.

CHAPTER 11

WHEN Israel was a child, then I
loved him, and called My son
out of Egypt. [Matt. 2:15.]

2 The more [the prophets] called to
them, the more they went from them;
they kept sacrificing to the Baals, and
burning incense to the graven images.

3 Yet I taught Ephraim to walk,
taking them by their arms *or* taking
them up in *My* arms, but they did not
know that I healed them.

4 I drew them with cords of a man,
with bands of love, and I was to them
as *one* who lifts up *and* eases the yoke
over their cheeks, and I bent down to
them *and* gently laid food before them.

5 They shall not [literally] return
into [another bondage in] the land of
Egypt, but the Assyrian shall be their
king, because they refused to return
to Me.

6 And the sword shall rage against
and fall upon their cities, and shall
consume the bars of their *gates*, and
shall make an end [of their defenses],
because of their own counsels *and* de-
vices.

7 My people are bent on backslid-
ing from Me; though [the prophets]
call them to Him Who is on high,
none at all will exalt Him *or* lift him-
self up [to come].

8 How can I give you up, O Ephra-
im! How can I surrender you *and*
cast you off, O Israel! How can I make
you as Admah, *or* how can I treat you
as Zebaiim [both destroyed with Sod-
om]! My heart recoils within Me, My
compassions are kindled together.

9 I will not execute the fierceness of My anger, I will not bring back Ephraim to nothing *or* again destroy him; for I am God and not man, the Holy One in the midst of you, and I will not come in wrath *or* enter into the city.

10 They shall walk after the Lord, Who will roar like a lion; He Himself will roar, and [His] sons shall come trembling *and* eagerly from the west.

11 They shall come trembling *but* hurriedly as a bird out of Egypt, and as a dove out of the land of Assyria; and I will cause them to dwell in their houses, says the Lord.

12 Ephraim surrounds Me with lies, and the house of Israel with deceit, and Judah is not yet steadfast with God, with the faithful Holy One.

CHAPTER 12

EPHRAIM herds *and* feeds on the wind and pursues the [parching] east wind; every day he increases lies and violence; and a covenant is made with Assyria, and oil is carried to Egypt. [Isa. 30:6, 7.]

2 The Lord has also a controversy — a pleading contention — with Judah, and will punish Jacob by visiting upon him according to his ways; according to his doings will He recompense him.

3 He took his brother by the heel in [their mother's] womb, and in the strength of his manhood he contended *and* had power with God. [Gen. 25:26.]

4 Yes, he had power over the Angel [of the Lord] and prevailed; he wept and sought His favor. He met Him in Bethel, and there [God] spoke with him [and through him] with us, [Gen. 32:28.]

5 Even the Lord the God of hosts, the name of Him [Who spoke with Jacob] is the Lord.

6 Therefore return to your God! Hold fast to love *and* mercy, and righteousness *and* justice, and wait [ex-

pectantly] for your God continually!

7 Like Canaan, [Israel whose ideals have sunk to those of Canaan] is a trader, the balances of deceit are in his hand; he loves to oppress *and* defraud.

8 Ephraim has said, Ah, but I have become rich, I have gained for myself wealth; all my profits shall bring on me no iniquity that would be sin. *But* all his profits will never offset nor suffice to expiate the guilt which he has incurred. [Rev. 3:17.]

9 But I *Who* am the Lord your God from [when you became a nation in] the land of Egypt, will yet make you to dwell in tents, as in the days of the appointed *and* solemn feast [of tabernacles]. [Lev. 23:39-43.]

10 I have also spoken to *you* by the prophets, and I have multiplied visions [for you], and [have appealed to you] through parables acted out by the prophets.

11 If Gilead is given over to idolatry, they shall come to nought *and* be mere waste; if they [insult God by] sacrificing bullocks in Gilgal [on heathen altars], their altars shall be as heaps in the furrows of the fields.

12 Jacob fled into the open country of Aram *or* Paddan-aram, and *there* Israel served for a wife, and for a wife he herded sheep. [Gen. 29:18-20; 30:31; 31:38-41.]

13 And by a prophet the Lord brought Israel out of Egypt, and by a prophet was [Israel] preserved.

14 Ephraim has provoked most bitter anger; therefore shall his blood [guilt] be left upon him, and his disgrace *and* reproach shall his Lord return upon him.

CHAPTER 13

WHEN Ephraim spoke with trembling, he exalted himself in Israel; but when he offended *and* became guilty in Baal worship, he died [spiritually, and then outward ruin

came also, sealing Israel's doom as a nation).

2 And now they sin more and more, and have made them molten images of their silver, even idols according to their own understanding, [as they pleased], all of them the work of the craftsmen. To these [very works of their hands] they speak *or* pray who sacrifice to them, they kiss the calves [as if they were alive]!

3 Therefore they shall be like the morning mist or like the dew that passes early away, like the chaff that swirls with the whirlwind from the threshing floor, and as the smoke out of the chimney *or* through the window.

4 Yet I am the Lord your God from [the time you became a nation in] the land of Egypt, and you shall know *or* recognize no God but Me, for there is no Savior besides Me.

5 I knew — recognized, understood and had regard for — you in the wilderness, in the land of great drought.

6 According to their pasture, so were they filled [when they fed, they grew full], and their heart was lifted up; therefore have they forgotten Me.

7 Therefore I have become to them like a lion; like a leopard I will lurk by the way [to Assyria] *and* watch them.

8 I will meet them as a bear that is robbed of her cubs, and I will rend the covering of their heart, and there will I devour them like a lioness, as a wild beast would tear them.

9 It is your destruction, O Israel, that you have been against Me, for in Me is your help.

10 Where now is your king, that he may save you in all your cities? And your judges of whom you said, Give me a king and princes?

11 I have given you a king in My anger, and I have taken him away in My wrath.

12 The iniquity of Ephraim [not fully punished yet] is bound up — as in a bag; his sin is laid up in store [for judgment and destruction].

13 The pains of a woman in childbirth are coming on for him [to be born]; but he is an unwise son, for now, when it is time [to be born], he comes not to the place where *unborn* children break forth — he needs new birth, but makes no effort to acquire it.

14 Should I ransom them from the power of Sheol [the place of the dead]? Should I redeem them from death? °O Death, where are your plagues? O Sheol, where is your destruction? Relenting *and* compassion *are* hid from My eyes. [I Cor. 15:55.]

15 For though among his brethren [his fellow tribes] he may be fruitful, an east wind [Assyria] will come, the breath of the Lord rising from the desert, and Ephraim's spring shall become dry, and his fountain be dried up. [Assyria] shall plunder his treasury of every precious vessel.

16 Samaria shall bear her guilt *and* become desolate, for she rebelled against her God; they shall fall by the sword, their infants shall be dashed in pieces, and their pregnant women shall be ripped up.

CHAPTER 14

O ISRAEL, return to the Lord your God, for you have stumbled *and* fallen, [visited by calamity] due to your iniquity.

2 Take with you words, and return to the Lord. Say to Him, Take away all *our* iniquity, accept what is good *and* receive us graciously: so will we render [our thanks] as bullocks [to be sacrificed] *and* pay the confession of our lips. [Heb. 13:15.]

3 Assyria shall not save us; we will not ride upon horses, neither will we say any more to [idols] the work of our

c) The Apostle Paul in I Cor. 15:55 brings to mind this passage, but with a triumphant reversed meaning, made possible by our Lord's resurrection.

hands, You are our gods. For in You, [O Lord,] the fatherless find love, pity *and* mercy.

4 I will heal their faithlessness, I will love them freely, for My anger is turned away from [Israel].

5 I will be as the dew *and* the night mist to Israel; he shall grow *and* blossom as the lily, and cast forth his roots as [the sturdy evergreens of] Lebanon.

6 His suckers *and* shoots shall spread, and his beauty shall be as the olive tree, and his fragrance like [the cedars and aromatic shrubs of] Lebanon.

7 They that dwell under his shade shall return; they shall revive as the

grain and blossom as the vine; the scent of it shall be as the wine of Lebanon.

8 Ephraim shall say, What have I to do any more with idols? I have answered [him], and will regard *and* watch over him; I am like a green fir *or* cypress tree. With Me is the fruit found [which is to nourish you].

9 Who is wise, that he may understand these things? Prudent, that he may know them? For the ways of the Lord are right, and the [uncompromisingly] just shall walk in them; but transgressors shall stumble *and* fall in them. [Dan. 12:10; Ps. 107:43; Jer. 9:12; Isa. 26:7.]

THE BOOK OF JOEL

CHAPTER 1

THE word of the Lord that came to ^aJoel the son of Pethuel.

2 Hear this, you aged men, and give ear, all you inhabitants of the land! Has such a thing as this occurred in your days, or even in the days of your fathers?

3 Tell your children of it, and let your children tell their children, and their children another generation.

4 What the crawling locust left, the swarming locust has eaten; and what the swarming locust left, the hopping locust has eaten; and what the hopping locust left, the stripping locust has eaten.

5 Awake, you drunkards, and weep; wail, all you drinkers of wine, because of the [fresh] sweet fruit juice, for it is cut off *and* removed from your mouth.

6 For a [heathen and hostile] nation [of locusts, illustrative of a human foe] has invaded My land, mighty and without number; whose teeth are the teeth of a lion, and it has the jaw teeth of a lioness. [Rev. 9:7, 8.]

7 It has laid waste My vine [symbol of

God's people], and barked *and* broken My fig tree; it has made them completely bare and thrown them down; their branches are made white. [Isa. 5:5, 6.]

8 Lament like a virgin [bride] girded with sackcloth for the husband of her youth [who has died].

9 The meal *or* cereal offering and the drink offering are cut off from the house of the Lord; the priests, the Lord's ministers, mourn.

10 The field is laid waste; the ground mourns, for the grain is destroyed, the new grape juice is dried up, the oil fails.

11 Be ashamed, O you tillers of the soil; wail, O you vinedressers, for the wheat and for the barley, because the harvest of the field has perished.

12 The vine is dried up, and the fig tree fails; the pomegranate tree, the palm tree also, and the apple *or* quince tree, even all the trees of the field are withered; so that joy has withered *and* fled away from the sons of men.

13 Gird yourselves and lament, you

a) Joel was a prophet of Judah and possibly a contemporary of Elisha.

priests; wail, you ministers of the altar; come, lie all night in sackcloth, you ministers of my [Joel's] God, for the cereal or meal offering and the drink offering are withheld from the house of your God.

14 Sanctify a fast, call a solemn assembly, gather the elders and all the inhabitants of the land in the house of the Lord your God, and cry to the Lord [in penitent pleadings].

15 Alas for the day! For the day of [the judgment of] the Lord is at hand, and as a destructive tempest from the Almighty will it come. [Zeph. 1:14-18.]

16 Is not the food cut off before our eyes, joy and gladness from the house of our God?

17 The seed *grain* rots *and* shrivels under the clods, the garners are desolate *and* empty, the barns are in ruins because the grain has failed.

18 How the beasts groan! The herds of cattle are perplexed *and* huddle together because they have no pasture; even the flocks of sheep suffer punishment — are forsaken and made wretched.

19 O Lord, to You will I cry, for the fire has devoured the pastures *and* folds of the plain *and* the wilderness, and flame has burned all the trees of the field.

20 Even the wild beasts of the field pant *and* cry to You, for the water brooks are dried up, and fire has consumed the pastures *and* folds of the wilderness *and* the plain.

CHAPTER 2

BLOW the trumpet in Zion, sound an alarm on My holy Mount [Zion]. Let all the inhabitants of the land tremble, for the day of [the judgment of] the Lord is coming, it is close at hand. [Amos 5:16-20; Ezek. 7:2-4.]

2 A day of darkness and gloom, a day of clouds and of thick mists *and* darkness, like the morning dawn spread upon the mountains; *so there* comes a [heathen, hostile] people numerous and

mighty, the like of which has never been before and shall not be again even to the years of many generations.

3 A fire devours before them, and behind them a flame burns; the land is as the garden of Eden before them, and behind them a desolate wilderness; yes, and none has escaped [the ravages of the devouring hordes].

4 Their appearance is like the appearance of horses, and as war horses *and* horsemen, so do they run.

5 Like the noise of chariots on the tops of the mountains they leap, like the noise of a flame of fire devouring the stubble, like a mighty people set in battle array. [Rev. 9:7, 9.]

6 Before them the peoples are in anguish, all faces become pale.

7 They run like mighty men, they climb the wall like men of war, they march every one [straight ahead] on his ways, and they do not break their ranks.

8 Neither does one thrust another, they walk every one in his path; and they burst through *and* upon the weapons, yet they are not wounded *and* do not change their course.

9 They leap upon the city, they run upon the wall, they climb up on *and* into the houses, they enter in at the windows like a thief.

10 The earth quakes before them, the heavens tremble. The sun and the moon are darkened, and the stars withdraw their shining. [Rev. 16:14; 9:2-4.]

11 And the Lord utters His voice before His army, for His host is very great, for [they are] strong *and* powerful who execute *God's* word. For the day of the Lord is great and very terrible, and who can endure it? [Rev. 6:16, 17; Isa. 26:20, 21; 34:1-4, 8.]

12 Therefore also now, says the Lord, turn *and* keep on coming to Me with all your heart, with fasting, with weeping, and with mourning [until every hindrance is removed and the broken fellowship is restored].

13 Rend your hearts and not your garments, and return to the Lord your

God, for He is gracious and merciful, slow to anger, and abounding in loving-kindness, and He revokes His sentence of evil [when His conditions are met].

14 Who knows but what He will turn, revoke your sentence [of evil], and leave a blessing behind Him [giving you the means with which to serve Him], even a cereal *or* meal offering and a drink offering for the Lord, your God?

15 Blow the trumpet in Zion; set apart a fast — a day of restraint and humility; call a solemn assembly.

16 Gather the people, sanctify the congregation, assemble the elderly people, gather the children and the nursing infants; let the bridegroom [who is legally exempt from attending] go forth from his chamber, and the bride out of her closet. [None is exempt from the humiliation.]

17 Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Have pity *and* spare Your people, O Lord, and give not Your heritage to reproach, that the [heathen] nations should rule over them *or* use a byword against them. Why should they say among the peoples, Where is their God?

18 Then was the Lord jealous for His land, and had pity on His people.

19 Yes, the Lord answered and said to His people, Behold, I am sending you grain, and grape juice, and oil, and you shall be satisfied with them; and I will no more make you a reproach among the [heathen] nations.

20 But I will remove far off from you the northern [destroyer's] army, and will drive it into a land barren and desolate, with its front toward the eastern [Dead] Sea and with its rear toward the western [Mediterranean] Sea. And its stench shall come up [as had that of the decaying mass of locusts, symbolic and a forecast of the fate of the Northern army in the final day of the Lord], and its foul odor shall come

up, because [the Lord will have destroyed the invaders] ^bHe has done great things! [Isa. 34:1-4, 8; Jer. 25:31-35; Joel 2:11.]

21 Fear not, O land, be glad and rejoice, for the Lord has done great things! [Zech. 12:8-10.]

22 Be not afraid, you wild beasts of the field, for the pastures of the wilderness have sprung up *and* are green, for the tree bears its fruit, the fig tree and the vine yield their [full] strength.

23 Be glad then, you children of Zion, and rejoice in the Lord, your God; for He gives you the former *or* early rain in just measure *and* in righteousness, and He causes to come down for you the rain, the former rain and the latter rain, as before.

24 And the [threshing] floors shall be full of grain, and the vats shall overflow with grape juice and oil.

25 And I will restore *or* replace for you the years that the locust has eaten, the hopping locust, the stripping locust, and the crawling locust, My great army which I sent among you.

26 And you shall eat in plenty and be satisfied, and praise the name of the Lord, your God, Who has dealt wondrously with you. And My people shall never be put to shame.

27 And you shall know that I am in the midst of Israel and that I, the Lord, am your God, and there is none else. My people shall never be put to shame.

28 And afterward I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

29 Even upon the menservants and upon the maidservants in those days will I pour out My Spirit.

30 And I will show signs *and* wonders in the heavens and on the earth, blood and fire and columns of smoke.

31 The sun shall be turned to darkness, and the moon to blood, before the

b) The capitalization here is suppositional. Interpreters are divided as to whether it is the northern destroyer who has "done great things", or the Lord; either, in different senses, is true. However, the latter view is strongly supported by the statement to the same effect in verse twenty-one which immediately follows.

great and terrible day of the Lord comes. [Isa. 13:6, 9-11; 24:21-23; Ezek. 32:7-10; Matt. 24:29, 30; Rev. 6:12-17.]

32 And whoever shall call on the name of the Lord shall be delivered *and* saved, for in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the remnant [of survivors] shall be those whom the Lord calls. [Acts 2:17-21; Rom. 10:13.]

CHAPTER 3

FOR, behold, in those days and at that time, when I shall reverse the captivity *and* restore the fortunes of Judah and Jerusalem,

2 I will gather all nations, and will bring them down into the valley of Jehoshaphat, and there will I deal with *and* execute judgment upon them for [their treatment of] My people and of My heritage Israel, whom they have scattered among the nations, and [because] they have divided My land.

3 And they have cast lots for My people, and have given a boy for a harlot, and have sold a girl for wine, and have drunk it.

4 Yes, and what are you to me, O Tyre and Sidon, and all the [five small] divisions of Philistia? Will you pay Me back for something? Even if you pay Me back, swiftly and speedily I will return your deed [of retaliation] upon your own head; [Isa. 23; Zech. 9:2-7; Ezek. 26:1-18; Amos 1:6-10; Zeph. 2:4-7.]

5 Because you have taken My silver and My gold and have carried into your temples *and* palaces My precious treasures,

6 And have sold the children of Judah and the children of Jerusalem to the sons of the Grecians, that you may remove them far from their border.

7 Behold, I will stir them up out of the place to which you have sold them, and will return your deed [of retaliation] upon your own head.

8 I will sell your sons and your daughters into the hand of the children of

Judah, and they will sell them to the Sabeans, to a nation far off; for the Lord has spoken it. [Isa. 14:2; 60:14.]

9 Proclaim this among the nations: Prepare war, stir up the mighty men, let all the men of war draw near, let them come up.

10 Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong — a warrior! [Isa. 2:4; Mic. 4:3.]

11 Hasten and come, all you nations round about, and assemble yourselves; there You, O Lord, will bring down Your mighty ones — Your warriors.

12 Let the nations bestir themselves and come up to the valley of Jehoshaphat, for there will I sit to judge all the nations round about.

13 Put in the sickle, for the [vintage] harvest is ripe; come, get down *and* tread the grapes, for the wine press is full, the vats overflow; for the wickedness [of the peoples] is great. [Mark 4:29; Rev. 14:15, 18-20.]

14 Multitudes, multitudes in the valley of decision! For the day of the Lord is near in the valley of decision. [Zech. 14:1-9.]

15 The sun and the moon are darkened, and the stars withdraw their shining.

16 The Lord will thunder *and* roar from Zion and utter His voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be a refuge for His people and a stronghold to the children of Israel. [Amos 9:11-15; Mic. 4:1-3; 5:2; Zeph. 3:13-20; Zech. 6:12, 13; 12:8, 9.]

17 So shall you know that I am the Lord your God, dwelling in Zion, My holy mountain. Then shall Jerusalem be holy, and strangers *and* foreigners [not born into the family of God] shall no more pass through it.

18 And in that day, the mountains shall drip with fresh fruit juice, and the hills shall flow with milk, and all the brooks *and* river beds of Judah shall flow with water; and a fountain shall come

forth from the house of the Lord and shall water the valley of Shittim. [Ezek. 47:1-12; Amos 9:13; Zech. 14:8.]

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for their violence against the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall remain *and* be inhabited for ever, and Jerusalem from generation to generation.

21 And I will cleanse *and* hold as innocent their blood *and* avenge it, which I have not cleansed, held innocent *and* avenged, for the Lord dwells in Zion.

THE BOOK OF AMOS

CHAPTER 1

THE words of Amos, who was among the herdsmen *and* sheep masters of Tekoa, which he saw [in divine revelation] concerning Israel in the days of Uzziah king of Judah and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake. [Zech. 14:5.]

2 And he said, The Lord roars out of Zion and utters His voice from Jerusalem, then the pastures of the shepherds mourn, and the top of *Mount Carmel* dries up. [Isa. 42:13; Jer. 25:30; Joel 3:16.]

3 Thus says the Lord: For three transgressions of Damascus [the capital of Syria], and for four — *that is*, for multiplied delinquencies — I will not reverse the punishment of it *or* revoke My word concerning it; because they have threshed Gilead [east of the Jordan River] with iron sledges. [II Kings 10:32, 33.]

4 So I will send a fire [of war, conquest and destruction] upon the house of Hazeal [who killed and succeeded King Benhadad], which shall devour the palaces *and* strongholds of Benhadad.

5 I will break also the bar *of the gate* of Damascus, and cut off the inhabitant from the plain of Aven *or* On, and him who holds the scepter from Beth-eden; and the people of Syria [conquered by the Assyrians] shall go into exile to Kir, says the Lord.

6 Thus says the Lord: For three transgressions of *Philistine* Gaza, and for four — *that is*, for multiplied delinquencies — I will not reverse the punishment of it *or* revoke My word concerning it; because [as slave traders] they carried away captive the whole *Jewish* population [of defenseless Judean border villages] — of which none was spared, none left behind — and delivered them up to Edom's [slave trade]. [Joel 3:6.]

7 So I will send a fire on the wall of Gaza, which shall devour its strongholds.

8 And I will cut off the inhabitants from Ashdod, and him who holds the scepter from Ashkelon, and I will turn My hand against Ekron; and the rest of the Philistines [Gath, and the towns dependent on these four cities] shall perish, says the Lord God.

9 Thus says the Lord: For three transgressions of Tyre, and for four — *that is*, for multiplied delinquencies — I will not reverse the punishment of it *or* revoke My word concerning it; because they [as middlemen] delivered up a whole [Jewish] population to Edom, and did not [seriously] remember *their* brotherly covenant. [I Kings 5:1, 12; 9:12, 13.]

10 So I will send a fire on the wall of Tyre, which shall devour its strongholds.

11 Thus says the Lord: For three

transgressions of Edom [descendants of Esau], and for four — *that is*, for multiplied delinquencies — I will not reverse the punishment of it *or* revoke My word concerning it; because he pursued his brother Jacob (Israel) with the sword, corrupting his compassions *and* casting off all pity, and his anger tore perpetually, and his wrath he kept *and* heeded for ever.

12 So I will send a fire upon Teman, which shall devour the strongholds of Bozrah [in Edom].

13 Thus says the Lord: For three transgressions of the children of Ammon [descendants of Lot], and for four — *that is*, for multiplied delinquencies — I will not reverse the punishment of it *or* revoke My word concerning it; because *the Ammonites* have ripped up women with child in Gilead, that they might enlarge their border.

14 So I will kindle a fire in the wall of Rabbah [in Ammon], and it shall devour the strongholds of it, with shouting in the day of battle, with a tempest in the day of the whirlwind;

15 And their king shall go into exile, he and his princes together, says the Lord.

CHAPTER 2

THUS says the Lord: For three transgressions of Moab [descendants of Lot], and for four — *that is*, for multiplied delinquencies — I will not reverse the punishment of it *or* revoke My word concerning it; because he burned the bones of the king of Edom [Esau's descendant] into lime.

2 So I will send a fire upon Moab, and it shall devour the strongholds of Kerioth; and Moab shall die amid uproar, shouting and the sound of the trumpet.

3 And I will cut off the ruler from its midst, and will slay all its princes with him, says the Lord.

4 Thus says the Lord: For three transgressions of Judah, and for four — *that is*, for multiplied delinquencies

— I will not reverse the punishment of it *or* revoke My word concerning it; because they have despised *and* rejected the law of the Lord, and have not kept His commandments, but their lies, after which their fathers have walked, caused them to err *and* go astray.

5 So I will send a fire upon Judah, and it shall devour the strongholds of Jerusalem.

6 Thus says the Lord: For three transgressions of Israel, and for four — *that is*, for multiplied delinquencies — I will not reverse the punishment of it *or* revoke My word concerning it; because they have sold the strictly just *and* uncompromisingly righteous for silver, and the needy for a pair of sandals;

7 They pant after the *sight* of the poor [reduced to such misery that they will be] *throwing* dust of the earth on their heads [in token of their grief]; they defraud *and* turn aside the humble [who are too meek to defend themselves]; and a man and his father will have sexual relations with the same maiden, so that My holy name is profaned.

8 And they lay themselves down beside every [pagan] altar upon clothes they have taken in pledge [for indebtedness]; and in the house of their God [in daring contempt of Him] they frivolously drink the wine which has been *exact*ed from those *unjustly* fined.

9 Yet I destroyed the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up out of the land of Egypt and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up *some* of your sons for prophets, and of your young men for dedicated ones — Nazirites. Is not this true, O you children of

Israel? says the Lord. [Num. 6:1-8.]

12 But you gave the dedicated ones — the Nazirites — wine to drink and commanded the prophets, saying, Prophesy not.

13 Behold, I am pressed under you, *and* I will press you down in your place, as a cart presses that is full of sheaves.

14 And flight shall be lost to the swift *and* refuge shall fail him; the strong shall not retain *and* confirm his strength, neither shall the mighty deliver himself.

15 Neither shall he stand who handles the bow, and he who is swift of foot shall not deliver himself; neither shall he who rides the horse deliver his life.

16 And he who is courageous among the mighty shall flee away naked on that day, says the Lord.

CHAPTER 3

HEAR this word that the Lord has spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt:

2 You only have I known [chosen, sympathized with and loved] of all the families of the earth; therefore I will visit upon you all your wickedness *and* punish you for all your iniquities.

3 Do two walk together, except they make an appointment *and* have agreed?

4 Will a lion roar in the forest, when he has no prey? Will a young lion cry out of his den, if he has taken nothing?

5 Can a bird fall in a snare upon the earth, where there is no trap for him? Does a trap spring up from the ground, when nothing at all has sprung it?

6 Shall a trumpet be blown in the

city, and the people not be alarmed *and* afraid? Shall misfortune occur *or* evil [that is for punishment], and the Lord has not caused it?

7 Surely the Lord God will do nothing ^{without revealing His secret to His servants the prophets.} [Rev. 10:7.]

8 The lion has roared; who will not fear? The Lord God has spoken; who can but prophesy? [Acts 4:20; 5:20, 29; I Cor. 9:16.]

9 Publish to the strongholds in Ashdod [Philistia], and to the strongholds in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold what great tumults — confusion and disorder — are in her, and what oppressions are in the midst of her.

10 For they know not how to do right, says the Lord, they who store up violence and robbery in their strongholds.

11 Therefore thus says the Lord God: An adversary shall surround the land, and he shall bring down your defenses from you, and your strongholds shall be plundered.

12 Thus says the Lord: As the shepherd rescues out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Israel who dwell in Samaria be rescued, with the corner of a couch and *part of* the damask covering of a bed.

13 Hear, and bear witness in the house of Jacob, says the Lord God, the God of hosts,

14 That in the day when I visit Israel's transgressions upon him I will also visit [with punishment] the altars of Bethel [with its golden calf], and the horns of the altar shall be cut off and fall to the ground.

a) God has always warned the world of coming judgments, in order that it may not bring them upon itself. He warned Noah of the coming flood, Abraham and Lot of the future destruction of Sodom, told Joseph of the seven years' famine, Moses of the ten plagues on Egypt, Jonah of the destruction of Nineveh, Amos of the downfall of Syria, Philistia, Tyre, Edom, Ammon, Moab, Judah and Israel. Various prophets were told in detail of the final events in connection with the captivities of the chosen people, and in every case the warnings were startlingly executed. At first in the case of Nineveh the judgment was postponed after Jonah's preaching, but when later generations of Ninevites backslid, the warning of Nahum was carried out completely against them. Christ's coming was foretold from Genesis to Malachi. Equally plain and inevitable of fulfillment are the warnings of Jesus and the prophets concerning the future that daily comes nearer to every nation on earth.

15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the many *and* great houses shall come to an end, says the Lord.

CHAPTER 4

HEAR this word, you cows [women] of Bashan, who are in the mountain of Samaria, who oppress the poor, who crush the needy, who say to their husbands, Bring, and let us drink! [Ps. 22:12; Ezek. 39:18.]

2 The Lord God has sworn by His holiness, that behold, the days shall come upon you, when they shall take you away with hooks, and the last of you with fishhooks. [Ps. 89:35.]

3 And you shall go out through the breaches [made in the city's wall], every *woman* straight before her, and you shall be cast forth into Harmon [an unknown place of exile], says the Lord.

4 Come to Bethel [where the golden calf is] and transgress; at Gilgal [another idol worship center] multiply transgression; and bring your sacrifices every morning, and your tithes every three days;

5 And offer [by burning] a sacrifice of thanksgiving of that which is leavened, and proclaim and publish free-will offerings; for this you like to do, O children of Israel! says the Lord God.

6 I also gave you cleanness of teeth in all your cities and want of bread in all your places, yet you did not return to Me, says the Lord.

7 And also I withheld the rain from you when there were yet three months to the harvest. I caused it to rain upon one city, and caused it not to rain upon another city; one piece of ground was rained upon, and the piece upon which it did not rain withered.

8 So [the people of] two or three cities wandered *and* staggered into one city to drink water, but they were not

satisfied; yet you did not return to Me, says the Lord.

9 I smote you with blight [from the poisonous east wind] and with mildew; I laid waste the multitude of your gardens and your vineyards; your fig trees and your olive trees the palmerworm [a form of locust] devoured. Yet you did not return to Me, says the Lord.

10 I have sent among you the pestilence [which I made] epidemic in Egypt; your young men I slew with the sword, and I took into exile your horses; and I made the stench of your camp come up into your nostrils; yet you did not return to Me, says the Lord. [II Kings 8:12; 13:3, 7.]

11 I have overthrown *some* among you, as when God overthrew Sodom and Gomorrah, and you were as a brand plucked out of the burning. Yet you did not return to Me, says the Lord. [Gen. 19:24, 25; Isa. 13:19; Jer. 49:18.]

12 Therefore thus will I do to you, O Israel; and because I will do this to you, prepare to meet your God, O Israel!

13 For, lo, He Who forms the mountains, and creates the wind, and declares to man what is his thought; Who makes the morning darkness, and treads on the heights of the earth — the Lord, the God of hosts, is His name! [Ps. 139:2; Dan. 2:28.]

CHAPTER 5

HEAR this word which I take up concerning you in lamentation, O house of Israel:

2 The virgin of Israel has fallen; she shall no more rise; she lies cast down *and* forsaken on her land; there is no one to raise her up.

3 For thus says the Lord God: The city that went forth a thousand shall have a hundred left, and that which went forth a hundred shall have ten left to the house of Israel.

4 For thus says the Lord to the

house of Israel, Seek Me — inquire for and of Me, and require Me [as you require food] — and you shall live! [II Chron. 15:2; Jer. 29:13.]

5 But seek not [the golden calf at] Bethel, nor enter into [idolatrous] Gilgal, and pass not over to [the idols of] Beersheba; for Gilgal shall surely go into captivity and exile, and Bethel [house of God] shall become Bethaven [house of vanity, emptiness, falsity and futility] and come to nothing.

6 Seek the Lord — inquire for and of Him and require Him — and you shall live; lest He rush down like fire upon the house of Joseph [representing the ten tribes] and devour it, and there be none to quench it in Bethel [the center of their idol hopes].

7 You who turn justice into [the bitterness of] wormwood, and cast righteousness — uprightness and right standing with God — down to the ground,

8 Seek Him Who made the [cluster of stars called] Pleiades and [the constellation] Orion, and turns the shadow of death or deep darkness into the morning, and darkens the day into night, Who calls for the waters of the sea, and pours them out upon the face of the earth, the Lord is His name,

9 Who causes sudden destruction to flash forth upon the strong, so that destruction comes upon the fortress.

10 They hate him who reproves in the [city] gate — holding him as an abomination and rejecting his rebuke — and they abhor him who speaks uprightly.

11 Therefore because you tread upon the poor and take from him exactions of wheat, you have built houses of hewn stone, but you shall not dwell in them; you have planted pleasant vineyards, but you shall not drink their grape juice.

12 For I know how manifold are your transgressions, and how mighty are your sins; you who afflict the [uncompromisingly] righteous, who take

a bribe, and who turn aside the needy in the [court of the city] gate from their right.

13 Therefore he who is prudent will keep silence in such a time, for it is an evil time.

14 Seek — inquire for and require — good and not evil, that you may live; and so the Lord, the God of hosts, will be with you, as you have said.

15 Hate the evil, and love the good, and establish justice in the [court of the city's] gate. It may be that the Lord, the God of hosts, will be gracious to the remnant of Joseph [the northern kingdom].

16 Therefore thus says the Lord, the God of hosts, the Lord: There shall be wailing in all the broad ways, and in all the streets they shall say, Alas! Alas! And they shall call the farmers to mourning and such as are skilled in lamentation to wailing.

17 And in all vineyards there shall be wailing, for I will pass through the midst of you, says the Lord.

18 Woe to you who desire the day of the Lord! Why would you want the day of the Lord? It is darkness, and not light;

19 As if a man should flee from a lion, and a bear met him; or went into the house and leaned with his hand against the wall, and a serpent bit him.

20 Shall not the day of the Lord be darkness, and not light? Even very dark with no brightness in it?

21 I hate, I despise your feasts, and I will not smell a savor or take delight in your solemn assemblies.

22 Though you offer Me burnt offerings and your cereal offerings, I will not accept them; neither will I look upon the peace or thank offerings of your fatted beasts.

23 Take away from Me the noise of your songs; for I will not listen to the melody of your harps.

24 But let justice run down like wa-

ters, and righteousness as a mighty and everflowing stream.

25 Did you bring to Me sacrifices and cereal offerings during those forty years in the wilderness, O house of Israel?

26 [No.] but [instead of bringing Me the appointed sacrifices] you carried about the tent of your king Sakuth and Kaiwan [names for the planet Saturn], your images of your star-god, which you made for yourselves [and you will do so again].

27 Therefore I will cause you to go into exile beyond Damascus, says the Lord, whose name is the God of hosts. [Acts 7:42, 43.]

CHAPTER 6

WOE to those who are at ease in Zion, and to those on the mountain of Samaria who are careless and feel secure, the notable men of the chief [because chosen by God] of the nations, to whom the house of Israel come! [Luke 6:24, 25.]

2 Pass over to Calneh and see, and from there go to Hamath the great city [north of Damascus]; then go down to Gath of the Philistines. Are they better than these [your] kingdoms? Or are their boundaries greater than your boundaries,

3 O you who put far away the evil day [of punishment], yet cause the sitting of violence [upon you] to come near?

4 Woe to those who lie upon beds of ivory and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 Who sing idle songs to the sound of the harp, and invent for themselves instruments of music, like David's; [I Chron. 23:5.]

6 Who drink wine in bowls, and anoint themselves with the finest oils, but are not grieved and sick at heart

over the affliction and ruin of Joseph [Israel]! [Gen. 49:22, 23.]

7 Therefore now shall they go captive with the first who go into exile, and the revelry and banqueting of those who stretch themselves shall be ended.

8 The Lord God has sworn by Himself, says the Lord, the God of hosts: I abhor, reject and despise the pride and false, futile glory of Jacob [Israel], and I hate his palaces and strongholds; and I will deliver up the city [idol-worshipping Samaria] with all that is in it.

9 And it shall come to pass, if there remain ten men in one house, that they shall die [by the pestilence that comes with war].

10 And when a man's uncle or kinsman, he who is to make a burning to cremate and dispose [of his pestilence-infected body] comes in to bring the bones out of the house, and shall say to another still alive in the farthest parts of the house, Is there anyone else with you? and he shall say, No; then shall the newcomer say, Hush! Hold your [cursing] tongue! We dare not so mention the name of the Lord [lest we invoke more punishment]. [I Sam. 31:12.]

11 For behold, the Lord commands, and He will smite the great house into ruins and the little house into fragments.

12 Do horses run upon rocks? Do men plow the ocean with oxen? But you have turned justice into the poison of gall and the fruit of righteousness into [the bitterness of] wormwood —

13 You who rejoice in Lodebar or a thing of nought, who say, Have we not by our own strength taken Kar-naim or horns [of resistance] for ourselves?

14 For behold, I will raise up against you a nation, O house of Israel, says the Lord, the God of hosts; and they shall afflict and oppress you [to the entire limits of Israel] from the entrance of Hamath to the brook of the Arabah.

CHAPTER 7

THUS the Lord God showed me [Amos]: behold, He formed locusts in the beginning of the shooting up of the second crop; and lo, it was the second crop after the king's mowings.

2 And when [the locusts] had finished eating the plants of the land, then I said, O Lord God, forgive, I pray You. How can Jacob stand? For he is so small!

3 The Lord relented *and* revoked this sentence: It shall not take place, said the Lord, *and* He was eased *and* comforted concerning it.

4 Thus the Lord God showed me: behold, the Lord God called for punishment with fire, and it devoured the great deep, and would have eaten up the land.

5 Then said I, O Lord God, cease, I pray You! How can Jacob stand? He is so little!

6 The Lord relented *and* revoked this sentence: This also shall not be, said the Lord, *and* He was eased *and* comforted concerning it.

7 Thus He showed me: behold, the Lord stood upon a wall with a plumb line, with a plumb line in His hand. [II Kings 21:13; Isa. 34:11.]

8 And the Lord said to me, Amos, what do you see? And I said, A plumb line. Then said the Lord, Behold, I am setting a plumb line as a standard in the midst of My people Israel. I will not pass by *and* spare them any more [the door of mercy is shut].

9 And the [idolatrous] high places of Isaac [Israel] shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise with the sword against the house of King Jeroboam [who set up the golden calf shrines].

10 Then Amaziah the priest of [the golden calf shrine at] Bethel sent to Jeroboam king of Israel, saying, Amos has conspired against you in the midst of the house of Israel; the land is not

able to bear all his words. [I Kings 12:31, 32.]

11 For thus Amos has said, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of his land.

12 Also Amaziah said to Amos, O you seer, go, flee back to [your own country] the land of Judah, and you may eat your bread and live from your profession as a prophet there [as I do here].

13 But do not prophesy any more at Bethel, for it is the king's sanctuary and a seat of his kingdom. [Cf. Luke 10:10-12.]

14 Then Amos said to Amaziah, I was no prophet [by profession]! Neither was I a prophet's son [and so a scholar; but I had my occupation]; I was a herdsman and a dresser of sycamore trees and a gatherer of sycamore figs.

15 And the Lord took me as I followed the flock, and the Lord said to me, Go, prophesy to My people Israel.

16 Now therefore listen to the word of the Lord: You say, Do not prophesy against Israel, and drop no statements not complimentary to the house of Isaac.

17 Therefore thus says the Lord: Your wife shall be a harlot in the city, and your sons and your daughters shall fall by the sword, and your land shall be divided up by line; you yourself shall die in an unclean *and* defiled land; and Israel shall surely go forth out of his land into exile.

CHAPTER 8

THUS the Lord God showed to me: behold, a basket of [ripe and therefore soon-to-perish] summer fruit.

2 And He said, Amos, what do you see? And I said, A basket of summer fruit. Then said the Lord to me, The end has come upon My people Israel; I will not pass by *and* spare them any more.

3 And the songs of the temple shall become wailings in that day, says the

Lord God; the dead bodies shall be many; in every place they shall be cast forth in silence.

4 Hear this, O you who would swallow up and trample down the needy, even to make the poor of the land to fail and come to an end,

5 Saying, When will the new moon festival be past, that we may sell grain? And the sabbath, that we may offer wheat for sale, making the ephah *measure* small, and the shekel *measure* great, and falsifying the scales by deceit,

6 That we may buy [into slavery] the poor for silver and the needy for a pair of sandals; yes, and sell the refuse of the wheat [as if it were good grade]?

7 The Lord has sworn by [Himself Who is] the glory and pride of Jacob, Surely I will never forget any of their [rebellious] deeds.

8 Shall not the land tremble on this account, and every one mourn who dwells in it? Yes, it shall all of it rise like the river [Nile], and it shall be tossed about and sink back again to normal level, as does the Nile of Egypt.

9 And in that day, says the Lord God, I will cause the sun to go down at noon, and I will darken the earth in the broad daylight time. [Ezek. 32: 7-10.]

10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will cause sackcloth to be put upon all loins, and baldness [for mourning] shall come on every head; and I will make it as the mourning for an only son, and the end of it as a bitter day.

11 Behold, the days come, says the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but a *famine* for hearing the words of the Lord.

12 And *the people* shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord — inquiring for and requiring it [as one

requires food] — but shall not find it.

13 In that day shall the fair virgins and young men faint for thirst.

14 Those who swear by Ashimah *or* the sin of Samaria, and say, By the life of your god [the golden calf], O Dan! and *swear*, By the life of the way of [idolatrous] Beersheba, they shall fall and rise no more.

CHAPTER 9

I SAW the Lord standing at the altar, and He said, Smite the tops of the pillars until the thresholds tremble, and shatter them on the heads of all of the people, and the remainder of them I will slay with the sword. He who flees of them shall not get away, and he who escapes of them shall not be delivered.

2 Though they dig into Sheol [Hades, the dark abode of the gathered dead], from there shall My hand take them; though they climb up to Heaven [the abode of light] from there will I bring them down;

3 And though they hide themselves on the top of *Mount Carmel*, from there I will search out and take them; and though they [try to] hide from My sight at the bottom of the sea, there I will command the serpent, and it shall bite them.

4 And though they go into captivity before their enemies, there will I command the sword, and it shall slay them, and I will set My eyes upon them for evil and not for good.

5 The Lord God of hosts, it is He Who touches the earth and it melts, and all who dwell in it mourn; it shall rise like the *river Nile*, all of it, and it shall sink again like the Nile of Egypt.

6 It is He Who builds His upper chambers in the heavens, and Who founds His vault over the earth; Who calls to the waters of the sea and pours them out on the face of the earth. The Lord is His name.

7 You, [O degenerate children of

Israel,] are *no more* to Me than these [despised] Cushites, says the Lord. I brought up Israel out of the land of Egypt, but have I not *also* brought the Philistines out of Caphtor and the Syrians from Kir?

8 Behold, the eyes of the Lord God are upon the sinful kingdom [of Israel's ten tribes], and I will destroy it from the surface of the ground, except that I will not utterly destroy the house of Jacob, says the Lord.

9 For, lo, I will command, and I will sift the house of Israel among all nations *and* cause it to move to and fro, like as grain is sifted in a sieve, yet shall not the least kernel fall upon the earth *and* be lost [from My sight]. [Lev. 26:33; Deut. 28:64; Hos. 9:17.]

10 All the sinners of My people shall die by the sword, who say, The evil shall not overtake or meet [and assail] us.

11 In that day will I raise up the tabernacle of David, the fallen hut or booth and close up its breaches, and I

will raise up its ruins, and I will build it as in the days of old;

12 That they may possess the remnant of Edom and of all the nations that are called by My name, says the Lord Who does this. [Acts 15:15-17.]

13 Behold, the days are coming, says the Lord, that the plowman shall overtake the reaper, and the treader of grapes him who sows the seed; and the mountains shall drop sweet wine, and all the hills shall melt [that is, everything heretofore barren and unfruitful shall overflow with spiritual blessing]. [Lev. 26:5; Joel 3:18.]

14 And I will bring back the exiles of My people, Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the grape juice from them; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be torn up out of their land which I gave them, says the Lord your God.

THE BOOK OF OBADIAH

THE vision of Obadiah. Thus says the Lord God concerning *Edom: We have heard tidings from the Lord, and an ambassador is sent forth among the nations, *saying*, Arise, and let us rise up against *Edom* to battle! [Ps. 137:7; Isa. 34:1-15; 63:1-6; Jer. 49:7-22.]

2 Behold, I will make you small among the nations, *Edom*; you shall be despised exceedingly. [Ezek. 35.]

3 The pride of your heart has deceived you, you dweller in the refuges of the rock [Petra, Edom's capital], whose habitation is high, who says in his heart, Who can bring me down to the ground?

4 Though you mount on high as the eagle, and though you set your nest among the stars, I will bring you down from there, says the Lord.

5 If thieves came to you, if robbers by night — how you are brought to nothing! — would they not steal only enough for themselves? If grape gatherers came to you, would they not leave some grapes for gleaning? [But this was done by God, not men.]

6 How are the things of Esau [Edom] searched out! How are his hidden treasures sought out!

7 All the men of your confederacy —

a) Edom or Seir was the country southeast of Judah extending from the Dead Sea to the eastern arm of the Red Sea. It included the city of Petra. It was bounded on the north by Moab, and was populated by the descendants of Esau. Edom and Moab have a remarkably prominent place in prophecy as "the scene of the final destruction of Gentile world-power in the day of the Lord," as revealed in the accompanying Scripture references which are important to the full vivid picture of what lies ahead for the nations of the world.

your allies — have brought you on your way, even to the border; the men who were at peace with you have deceived you and prevailed against you; they who eat your bread have laid a snare under you. There is no understanding [in Edom, or] of it.

8 Will not I in that day, says the Lord, destroy the wise men out of Edom, and understanding out of Mount Esau [Idumea, a mountainous region]?

9 And your mighty men, O Teman, shall be dismayed, to the end that every one from Mount Esau will be cut off by slaughter.

10 For the violence you did against your brother Jacob, shame shall cover you, and you shall be cut off for ever.

11 On the day that you stood aloof [from your brother Jacob], on the day that strangers took captive his forces *and* carried off his wealth, and foreigners entered into his gates and cast lots for Jerusalem, you were even as one of them. [Amos 1:11, 12; Num. 20:18-20.]

12 But you should not have gloated over your brother's day, the day when his misfortune came *and* he was made a stranger; you should not have rejoiced over the sons of Judah in the day of their ruin; you should not have spoken arrogantly in the day of *their* distress.

13 You should not have entered the gate of My people in the day of their calamity *and* ruin; yes, you should not have looked *with delight* on their misery in the day of their calamity *and* ruin; and not have reached after their army *and* their possessions in the day of their calamity *and* ruin.

14 And you should not have stood at the crossway to cut off those of Judah who escaped, neither have delivered up those [of Judah] who remained in the day of distress.

15 For the day of the Lord is near upon all the nations. As you have done,

it shall be done to you, your dealing will return upon your own head. [Isa. 2:10-22; Zeph. 3:8-20; Zech. 12:1-14; Rev. 19:11-21.]

16 For as you, [Edom,] have drunk upon the mountain of My holiness [desecrating it in the wild revelry of the destroyers], so shall all the nations drink continually [in turn, of My wrath]; yes, they shall drink, talk foolishly *and* swallow down [the full measure of punishment], and they shall be [destroyed] as though they had not been. [Rev. 16:14-16.]

17 But on Mount Zion [in Jerusalem] there shall be deliverance, *for* those who escape, and it shall be holy; and the house of Jacob shall possess their *own* [former] possessions. [Joel 2:32; Ezek. 36.]

18 The house of Jacob shall be a fire and the house of Joseph a flame, but the house of Esau shall be stubble; they shall kindle *and* burn them and consume them, and there shall be no survivor of the house of Esau, for the Lord has spoken it. [Ezek. 25:12-14.]

19 They of the South — the Negeb — shall possess Mount Esau, and they of the lowland the land of the Philistines; they shall possess the land of Ephraim and the fields of Samaria, and Benjamin shall possess Gilead [across the Jordan River]. [Amos 9:12; Zeph. 2:7.]

20 And the exiles of this host of the children of Israel who *are among the* Canaanites shall possess [Phoenicia] as far as Zarephath, and the exiles of Jerusalem who are in Sepharad shall possess the cities of the South — the Negev.

21 And deliverers shall go up on Mount Zion to rule *and* judge Mount Esau, and the kingdom *and* the kingship shall be the Lord's. [Mal. 1:2-5; Zech. 12:8, 9; Matt. 24:27-30; Luke 1:31-33; Acts 15:14-17.]

THE BOOK OF JONAH

CHAPTER 1

NOW the word of the Lord came to ^aJonah the son of Amittai, saying,

2 Arise, go to ^bNineveh, that great city, and proclaim against it; for their wickedness has come up before Me. [Gen. 10:11, 12.]

3 But Jonah rose up to flee to Tarshish from being in the presence of the Lord [as His prophet], and went down to Joppa, and found a ship going to Tarshish [the most remote of the Phoenician trading places then known]. So he paid the appointed fare and went down into the ship, to go with them to Tarshish from being in the presence of the Lord [as His servant and minister]. [Gen. 4:16; Job 1:12; 2:7.]

4 But the Lord sent out a great wind upon the sea, and there was a violent tempest on the sea, so that the ship was about to be broken. [Ps. 104:4.]

5 Then the mariners were afraid, and each man cried to his god; and they cast the goods that were in the ship into the sea, to lighten it for them. But Jonah had gone down into the inner part of the ship and had lain down and was fast asleep.

6 So the captain came and said to him, What do you mean, you sleeper? Arise, call upon your God! Perhaps the God will give a thought to us, so that we shall not perish.

7 And they each said to one another, Come, let us cast lots, that we may know on whose account this evil has come upon us. So they cast lots, and the lot fell on Jonah.

8 Then they said to him, Tell us, we

pray you, on whose account this evil has come upon us. What is your occupation? Where did you come from? And what is your country and nationality?

9 And he said to them, I am a Hebrew, and I reverently fear *and* worship the Lord, the God of heaven, Who made the sea and the dry land.

10 Then the men were exceedingly afraid and said to him, What is this that you have done? For the men knew that he fled from being in the presence of the Lord [as His prophet and servant], because he had told them.

11 Then they said to him, What shall we do to you, that the sea may subside *and* be calm for us? For the sea became more and more [violently] tempestuous.

12 And [Jonah] said to them, Take me up and cast me into the sea; so shall the sea become calm for you, for I know that it is because of me that this great tempest has come upon you.

13 Nevertheless the men rowed hard to bring the ship to the land, but they could not, for the sea became more and more violent against them.

14 Therefore they cried to the Lord, We beseech You, O Lord, we beseech You, let us not perish for this man's life, and lay not upon us innocent blood; for You, O Lord, have done as it pleased You.

15 So they took up Jonah and cast him into the sea, and the sea ceased from its raging.

16 Then the men reverently *and* worshipfully feared the Lord exceeding-

a) That Jonah was a historical character and not fictional, is evidenced beyond question by the reference to him in II Kings 14:25: "[Jeroboam] restored the border of Israel . . . according to the word of the Lord . . . which He spoke by His servant Jonah the son of Amittai, the prophet, who was from Gath-hepher."

b) In spite of the fact that three times in the Old Testament (Gen. 10:11, 12; Jonah 1:2; 3:3) and once in the Apocrypha (Judith 1:1) Nineveh is called a "great city," skeptical Bible critics long believed the statement to be greatly exaggerated. When the walled city was excavated it was found to be less than nine miles in circumference. There were claims that the author, Jonah, did not know what he was talking about; but the real author, the Holy Spirit, was being overlooked. Later excavations have proved that Nineveh had many suburbs, three of which are mentioned in connection with it in Genesis 10:11, 12. One first century writer (Diodorus Siculus) justifiably says Nineveh was a quadrangle measuring about sixty miles in circuit. A "great city" indeed.

ly, and they offered a sacrifice to the Lord and made vows.

17 Now the Lord had prepared *and* appointed a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. [Matt. 12:40.]

CHAPTER 2

THEN Jonah prayed to the Lord his God from the fish's belly,

2 And said, I cried out of my distress to the Lord, and He heard me; out of the belly of Sheol cried I, and You heard my voice. [Pss. 120:1; 130:1; 142:1; Lam. 3:55-58.]

3 For You cast me into the deep, into the heart of the seas, and the floods surrounded me; all Your waves and Your billows passed over me. [Ps. 42:7.]

4 Then I said, I am cast out of Your presence *and* Your sight; yet I will look again toward Your holy temple. [Ps. 31:22.]

5 The waters compassed me about, even to [the extinction of] life; the abyss surrounded me, the sea-weeds were wrapped about my head. [Ps. 69:1; Lam. 3:54.]

6 I went down to the bottoms *and* the very roots of the mountains; the earth with its bars closed behind me for ever. Yet You have brought up my life from the pit *and* corruption, O Lord my God.

7 When my soul fainted upon me [crushing me] I earnestly *and* seriously remembered the Lord; and my prayer came to You, into Your holy temple.

8 Those who pay regard to false, useless *and* worthless idols forsake their own [Source of] mercy *and* loving-kindness.

9 But as for me, I will sacrifice to You with the voice of thanksgiving; I will pay that which I have vowed. Salvation *and* deliverance belong to the Lord!

10 And the Lord spoke to the fish, and it vomited out Jonah upon the dry land.

CHAPTER 3

AND the word of the Lord came to Jonah the second time, saying,

2 Arise, go to Nineveh, that great city, and preach *and* cry out to it the preaching that I tell you.

3 So Jonah arose and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly great city of three days' journey [sixty miles in circumference].

4 And Jonah began to enter into the city a day's journey, and he cried, Yet forty days and Nineveh shall be overthrown!

5 So the people of Nineveh believed in God, and proclaimed a fast, and put on sackcloth [in penitent mourning], from the greatest of them even to the least of them.

6 For word came to the king of Nineveh [of all that had happened to Jonah, and his terrifying message from God], and he arose from his throne, and he laid his robe aside, covered himself with sackcloth, and sat in ashes.

7 And he made proclamation and published through Nineveh, By the decree of the king and his nobles: Let neither man nor beast, herd nor flock, taste anything; let them not feed nor drink water.

8 But let man and beast be covered with sackcloth, and let them cry mightily to God. Yes, let every one turn from his evil way and from the violence that is in his hands.

9 Who can tell, God may turn and revoke His sentence against us [when we have met His terms], and turn away from His fierce anger, so that we perish not? [Joel 2:13, 14.]

10 And God saw their works, that they turned from their evil way; and God revoked His *sentence* of evil that He had said that He would do to them, and He did not do it — for He was comforted and eased concerning them.

CHAPTER 4

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed to the Lord, and said, I pray You, O Lord, is not this just what I said when I was still in my country? That is why I fled to Tarshish; for I knew that You are a gracious God and merciful, slow to anger and of great kindness, and [when sinners turn to You and meet Your conditions] You revoke the [sentence of] evil against them. [Exod. 34:6.]

3 Therefore now, O Lord, I beseech You, take my life from me, for it is better for me to die than to live.

4 Then said the Lord, Do you do well to be angry?

5 So Jonah went out of the city and sat to the east of the city, and he made a booth there for himself. He sat there under it in the shade till he might see what would become of the city.

6 And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his evil situation. So Jonah was exceedingly

glad [to have the protection] of the gourd.

7 But God prepared a cutworm when the morning dawned the next day, and it smote the gourd so that it withered.

8 And when the sun arose, God prepared a sultry east wind, and the sun beat upon the head of Jonah so that he fainted, and wished in himself to die and said, It is better for me to die than to live.

9 And God said to Jonah, Do you do well to be angry for the loss of the gourd? And he said, I do well to be angry, angry enough to die!

10 Then said the Lord, You have had pity on the gourd, for which you have not labored nor made it grow, which came up in a night and perished in a night.

11 And should not I spare Nineveh, that great city, in which there are more than one hundred and twenty thousand persons not [yet old enough to] know their right hand from their left, and also many cattle [not accountable for sin]?

THE BOOK OF MICAH

CHAPTER 1

THE word of the Lord that came to Micah of Moresheth in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw [through divine revelation] concerning Samaria and Jerusalem.

2 Hear, all you people; listen closely, O earth, and all that is in it, and let the Lord God be witness among you *and* against you, the Lord from His holy temple. [I Kings 22:28.]

3 For, behold, the Lord comes forth out of His place, and will come down and tread upon the high places of the earth. [Zech. 14:3, 4; Mal. 4:2, 3; Matt. 24:27-30; Rev. 1:7; 19:11-16.]

4 And the mountains shall melt under Him and the valleys shall be cleft like wax before the fire, like waters poured down a steep place.

5 All this is because of the transgression of Jacob and the sins of the

house of Israel. What is the transgression of Jacob? Is it not *the idol worship of Samaria*? And what are the high places of *idolatry* in Judah? Are they not Jerusalem?

6 Therefore I will make Samaria a "heap in the open country, a place for planting vineyards; and I will pour down into the ravine her stones and lay bare her foundations. [Ezek. 13:14; II Kings 19:25.]

7 And all her carved images shall be broken in pieces, and all her hires [all that man would gain from desertion of God] shall be burned with fire, and all her idols will be laid waste; for from the hire of *one* harlot she gathered them, and to the hire of *another* harlot they shall return.

8 Therefore I [Micah] will lament and wail; I will go stripped and [virtually] naked; I will make a wailing like the jackals, and a lamentation like the ostriches.

9 For *Samaria's* wounds are incurable, and they come even to Judah; [He, the Lord,] has reached to the gate of my people, to Jerusalem.

10 In *Philistine* Gath announce it not; in Acco weep not at all, [betraying your grief to foreigners; but among your own people] in Beth-le-aphrah [dusthouse] roll yourself in the dust.

11 Pass on your way *into exile*, dwellers of Shaphir, in shameful nakedness. The dwellers of Zaanan dare not come forth; the wailing of Bethazel takes away from you the place *on which it stands*.

12 For the inhabitant of Maroth [bitterness] writhes in pain *at its losses* and waits anxiously for good, because evil comes down from the Lord to the gate of Jerusalem.

13 Bind the chariot to the swift steed, O lady inhabitant of Lachish; *you were the beginning of sin to the daughter of*

Zion, for the transgressions of Israel were found in you.

14 Therefore you must give parting gifts to Moresheth-gath [Micah's home town]; the houses of Achzib [place of deceit] shall be a deception to the kings of Israel.

15 Yet will I bring a conqueror upon you, O lady inhabitant of Mareshah, who shall possess you; the glory and nobility of Israel shall come to Adullam [to hide in the caves, as did David]. [I Sam. 22:1.]

16 Make yourself bald in mourning, and cut off your hair for the children of your delight; enlarge your baldness as the eagle, for *your children* shall be carried from you into exile.

CHAPTER 2

WOE to those who devise iniquity and work out evil upon their beds! When the morning is light, they perform *and* practice it, because it is in their power.

2 They covet fields and seize them, and houses, and take them away; they oppress *and* crush a man and his house, a man and his inheritance. [Isa. 5:8.]

3 Therefore thus says the Lord: Behold, against this family I am planning a disaster from which you cannot remove your necks; nor will you be able to walk erect, for it will be an evil time.

4 In that day shall they take up a (taunting) parable against you, and wail with a doleful *and* bitter lamentation, and say, We are utterly ruined *and* laid waste! *God* changes the portion of my people. How He removes it from me! He divides our fields [to the rebellious — our captors].

5 Therefore you shall have no one to cast a line by lot upon a plot [of ground] in the assembly of the Lord. [Rev. 21:27.]

6 Do not preach, say the prophesying

a) In his book *Syria and Palestine*, written in the Nineteenth Century, Van de Velde after visiting Sebaste or Samaria wrote: "Samaria, a heap of stones! Her foundations discovered, her streets plowed up and covered with corn fields and olive gardens. Samaria has been destroyed; her rubbish has been thrown down into the valley; her foundation stones lie scattered about on the slope of the hill." Yet through the inspiration of the omniscient and omnipotent God, Micah was able to foretell all this more than 2,000 years before as if he had seen it occur.

false prophets; one should not babble *and* harp on such things; disgrace will not overtake us [the reviling has no end].

7 O house of Jacob, shall it be said, Is the Spirit of the Lord straitened, impatient *and* shortened? Or are these [prophesied plagues] His doings? Do not My words do good to him who walks uprightly?

8 But lately — yesterday — My people *have* stood up as an enemy [and have made Me their antagonist]. Off from the garment you strip the cloak of those who pass by in secure confidence of safety, *and* averse to war.

9 The women of My people you cast out from their pleasant houses; from their young children you take away My glory for ever.

10 Arise and depart, for this is not the rest [which was promised to the righteous in Canaan]; because of uncleanness that works destruction, and that a sharp *and* grievous destruction.

11 If a man walking in a spirit [of vanity] and falsehood should lie and say, I will prophesy to you of wine and strong drink, O Israel, he would even be the acceptable prophet of this people! [Jer. 5:31.]

12 I will surely gather all of you, O Jacob; I will surely collect the remnant of Israel; I will bring them [Israel] together as sheep in a fold, as a flock in the midst of their pasture. They [the fold and the pasture] shall swarm with men *and* hum with their much noise.

13 The Breaker [the Messiah] will go up before them. They will break through, pass in through the gate and go out through it. And their King will pass on before them, the Lord at their head. [Amos 9:11; Hos. 3:5; Exod. 23:20, 21; 33:14; Isa. 63:8, 9.]

CHAPTER 3

AND I [Micah] said, Hear, I pray you, you heads of Jacob and rulers of the house of Israel! Is it not for you to know justice?

2 You who hate the good and love the evil, who pluck *and* steal the skin from off *my people*, and their flesh from off their bones;

3 Yes, those who eat the flesh of my people, and strip their skin from off them, and break their bones, and chop them in pieces as for the pot, like meat in a big kettle.

4 Then will they cry to the Lord, but He will not answer them; He will even hide His face from them at that time, because they have made their deeds evil. [Isa. 1:15.]

5 Thus says the Lord: Concerning the false prophets who make My people err, who when they have anything good to bite with their teeth cry, Peace; and whoever gives them nothing to chew, against him they declare a sanctified war.

6 Therefore it shall be night to you, that you shall have no vision; yes, it shall be dark to you without divination; and the sun shall go down over the false prophets, and the day shall be black over them.

7 And the seers shall be put to shame, and the diviners shall blush *and* be confounded; yes, they shall all cover their lips, for there is no answer from God.

8 But truly I [Micah] am full of power, of the Spirit of the Lord, and with justice and might, to declare to Jacob his transgression and to Israel his sin.

9 Hear this, I pray you, you heads of the house of Jacob and rulers of the house of Israel, who abhor *and* reject justice and pervert all equity,

10 Who build up Zion with blood, and Jerusalem with iniquity.

11 Its heads judge for reward *and* a bribe, and its priests teach for hire, and its prophets divine for money; yet they lean on the Lord, and say, Is not the Lord among us? No evil can come upon us. [Isa. 1:10-15.]

12 Therefore shall Zion on your ac-

count be plowed as a field, and Jerusalem shall become heaps of ruins, and the mountain of the house [of the Lord] as the high places of a forest. [Jer. 26:17-19.]

CHAPTER 4

BUT in the latter days it shall come to pass, that the mountain of the house of the Lord shall be established as the highest of the mountains, and it shall be exalted above the hills, and peoples shall flow to it.

2 And many nations shall come, and say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that He may teach us His ways and we may walk in His paths. For the law shall go forth out of Zion, and the word of the Lord from Jerusalem.

3 And He shall judge between many peoples, and shall decide for strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. [Isa. 2:2-4; Joel 3:10.]

4 But they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts has spoken it. [Zech. 3:10.]

5 For all the peoples [now] walk every one in the name of his god, but we will walk in the name of the Lord our God for ever and ever.

6 In that day, says the Lord, I will assemble the lame, and I will gather those who have been driven away, and those whom I have afflicted.

7 And I will make the lame a remnant, and those who were cast off, a strong nation; and the Lord shall reign over them in Mount Zion from this time forth and for ever.

8 And you, O tower of the flock, the

hill and stronghold of the daughter of Zion, unto you the former dominion shall come, the kingdom of the daughter of Jerusalem.

9 Now why do you cry aloud? Is there no king among you? Has your counselor perished, that pains have taken you like a woman in labor?

10 Write in pain, and labor to bring forth, O daughter of Zion, like a woman in childbirth; for now you shall go forth out of the city, and you shall live in the open country; you shall go to Babylon. There you shall be rescued; there the Lord shall redeem you from the hand of your enemies.

11 Now many nations are assembled against you, saying, Let her be profaned, and let our eye gaze upon Zion.

12 But they know not the thoughts of the Lord, neither do they understand His plan; for He shall gather them as the sheaves to the threshing floor.

13 Arise and thresh, O daughter of Zion! For I will make your horn iron, and I will make your hoofs bronze; you shall beat in pieces many peoples, and I will devote their gain to the Lord, and their treasure to the Lord of all the earth. [Zech. 12:1-8; 14:14.]

CHAPTER 5

NOW gather yourself in troops, O daughter of troops; a state of siege has been placed against us; they shall smite the ruler of Israel with a rod — a scepter — on the cheek.

2 But you, Bethlehem Ephrathah, you are little to be among the clans of Judah, yet out of you shall One come forth for Me Who is to be Ruler in Israel; Whose goings forth have been from of old, from ancient days — eternity. [Gen. 49:10; Matt. 2:5-12; John 7:42.]

3 Therefore shall He give them up, until the time that she who travails has brought forth; then what is left of His

b) In his book *The Land and the Book*, Dr. William Thomson wrote, "Mount Zion is now [Eighteenth Century] for the most part a rough field. From the tomb of David I passed on through the fields of ripe grain. It is the only part of Jerusalem that is now or ever has been plowed." When Sultan Suleiman the Magnificent rebuilt the walls of Jerusalem in 1542, the architect omitted Mount Zion, the city of David, from the area he enclosed, and strangely enough it was only partly built up again. How, except by divine inspiration, could Micah have foretold that this particular part of Jerusalem would be "plowed as a field"?

brethren shall return to the children of Israel.

4 And He shall stand and feed His flock in the strength of the Lord, in the majesty of the name of the Lord His God, and they shall dwell *secure*, for then shall He be great *even* to the ends of the earth. [Ps. 72:8; Isa. 52:13; Zech. 9:10; Luke 1:32, 33.]

5 And this shall be peace. When the Assyrian comes into our land and treads upon our soil *and* in our palaces, then will we raise against him seven shepherds and eight princes among men.

6 And they shall rule *and* waste the land of Assyria with the sword, and the land of Nimrod within her [Assyria's own] gates. Thus shall He, *the Messiah*, deliver us from Asshur [representing the opposing powers] when he [in His day] comes into our land and when he treads on our borders.

7 Then the remnant of Jacob shall be in the midst of many peoples like dew from the Lord, [suddenly] like showers upon the grass, which tarry not for man nor wait for the sons of men. [Ps. 72:6; 110:3.]

8 And the remnant of Jacob shall be among the nations in the midst of many peoples like a lion among the beasts of the forest, like a young lion [suddenly] among the flocks of sheep, which, when it goes through, treads down and tears in pieces, and there is no deliverer.

9 Your hand shall be lifted up above your adversaries, and all your enemies shall be cut off.

10 And in that day, says the Lord, I will cut off your horses [on which you depend] from among you and will destroy your chariots; [Ps. 20:7, 8; Zech. 9:10.]

11 And I will cut off the cities of your land and throw down all your strongholds;

12 And I will cut off witchcrafts *and* sorceries from your hand, and you shall have no more soothsayers;

13 Your carved images also I will cut off and your statues *or* pillars out of your

midst, and you shall no more worship the work of your hands;

14 And I will root out your Asherim [symbols of a goddess Asherah], and I will destroy your cities [the seats of false worship]. [Deut. 16:21.]

15 And in anger and wrath I will execute vengeance upon the nations which would not obey — vengeance such as they have not heard of before.

CHAPTER 6

HEAR now what the Lord says: Arise, contend *and* plead your case before the mountains, and let the hills hear your voice.

2 Hear, O mountains, the Lord's controversy, and you strong *and* enduring foundations of the earth; for the Lord has a controversy — a pleading contention — with His people, and He will [pleadingly] contend with Israel.

3 O My people, what have I done to you? And in what have I wearied you? Testify against Me — answer Me!

4 For I brought you up out of the land of Egypt, and redeemed you out of the house *where you were* bondservants; and I sent before you Moses, Aaron, and Miriam.

5 O My people, [earnestly] remember now what Balak king of Moab devised, and what Balaam the son of Beor answered him; *remember all they did* from Shittim to Gilgal, that you may know the righteous *and* saving acts of the Lord. [Num. 23:7-24; 24:3-24.]

6 With what shall I come before the Lord, and bow myself before God on high? Shall I come before Him with burnt offerings, with calves a year old?

7 Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

8 He has showed you, O man, what is good; and what does the Lord require of you, but to do justly, and to love kindness *and* mercy, and to humble

yourself *and* walk humbly with your God? [Deut. 10:12, 13.]

9 The voice of the Lord calls to [Jerusalem] the city, and *it is* sound wisdom to hear *and* fear Your name. Hear the rod and *Him* Who has appointed it.

10 Are there not still treasures *gained* by wickedness in the house of the wicked, and [a false measure for grain] a scant measure that is abominable *and* acursed?

11 Can I be pure *Myself* [and acquit the man] with wicked scales and with a bag of deceitful weights? [I Thess. 4:6.]

12 For *the city's* rich men are full of violence, and her inhabitants have spoken lies, and their tongue is deceitful in their mouth.

13 Therefore I have also smitten you with a deadly wound *and* made you sick, laying you desolate, waste *and* deserted because of your sins.

14 You shall eat, but not be satisfied, and your emptiness *and* hunger shall remain in you; you shall carry away [goods and those you love], but fail to save them, and those you do deliver I will give to the sword.

15 You shall sow, but not reap; you shall tread olives, but not anoint yourselves with oil; and you shall [extract the] grape juice, but not drink the wine.

16 For the statutes of [idolatrous] Omri *you* have kept, and all the works of the house of [wicked] Ahab; and you walk in their counsels; that I may make you a desolation *and* an astonishment, and your *city's* inhabitants a hissing, and you shall bear the reproach *and* scorn of My people.

CHAPTER 7

WOE is me! For I am as when the summer fruits have been gathered, as when the vintage grapes have been gleaned, and there is no cluster to eat, no first-ripe fig for which my appetite craves.

2 The godly man has perished from the earth, and there is none upright

among men; they all lie in wait for blood; each hunts his brother with a net.

3 Both their hands are put forth *and* are upon what is evil to do it diligently; the prince and the judge ask for a bribe, and the great man utters his evil desire. Thus they twist between them [the course of justice].

4 The best of them is like a brier; the most upright *or* the straightest is as a thorn hedge. The day of your watchmen, even of *God's* judgment *and* your punishment is come; now shall be their perplexity *and* confusion.

5 Trust not in a neighbor, put not confidence in a friend; keep the doors of your mouth from her who lies in your bosom. [Cf. Luke 12:51-53.]

6 For the son dishonors the father, the daughter rises up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house. [Matt. 10:21, 35, 36; Mark 13:12, 13.]

7 But as for me, I will look to the Lord *and* [confide] in Him I will keep watch; I will wait with hope *and* expectancy for the God of my salvation; my God will hear me.

8 Rejoice not against me, O my enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light to me.

9 I will bear the indignation of the Lord, because I have sinned against Him, until He pleads my cause and executes judgment for me. He will bring me forth to the light, and I shall behold His righteous deliverance. [Rom. 10:1-4; 11:23-27.]

10 Then my enemy will see it, and shame will cover her who said to me, Where is the Lord your God? My eyes will see my desire upon her; now she will be trodden down as the mire of the streets.

11 In the day that your walls are to be built — a day for building — in that day shall the boundary of *Israel* be far extended *and* the decree [against her] be

far removed. [Amos 9:11; Isa. 33:17.]

12 In that day they will come to you from Assyria, and from the cities of Matzor [Egypt], and from Egypt even to the river [Euphrates], and from sea to sea, and from mountain to mountain.

13 Yet shall the earth be desolate because of those who dwell in it, for the fruit of their doings.

14 Rule *and* feed Your people with Your rod *and* scepter, the flock of Your inheritance, who dwell alone in a forest in the midst of Carmel — a garden land; they shall feed in Bashan and Gilead, as in the days of old.

15 As in the days of your coming forth from the land of Egypt I will show them marvelous things.

16 The nations shall see [God's deliverance] and be ashamed of all their might [which cannot be compared to His]. They shall lay their hands upon their mouths in consternation; their ears shall be deaf.

17 They shall lick the dust like a serpent, like crawling things of the earth they shall come trembling out of their strongholds *and* close places; they shall turn *and* come with fear *and* dread to the Lord our God, and shall be afraid *and* stand in awe because of You, O Lord. [Jer. 33:9.]

18 Who is a God like You, Who forgives iniquity and passes over the transgression of the remnant of His heritage? He retains not His anger for ever, because He delights in mercy *and* loving-kindness.

19 He will again have compassion on us, He will subdue *and* tread under foot our iniquities. You will cast all our sins into the depths of the sea. [Ps. 103:12.]

20 You will show Your faithfulness *and* perform the sure promise to Jacob, and loving-kindness *and* mercy to Abraham, as You have sworn to our fathers from the days of old. [Luke 1:54, 55.]

THE BOOK OF NAHUM

CHAPTER 1

THE burden *or* oracle — the thing to be lifted up — concerning *Nineveh [the capital of Assyria]. The book of the vision of Nahum of Elkosh.

2 The Lord is a jealous God and avenging, the Lord avenges and He is full of wrath; the Lord takes vengeance on His adversaries and reserves wrath for His enemies. [Exod. 20:5.]

3 The Lord is slow to anger and great in power, and will by no means clear the guilty. The Lord has His way in the whirlwind and in the storm, and the clouds are the dust of His feet. [Exod. 34:6, 7.]

4 He rebukes *and* threatens the sea and makes it dry, and dries up all the rivers. Bashan [on the east] and Mount Carmel [on the west] wither, and [in the north] the blossom of Lebanon fades.

5 The mountains tremble *and* quake before Him and the hills melt away, and the earth is upheaved at His presence, and the world and all that dwell in it.

6 Who can stand before His indignation? And who can stand up *and* endure the fierceness of His anger? His wrath is poured out like fire, and the rocks are broken asunder by Him.

7 The Lord is good, a strength *and*

a) Under the preaching of Jonah, the king of Nineveh and all its people repented. They not only heard his startling report of the terrible experience which running away from obedience to God had cost him, but they were terrified at the evidence of the truth of his having been in the belly of the great fish. So the whole city turned to God. But when Nahum came to Nineveh some 150 years later, all that was forgotten, and the later generations had become hopelessly godless. God's wrath was not to be turned away this time. Jonah had been sent to preach "Repent!" But Nahum's one "burden — the thing to be lifted up" is that Nineveh is to be destroyed — utterly.

stronghold in the day of trouble; He knows — recognizes, has knowledge of and understands — those who take refuge *and* trust in Him. [Ps. 1:6; John 10:14, 27; Hos. 13:5.]

8 But with an *boverrunning* flood He will make a full end of [Nineveh's very] site and pursue His enemies into darkness.

9 What do you devise *and* [how mad is your attempt to] plot against the Lord? He will make a full end of *Nineveh*; affliction [which My people shall suffer from Assyria] shall not rise up the second time.

10 For [the Ninevites] are as bundles of thorn branches [for fuel], and even while drowned in their drunken [carousing] they shall be consumed like stubble fully dry [in the day of the Lord's wrath]. [Mal. 4:1.]

11 There is one gone forth out of you [O Nineveh] who plots evil against the Lord, a villainous counselor [Sennacherib?] — who counsels for wickedness and worthlessness. [II Kings 19:20-23; Isa. 10:5-7; 36:15-20.]

12 Thus says the Lord: Though they be in full strength and likewise many, even so shall [the Assyrians] be cut down when [their evil counselor] shall pass away. Though I have afflicted you [Jerusalem], I will not cause you to be afflicted [for your past sins] any more. [John 5:14; II Kings 19:35-37.]

13 For now will I break his yoke from off you, and will burst your bonds asunder. [Isa. 14:25.]

14 And the Lord has given a commandment concerning you, [evil Assyrian counselor,] that no more of your name shall be born *or* your name be perpetuated. Out of the house of your gods I will cut off the graven and molten images; I will make [their temple] your tomb, for you are vile *and* despised. [See Isa. 37:38.]

15 Behold upon the mountains the feet of him [who comes telling of the Assyrian's death] who brings good tidings, who publishes peace! Celebrate your feasts, O Judah, perform your vows, for the wicked counselor, [the king of Assyria,] shall no more come against you *or* pass through your land; he is utterly cut off. [Then the prophet Nahum sarcastically addresses his message to Nineveh:]

CHAPTER 2

HE who dashes in pieces [that is, the king of Medo-Babylon] is come up before your face [Nineveh]. Keep the fortress *and* ramparts manned; watch the road; gird your loins; collect *and* fortify all your strength *and* power mightily.

2 For the Lord restores the excellency of Jacob as the excellency of [ancient] Israel; for plunderers have plundered them *and* emptied them out, and [outrageously] destroyed their vine branches. [Isa. 10:12.]

3 The shield of the mighty men [of Media and Babylon] is *died* red; the valiant men are [clothed] in dyed scarlet; the chariots blaze with fire of steel on the day of his preparation [for battle], and the officers' horses prance like a cypress forest [reeling in the wind].

4 The chariots rage in confusion in the streets, they run to and fro [in wild terror] in the broad ways; they flash with steel — making them appear like torches; they rush [in various directions] like forked lightnings.

5 [The Assyrian leader] remembers *and* summons his bravest men; they stumble in their march; they hasten to the city's wall, and their movable defence shelter is prepared *and* set up.

6 The gates *or* dams of the rivers [surrounding and guarding Nineveh] are opened, and the *imperial* palace [of sun-

b) Countless authorities confirm the literal accuracy of this reference. Diodorus Siculus refers to a legend that Nineveh could never be taken until the river became its enemy. Arbaces the Scythian had besieged the city in vain for two years, but in the third year the river Khosr during a flood season carried away a considerable section of the very great wall, and through this opening the besiegers gained entrance. Nah. 2:6 refers to the devastating flood, and 3:13, 15 probably to the destruction of Nineveh by fire. The vivid descriptions of chapter 3 "are true to their records and their sculptures."

dried brick] is dissolved [by the torrents] *and* is in dismay.

7 It is decreed. [Its mistress] is stripped and removed, and her maids are lamenting *and* moaning like doves [softly for fear], beating upon their breasts — and hearts.

8 And Nineveh, like a standing pool are her waters, and [her inhabitants] are fleeing away! Stand! Stand *firm!* *a few cry*; but no one looks back *or* causes them to return.

9 Take the spoil of silver, take the spoil of gold! For there is no end of the treasure, the glory *and* wealth of all the precious furnishings.

10 Emptiness! Desolation! Utter waste! Hearts faint and knees smite together, and anguish is in all loins, and the faces of all grow pale! [Isa. 13:7, 8.]

11 Where is the den of the lions, which was the feeding place of the young lions, where the lion and the lioness walked, and the lion's whelp, and none made them afraid?

12 The lion tore in pieces enough for his whelps and strangled [prey] for his lionesses; he filled his caves with prey and his dens with what he had seized *and* carried off.

13 Behold, I am against you, [Nineveh,] says the Lord of hosts, and I will burn *your* chariots in the smoke, and the sword shall devour your young lions; and I will cut off your prey from the earth, and the voice of your messengers shall no more be heard.

CHAPTER 3

WOE to the bloody city! It is full of lies and booty, and *there is* no end to the plunder! [Ezek. 24:6, 9, 10; Hab. 2:12.]

2 The cracking of the whip, and the noise of the rattling of wheels, and prancing horses and chariots rumbling *and* bounding,

3 Horsemen mounting *and* charging, the flashing sword, the gleaming spear, a multitude of slain and a great number

of corpses, no end of corpses! [The horsemen] stumble over the corpses!

4 All because of the multitude of the harlotries of [Nineveh,] the well-favored harlot, the mistress of deadly charms, who betrays *and* sells nations through her whoredoms [idolatry] and peoples through her enchantments.

5 Behold I am against you, says the Lord of hosts, and I will lift up your skirts over your face; and I will let the nations look on your nakedness, [O Nineveh,] and the kingdoms on your shame.

6 I will cast abominable things at you *and* make you filthy, treat you with contempt, and make you a gazing-stock.

7 And all who look on you will shrink *and* flee from you, and say, Nineveh is laid waste; who will pity *and* bemoan her? Where *then* shall I seek comforters for you?

8 Are you better than No-amon [Thebes, capital of Upper Egypt], that dwelt by the rivers *or* canals, that had the waters round about her, whose rampart was a sea — *that is*, the Nile — and water her wall?

9 Ethiopia and Egypt were her strength, and that without limit. Put and the Libyans were *her* helpers.

10 Yet she was carried away, she went into captivity. Her young children also were dashed in pieces at all the street corners, lots were cast [by the Assyrian officers] for her nobles, and all her great men were bound with chains.

11 You will be drunk [Nineveh, with the cup of God's wrath], you will be dazed, you will seek *and* require a refuge because of the enemy.

12 All your fortresses are fig trees with early figs; if they are shaken they will fall into the mouth of the eater.

13 Behold, your troops in the midst of you are [weak and helpless as] women; the gates of your land [without effort] are set wide open to your enemies; fire consumes your bars.

14 Draw for yourself the water

[necessary] for a [long continued] siege; make strong your fortresses; go down into the clay pits and trample the mortar; make ready the brickkiln [to burn bricks for the bulwarks]!

15 *But* there [in the very midst of these preparations] will the fire devour you; the sword will cut you off, it will destroy you as the locusts *destroy*. Multiply yourselves like the licking locusts, make yourselves many like the swarming locusts!

16 You increased your merchants more than the [visible] stars of the heavens. The swarming locust spreads itself *and* destroys, then flies away.

17 Your princes are like the grass-

hoppers, and your marshals like the swarms of locusts, which encamp in the hedges on a cold day, but when the sun rises they fly away, and no one knows where they are.

18 Your shepherds are asleep, O king of Assyria; your nobles are lying still [in death]; your people are scattered on the mountains, and there is no one to gather them.

19 There is no healing of your hurt, your wound is grievous. All who hear the news about you clap their hands over [what has happened to] you. For upon whom has not your [unceasing] evil come continually?

THE BOOK OF HABAKKUK

CHAPTER 1

THE burden *or* oracle, *or* that which is to be lifted up, which Habakkuk the prophet saw.

2 O Lord, how long shall I cry for help and You will not hear? Or cry out to You of violence, and You will not save?

3 Why do You show me iniquity *and* wrong, and Yourself look upon *or* cause me to see perverseness *and* trouble? For destruction and violence are before me, and there is strife, and contention arises.

4 Therefore the law is slackened, and justice *and* a righteous sentence never go forth; for the [hostility of the] wicked surrounds the [uncompromisingly] righteous, therefore justice goes forth perverted.

5 Look around [you, Habakkuk, replied the Lord] among the nations and see! And be astonished! Astounded! For I am putting into effect a work in your days that you would not believe it if it were told you. [Acts 13:40, 41.]

6 For behold! I am rousing up the Chaldeans, that bitter and impetuous nation, who march through the breadth

of the earth, to take possession of dwelling places that do not belong to them. [II Kings 24:2.]

7 [The Chaldeans] are terrible and dreadful; their justice and dignity proceed *only* from themselves.

8 Their horses also are swifter than leopards and are more fierce than the evening wolves, and their horsemen spread themselves *and* press on proudly; yes, their horsemen come from afar; they fly like an eagle that hastens to devour.

9 They all come for violence; their faces turn eagerly forward, and they gather prisoners together like sand.

10 They scoff at kings, and rulers are a derision to them; they ridicule every stronghold, for they heap up dust [for earth mounds] and take it.

11 Then they sweep by like a wind and pass on, and they load themselves with guilt, [as do all men] whose own power is their god.

12 Are not You from everlasting, O Lord my God, my Holy One? We shall not die. O Lord, You have appointed

[the Chaldean] to execute [Your] judgment, and You, O Rock, have established him for chastisement *and* correction. [Deut. 32:4.]

13 You are of purer eyes than to behold evil, and can not look [inactively] upon injustice. Why then do You look upon the plunderer? Why are you silent when the wicked *one* destroys him who is more righteous than he [the Chaldean oppressor] is?

14 Why do You make men like the fishes of the sea, like reptiles *and* creeping things that have no ruler [and are defenseless against their foes]?

15 He [the Chaldean] brings all of them up with his hook, he catches and drags them out with his net, he gathers them in his dragnet: so he rejoices and is in high spirits.

16 Therefore he sacrifices [offerings] to his net and burns incense to his dragnet, because from them he lives luxuriously and his food is plentiful *and* rich.

17 Shall he therefore continue to empty his net, and mercilessly go on slaying the nations for ever?

CHAPTER 2

[OH, I know, I have been rash to talk out plainly this way to God!] I will [in my thinking] stand upon my post of observation, and station myself on the tower *or* fortress, and will watch to see what He will say within me, and what answer I will make [as His mouth-piece] to the perplexities of my complaint against Him.

2 And the Lord answered me, and said, Write the vision, and engrave it so plainly upon tablets that *every one who* passes may *be able to* read [it easily and quickly] *as he* hastens by.

3 For the vision is yet for an appointed time, and it hastens to the end

a) There is a curious passage in the Talmud [the body of Jewish civil and religious law], which says that in the Law Moses gave six hundred injunctions to the Israelites. As these might prove too numerous to commit to memory, David brought them down to eleven in Psalm 15. Isaiah reduced these eleven to six in [his] chapter 33:15. Micah (6:8) further reduced them to three; and Isaiah (56:1) once more brought them down, to two. These two Amos (5:4) reduced to one. But lest it might be supposed from this that God could be found in the fulfillment of the law only, Habakkuk (2:4) said, "The just shall live by his faith." — William H. Saulez in *The Romance of the Hebrew Language* (1913).

b) The Dead Sea Scrolls read "wealth."

[fulfillment]; it will not deceive *or* disappoint. Though it tarry, wait [earnestly] for it; because it will surely come, it will not be behindhand on its appointed day. [Heb. 10:37, 38.]

4 Behold the proud; his soul is not straight *or* right within him; but the rigidly just *and* the uncompromisingly righteous *man* shall *live by his faith and* in his faithfulness. [Rom. 1:17; Gal. 3:11.]

5 Moreover, wine *and* *wealth* are treacherous; the proud man [the Chaldean invader] is restless *and* cannot stay at home. His appetite is large like that of Sheol and [his greed] is like death and cannot be satisfied; he gathers to himself all nations, and collects all people as if he owned them.

6 Shall not all these [victims of his greed] take up a taunt against him, and in scoffing derision of him say, Woe to him who piles up that which is not his! — how long [will he possess it?] And [woe to him] who loads himself with promissory notes for usury!

7 Shall [your debtors] not rise up suddenly who shall bite you, exacting usury of you, and those awake who will vex you — toss you to and fro and make you tremble violently? Then you will be booty for them.

8 Because you [king of Babylon] have plundered many nations, all who are left of the people shall plunder you, because of men's blood, and for the violence done to the earth, to the city and all the people who live in each city.

9 Woe to him who obtains wicked gain for his house, [who thinks by so doing] to set his nest on high, that he may be preserved from calamity *and* delivered from the power of evil!

10 You have devised shame to your house by cutting off *and* putting an end

to many peoples, and you have sinned against *and* forfeited your own life.

11 For the stone shall cry out of the wall [built in sin, to accuse you], and the beam out of the woodwork will answer it [agreeing with its charge against you].

12 Woe to him who builds a town with blood, and establishes a city by iniquity!

13 Behold, is it not by appointment of the Lord of hosts that the nations toil only to satisfy the fire [that will consume their work], and the peoples weary themselves only for emptiness, falseness *and* futility?

14 But [the time is coming when] the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. [Isa. 11:9.]

15 Woe to him [who delays that day!] who gives his neighbors drink, who pours out your bottle to them *and* adds to it your poisonous *and* blighting wrath, and also makes them drunk, that you may look on their stripped condition *and pour out foul* shame [on their glory]!

16 You [yourself] will be filled with shame *and* contempt instead of glory. Drink also, and be as *an* uncircumcised [heathen]! The cup [of wrath] in the Lord's right hand will come around to you, *O destroyer*, and foul shame shall be upon your *own* glory! [Rev. 16:19.]

17 For the violence done to Lebanon will cover *and* overwhelm you; the destruction of the animals [which the violence frightened away] will terrify *you*, on account of men's blood and the violence done to the land, to the city and all its inhabitants.

18 What profit is the graven image when its maker has formed it? It is only a molten image and a teacher of lies. For the maker trusts in his own creations [as his gods] when he makes dumb idols.

19 Woe to him who says to the wooden image, Awake! and to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all inside it!

20 But the Lord is in His holy temple; let all the earth hush *and* keep silence before Him. [Zeph. 1:7; Zech. 2:13.]

CHAPTER 3

A PRAYER of Habakkuk the prophet, set to wild, enthusiastic *and* triumphal music.

2 O Lord, I have heard the report of You, and was afraid. O Lord, revive Your work in the midst of the years, in the midst of the years make *Yourself* known! In wrath [earnestly] remember love, pity *and* mercy.

3 God [approaching from Sinai] came from Teman, [which represents Edom,] and the Holy One from Mount Paran [in the Sinai region]. Selah [stop and think calmly of that]! His glory covered the heavens, and the earth was full of His praise.

4 And His brightness was like the sunlight; rays streamed from His hand; and there [in the sun-like splendor] was the hiding place of His power.

5 Before Him went the pestilence [as in Egypt], and burning plague followed His feet [as in Sennacherib's army]. [Exod. 7:2-4; II Kings 19:32-35.]

6 He stood and measured the earth; He looked and shook the nations; and the eternal mountains were scattered, the perpetual hills bowed low; His ways are everlasting *and* His goings are of old.

7 I [Habakkuk, in vision] saw the tents of Cushan [probably Ethiopia] in affliction; the [tent] curtains of the land of Midian trembled.

8 Were *You* displeased with the rivers, O Lord? Or was Your anger against the rivers [You divided]? Was Your wrath against the *Red* Sea, that You rode *before* upon Your horses and Your chariots of victory *and* deliverance?

9 Your bow was made quite bare; sworn to the tribes [of Israel] by Your sure word were the rods of chastisement, scourges *and* calamities. Selah [stop and think calmly of that]! With rivers You cleaved the earth [bringing

forth waters in dry places). [Cf. Exod. 17:6; Num. 20:11.]

10 The mountains saw You, they trembled *and* writhed *as* in pain; the overflowing of the water passed by [as at the deluge]; the deep uttered its voice and lifted its hands on high.

11 The sun and moon stood back [as before Joshua] in their habitation at the light of Your arrows as they sped, at the flash of Your glittering spear. [Josh. 10:12, 13.]

12 You marched through the land in indignation, You trampled *and* threshed the nations in anger.

13 You went forth *and* have come for the salvation of Your people, for the deliverance *and* victory of Your anointed [people Israel]; You smote the head of the house of the wicked, laying bare the foundation even to the neck. Selah [stop and calmly think of that]!

14 You pierced with his own arrows the head of [the enemy's] hordes; they came out as a whirlwind to scatter me [the people], rejoicing as if to devour the poor [Israel] secretly.

For the Chief Musician, with my stringed instruments.

15 You have trodden the sea with Your horses, [beside] the heap of great *and* surging waters. [Exod. 15:8.]

16 I heard, and my [whole inner self] trembled, my lips quivered at the sound. Rottenness enters into my bones and under me — down *to my feet* — I tremble. I will wait quietly for the day of trouble and distress, when there shall come up against [my] people him who is about to invade *and* oppress them.

17 Though the fig tree does not blossom, and there be no fruit on the vines; [though] the product of the olive fail, and the fields yield no food; though the flock be cut off from the fold, and there be no cattle in the stalls;

18 Yet I will rejoice in the Lord, I will exult in the [victorious] God of my salvation! [Rom. 8:37.]

19 The Lord God is my strength, my personal bravery *and* my invincible army; He makes my feet like hinds' feet, and will make me to walk [not to stand still in terror, but to walk] *and* make [spiritual] progress upon my high places [of trouble, suffering or responsibility]!

THE BOOK OF ZEPHANIAH

CHAPTER 1

THE word of the Lord which came to Zephaniah the son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah, in the days of Josiah, king of Judah and son of Amon.

2 By taking away I will make an end *and* I will utterly consume *and* sweep away all things from the face of the earth, says the Lord.

3 I will consume *and* sweep away man and beast; I will consume *and* sweep away the birds of the air and the fish of the sea. I will overthrow the stumbling blocks — the idols — **with the wicked** [worshippers], and I

will cut off mankind from the face of the earth, says the Lord.

4 I will also stretch out My hand over Judah, and over all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place and the name of the idol-priests with the [false] priests,

5 And those who worship the starry host of the heavens upon their house-tops, and those who [pretend to] worship the Lord and swear by *and* to Him and yet swear by *and* to [the heathen god Molech or] Malcam [their idol king],

6 And those who have drawn back from following the Lord, and those who have not sought the Lord nor inquired for, inquired of *and* required the Lord [as their first necessity].

7 [Hush!] Be silent before the Lord God, for the day [of the vengeance] of the Lord is near; for the Lord has prepared a sacrifice and He has set apart [for His use] those who have accepted His invitation. [Hab. 2:20.]

8 And on the day of the Lord's sacrifice, I will punish the officials and the king's sons and all who are clothed with [lavish] foreign apparel [instead of the Jewish dress with its reminders to obey God's commandments]. [Num. 15:38, 39.]

9 In the same day also will I punish all those who leap swiftly on *or* over the threshold [on entering houses to steal], who fill their master's house with violence and deceit *and* fraud.

10 And in that day, says the Lord, there shall be heard the voice of crying from the Fish Gate [in the wall of Jerusalem], and a wailing from the Second Quarter *or* Lower City, and a great crashing *and* sound of destruction from the hills.

11 Wail, you inhabitants of the Mortar [those located in the hollow part of the city]! For all the merchant people, like the people of Canaan, will be silent [entirely destroyed]; all those who weighed out silver *and* were loaded with it will be cut off.

12 And at that time I will search Jerusalem with lamps, and punish the men who [like old wine] are thickening *and* settling on their lees, who say in their heart, The Lord will not do good, nor will He do evil.

13 And their wealth shall become plunder, and their houses a desolation. Though they build houses, they shall not inhabit them; though they plant vineyards, they shall not drink the wine from them. [Deut. 28:30, 39; Amos 5:11, 12.]

14 The great day of the Lord is

near, near and hastening fast. Hark! the voice of the day of the Lord! The mighty man [unable to fight or to flee] will cry then bitterly.

15 That day is a day of wrath, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness, [Jer. 30:7; Joel 2:11; Amos 5:18.]

16 A day of the blast of trumpet and battle cry against the fortified cities and against the high towers *and* battlements.

17 And I will bring distress upon men, so that they shall walk like blind men, because they have sinned against the Lord; their blood shall be poured out like dust, and their flesh like dung.

18 Neither their silver nor their gold shall be able to deliver them in the day of the Lord's indignation *and* wrath. But the whole earth shall be consumed in the fire of His jealous wrath; for a full, yes, a sudden end will He make of all the inhabitants of the earth. [Cf. Luke 21:35, 36; I Thess. 4:15-17; John 14:3; Matt. 24:31.]

CHAPTER 2

COLLECT your thoughts, yes, unbend yourselves [in submission, and see if there is no sense of shame and no consciousness of sin left in you], O shameless nation — not desirous or desired!

2 [The time for repentance is speeding by like chaff whirled before the wind!] Therefore consider, before God's decree brings forth [the curse upon you], before the time [to repent] is gone like the drifting chaff, before the fierce anger of the Lord comes upon you, yes, before the day of the wrath of the Lord comes upon you!

3 Seek the Lord — inquire for Him, inquire of Him, and require Him [as the foremost necessity of your life] — all you humble of the land, who have acted in compliance with His revealed

will *and* have kept His commandments; seek righteousness, seek humility — inquire for them, require them [as vital]. It may be you will be hidden in the day of the Lord's anger.

4 For [hear the fate of the Philistines:] Gaza shall be forsaken, and Ashkelon shall become a desolation; the people of Ashdod shall be driven out at noonday, and Ekron shall be uprooted.

5 Woe to the inhabitants of the seacoast, the nation of the Cherethites [in Philistia]! The word of the Lord is against you, O Canaan, land of the Philistines; I will destroy you until no inhabitant is left.

6 And the seacoast shall be pastures, with [deserted] dwelling places *and* caves for shepherds and folds for flocks.

7 The "seacoast shall belong to the remnant of the house of Judah; they shall pasture their flocks upon it; in the houses of [deserted Philistine] Ashkelon shall they of Judah lie down in the evening. For the Lord their [Judah's] God shall visit them [for their relief], and restore them from their captivity. [Isa. 14:29-31; Amos 1:6-8.]

8 I have heard the taunts of Moab and the revilings of the Ammonites by which they have reproached My people, and magnified themselves *and* made boasts against their territory.

9 Therefore, as I live, says the Lord of hosts, the God of Israel, Moab shall become like Sodom, and the Ammonites like Gomorrah, a land possessed by nettles *and* wild vetches and salt-pits, and a perpetual desolation. The remnant of My people shall make a prey of them, and what is left of My nation shall possess them.

10 This shall they have for their

pride, because they have taunted *and* boasted against the people of the Lord of hosts.

11 The Lord will be terrible to them, for He will make lean *and* famish all the gods of the earth; and men shall worship Him, every one from his place, even all the isles *and* coastlands of the nations. [Joel 2:11; Zeph. 1:4; 3:9.]

12 You Ethiopians also, you shall be slain by My sword. [Isa. 18.]

13 And [the Lord] will stretch out His hand against the north and destroy Assyria, and will make Nineveh "a desolation, dry as the desert.

14 Herds shall lie down in the midst of [Nineveh], all the [wild] beasts of the nations *and* of every kind; both the pelican and the hedgehog shall lodge on the upper part of her [fallen] pillars; the voice [of the nesting bird] shall sing in the windows, desolation *and* drought shall be on the thresholds; for her cedar paneling will He lay bare.

15 This is the joyous *and* exultant city that dwelt carelessly — feeling so secure; that said in her heart, I am and there is none beside me. What a desolation she has become, a lair for *wild* beasts! Every one who passes by her shall hiss and wave his hand [indicating his gratification]. [Isa. 10:5-34; 47:8.]

CHAPTER 3

WOE to her that is rebellious and polluted, the oppressing city — Jerusalem!

2 She did not listen *and* heed the voice of God; she accepted no correction *or* instruction; she trusted not in the Lord — nor leaned on or was confident in Him [but in her own wealth]; she drew not near to her God [but to the god of Baal or Molech].

^{a)} This is one of the more than twenty-five details of Bible prophecy concerning the land of Palestine that have been literally fulfilled. Probability computers estimate that if a prophecy concerning a person, place or event has twenty-five details, there is one chance in more than thirty-three millions of its accidental fulfillment. And such prophecy must be (1) above possibility of human collusion; (2) beyond the ability of human calculation; (3) proof against human coincidence, and (4) above all possibility of human comprehension. What inconceivable omniscience was behind the writing of the Bible! Twenty-five details also concerning the betrayal, trial, death and burial of our Lord were fulfilled, fulfilled within twenty-four hours! And the fulfillment of the most remarkable prophecies of all time is scheduled in the Bible for the rapidly approaching future!

3 Her officials in the midst of her are roaring lions; her judges are evening wolves; they gnaw not the bones on the morrow, *for* nothing is left by morning.

4 Her prophets are light — lacking truth, gravity and steadiness — and men of treachery; her priests have profaned the sanctuary; [defrauding God and man by pretending their own word is God's word] they have done violence to the law. [Jer. 23:11; Hos. 9:7; Ezek. 22:26.]

5 The Lord in the midst of her is [uncompromisingly] righteous; He will not do iniquity; every morning He brings His justice to light, He fails not; but the unjust *person* knows no shame.

6 I, [the Lord,] have cut off nations; their battlements *and* corner towers are desolate *and* in ruins; I laid their streets waste so that none passes over *them*; their cities are destroyed, so that there is no man, there is no inhabitant.

7 I said, Only let her [reverently *and* worshipfully] fear Me, receive correction and instruction, *and* Jerusalem's dwelling shall not be cut off. However I have punished her — according to all that I have appointed concerning her in the way of punishment — but all the more they are eager to make all their doings corrupt *and* infamous.

8 Therefore [earnestly] wait for Me, says the Lord, *waiting* for the day when I rise up to the attack — as a witness [accuser, judge] *and* a testimony. For My decision *and* determination *and* right it is to gather the nations together, to assemble the kingdoms, to pour upon them My indignation, even all [the heat of] My fierce anger; for [in that day] all the earth shall be consumed with the fire of My zeal *and* jealousy.

9 For then [changing their impure language] I will give to the people a clear *and* pure speech from pure lips, that they may all call upon the name of the Lord, to serve Him with one

unanimous consent *and* one united shoulder [bearing the yoke of the Lord].

10 From beyond the rivers of Cush *or* Ethiopia those who pray to Me, the daughter of My dispersed people, will bring *and* present My offering.

11 In that day you [the congregation of Israel] shall not be put to shame for all your deeds by which you have rebelled *and* transgressed against Me; for then I will take away out of your midst those who exult in your majesty *and* pride, and you shall no more be haughty [and carry yourselves arrogantly on or] because of My holy mountain.

12 For I will leave in the midst of you a people afflicted and poor, and they shall [trust,] seek refuge [and be confident] in the name of the Lord.

13 What is left of Israel shall not do iniquity or speak lies, neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid.

14 Sing, O daughter of Zion; shout, O Israel! Rejoice, be in high spirits *and* glory with all your heart, O daughter of Jerusalem [in that day].

15 [For then it will be that] the Lord has taken away the judgments against you, He has cast out your enemy; the King of Israel, even the Lord [Himself], is in the midst of you; [and after He has come to you] you shall not experience *or* fear evil any more.

16 In that day it shall be said to Jerusalem, Fear not, O Zion. Let not your hands sink down *or* be slow *and* listless.

17 The Lord your God is in the midst of you, a mighty One, a Savior — Who saves! He will rejoice over you with joy; He will rest [in silent satisfaction] *and* in His love He will be silent *and* make no mention [of past sins, or even recall them]; He will exult over you with singing.

18 I will gather those belonging to you [those Israelites in captivity] who yearn *and* grieve for the solemn assembly [and the festivals], on whom [their exile and inability to attend services at Jerusalem have brought derision and] the reproach of it is a burden.

19 Behold, at that time I will deal with all those who afflict you; I will

save the limping and gather the outcasts, and will make them a praise and a name in every land of their shame. [Mic. 4:6, 7.]

20 At that time I will bring you in; yes, at that time I will gather you: for I will make you a name and a praise among all the nations of the earth, when I reverse your captivity before your eyes, says the Lord.

THE BOOK OF HAGGAI

CHAPTER 1

IN the second year of Darius the king [of Persia, successor to King Cyrus], in the sixth month, on the first day of the month, the word of the Lord came by means of Haggai the prophet [in Jerusalem after the Babylonian captivity] to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying,

2 Thus says the Lord of hosts: This people say, The time is not yet come that the Lord's house should be rebuilt [although Cyrus had ordered it done sixteen years before; rebuilding of Jerusalem's walls had later been forbidden, but not so of the temple].

3 Then came the word of the Lord by Haggai the prophet, saying,

4 Is it time for you yourselves to dwell in your paneled houses, while this house [of the Lord] lies in ruins?

5 Now therefore thus says the Lord of hosts: Consider your ways [and set your mind on what has come to you].

6 You have sown much, but you have reaped little; you eat, but you do not have enough; you drink, but you do not have your fill; you clothe yourselves, but no one is warm; and he who earns wage has earned them to

put them in a bag with holes in it.

7 Thus says the Lord of hosts: Consider your ways [your previous and present conduct] *and* how you have fared.

8 Go up to the hill country and bring lumber and rebuild *My* house, and I will take pleasure in it and I will be glorified, says the Lord [by accepting it as done for *My* glory, and by displaying *My* glory in it].

9 You looked for much [harvest], and lo, it came to little: and even when you brought that home, I blew it away. Why? says the Lord of hosts. Because of *My* house which lies waste, while you yourselves run each man to his own house [eager to build and adorn it].

10 Therefore the heavens above you [for your sake] withhold the dew, and the earth withholds its produce.

11 And I have called for a drought upon the land and the hill country, upon the grain, the fresh fruit juice, the oil, upon what the ground brings forth, upon men and cattle, and upon all the [wearisome] toil of *men's* hands.

12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the

remnant of the people [returned from captivity], listened to [and obeyed] the voice of the Lord their God [not vaguely or partly, but completely] *according* to the words of Haggai the prophet, since the Lord their God had sent him, and the people reverently feared *and* worshipfully turned to the Lord.

13 Then Haggai, the Lord's messenger, spoke the Lord's message to the people, saying, I am with you, says the Lord.

14 And the Lord aroused the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people, so that they came and labored on the house of the Lord of hosts, their God,

15 On the twenty-fourth day of the sixth month.

CHAPTER 2

IN the seventh month, on the twenty-first day of the month, in the second year of Darius the king [of Persia, including the Chaldeans], came the word of the Lord by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remainder of the people, saying,

3 Who is left among you who saw this house in its former glory? And how do you see it now? Is not this in your sight as nothing in comparison to that?

4 Yet now be strong, alert *and* courageous, O Zerubbabel, says the Lord; be strong, alert *and* courageous, O Joshua, son of Jehozadak, the high priest; and be strong, alert *and* cour-

ageous, all you people of the land, says the Lord, and work! For I am with you, says the Lord of hosts.

5 According to the promise that I covenanted with you when you came out of Egypt, so My Spirit stands *and* abides in the midst of you; fear not.

6 For thus says the Lord of hosts: Yet once more, in a little while, I will shake *and* make tremble the [starry] heavens, the earth, the sea, and the dry land; [Heb. 12:26.]

7 And I will shake all nations, and the ^adesire *and* the precious things of all nations shall come in, and I will fill this house with splendor, says the Lord of hosts.

8 The silver is Mine, and the gold is Mine, says the Lord of hosts.

9 The latter glory of this house [with its successor, to which Jesus came] shall be greater than the former, says the Lord of hosts; and in this place will I give peace *and* prosperity, says the Lord of hosts.

10 On the twenty-fourth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet,

11 Thus says the Lord of hosts: Ask now the priests to decide this question of law:

12 If one carries in the skirt of his garment flesh that is holy [because it has been offered in sacrifice to God], and with his skirt *or* the flaps of his garment he touches bread, or pottage, or wine, or oil, or any kind of food, does what he touches become holy — dedicated to God's service exclusively? And the priests answered, No! [Holiness is not infectious.]

13 Then said Haggai, If one who is [ceremonially] unclean, because he has come in contact with a dead body, should touch any of these articles of

a) It is with great reluctance that we refrain from capitalizing the word "desire" here and making the phrase point directly to the Messiah, as has been the accepted interpretation through many centuries until modern times. But the verb "shall come" is plural, and, as many commentators agree, refers to the most desired treasures that all nations will bring as gifts to adorn the temple to which the Messiah will one day have come. Thus the Messianic reference of the prophecy is neither questioned nor obscured, but the picture presented is like that of the coming of the Magi to find the Babe of Bethlehem, the Desire of all of them; and when they found Him they fell down and worshiped Him, bringing Him their most desirable treasures, gold, frankincense and myrrh.

food, shall it be [ceremonially] unclean? And the priests answered, It shall be unclean. [Unholiness is infectious.]

14 Then answered Haggai, So is this people, and so is this nation before Me, says the Lord; and so is every work of their hands; and what they offer there [on the altar] is unclean [because they who offer it are themselves unclean].

15 And now I pray you, consider what will happen from this day onward. Since the time before a stone was laid upon a stone in the temple of the Lord, how have you fared?

16 Through all that time [these things being so, the harvests have not fulfilled expectations, for] when one has gone expecting to find a heap [of sheaves] of twenty measures, there were but ten; when he has gone to the wine vat to draw out fifty bucketfuls from the press, there were only twenty.

17 I smote you with blight and with mildew and with hail in all [the products of] the labors of your hands; yet you returned not *nor* were converted to Me, says the Lord.

18 Consider, I pray you, from this day onward, from the twenty-fourth day of the ninth month, even from the day that the foundation of the Lord's temple was *re*laid, consider this:

19 Is the harvested grain any longer in the barn? As to the grapevine, the fig tree, the pomegranate, and the olive tree, they have not yet borne. From this day on I will bless you.

20 And again the word of the Lord came to Haggai on the twenty-fourth day of the month, saying,

21 Speak to Zerubbabel [the representative of the Davidic monarchy and covenant, and in direct line of the ancestry of Jesus Christ], governor of Judah, saying, I will shake the heavens and the earth; [Hag. 1:1; Ezra 5:1-5; Zech. 4:6-10; Matt. 1:12, 13.]

22 And I will [in the distant future] overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the [ungodly] nations, and I will overthrow the chariots and those who ride in them, and the horses and their riders shall go down, every one by the sword of his brother. [Dan. 2:34, 35, 44, 45; Rev. 19:11-21.]

23 In that day, says the Lord of hosts, will I take you, O Zerubbabel, My servant, the son of Shealtiel, says the Lord, and will make you [through the Messiah, your descendant] My signet ring; for I have chosen you [with whom to renew My covenant to David's line], says the Lord of hosts. [II Sam. 7:12, 16.]

THE BOOK OF ZECHARIAH

CHAPTER 1

IN the eighth month, in the second year of the reign of Darius, came the word of the Lord to Zechariah the son of Berechiah, the son of Iddo, the prophet, saying,

2 The Lord was very angry with your fathers.

3 Therefore say to them [the Jews of this day], Thus says the Lord of hosts: Return to Me, says the Lord of

hosts, and I will return to you; it is the utterance of the Lord of hosts.

4 Be not as your fathers, to whom the former prophets cried, Thus says the Lord of hosts: Return now from your evil ways and your evil doings; but they would not hear or listen to Me, says the Lord.

5 Your fathers, where are they? And the prophets, do they live for ever?

6 But My words and My statutes, which I commanded My servants the prophets, did they not overtake *and* take hold of your fathers? So they repented and said, As the Lord of hosts planned *and* purposed to do to us, according to our ways and according to our doings, so has He dealt with us.

7 Upon the twenty-fourth day of the eleventh month, which is the month of Shebat, in the second year of the reign of Darius, the word of the Lord came to Zechariah the son of Berechiah, the son of Iddo, the prophet. Zechariah said,

8 I saw in the night [vision], and behold a man riding upon a red horse, and he stood among the myrtle trees that were in a low valley *or* bottom, and behind him there were horses, red, bay or flame-colored, and white.

9 Then said I, O my lord, what are these? And the angel who talked with me said, I will show you what these are.

10 And the man who stood among the myrtle trees answered and said, These are they whom the Lord has sent to walk to and fro through the earth *and* patrol it.

11 And the men on the horses answered 'the Angel of the Lord Who stood among the myrtle trees, and said, We have walked to and fro through the earth (patrolling it), and

behold, all the earth sits at rest — in peaceful security.

12 Then the Angel of the Lord said, O Lord of hosts, how long will You not have mercy *and* loving-kindness for Jerusalem and the cities of Judah, against which You have had indignation these seventy years [of the Babylonian captivity]?

13 And the Lord answered the angel who talked with me with gracious and comforting words.

14 So the angel who talked with me said to me, Cry out, Thus says the Lord of hosts: I am jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very angry with the nations that are at ease; for while I was but a little displeased they helped forward the affliction *and* disaster.

16 Therefore, thus says the Lord: I have returned to Jerusalem with compassion (loving-kindness and mercies). My house shall be built in it, says the Lord of hosts, and a *measuring* line shall be stretched out over Jerusalem [with a view to rebuilding its walls].

17 Cry yet again saying, Thus says the Lord of hosts: My cities shall yet again overflow with prosperity, and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

18 Then I lifted up my eyes, and saw, and behold four horns [symbols of strength].

19 And I said to the angel who talked with me, What are these? And he answered me, These are the horns [powers] which have scattered Judah, Israel, and Jerusalem.

20 Then the Lord showed me four smiths *or* workmen [one for each enemy horn, to beat it down].

21 Then said I, What are these *horns and smiths* coming to do? And he said, These are the horns *or* powers that

a) That the Angel of the Lord is an uncreated angel, distinguished from other angels, and in many places identified with the Lord God is undeniable (Gen. 16:7-10; 31:11-13; 32:25-31 compared with Hos. 12:3-5; Exod. 3:2-4; Judg. 6:11-22; Zech. 3:1, 2). On the other hand there are passages in which He seems to be distinguished from God the Father (Exod. 23:20-22; 32:34). The simplest way of reconciling these two classes is to adopt the old view that this Angel is Christ, the second person of the Godhead, even at that early period appearing as the revealer of the Father. — Lange's Commentary, adapted.

scattered Judah, so that no man lifted up his head. But these smiths *or* workmen have come to terrorize them *and* cause them to be panic-stricken, to cast out the horns *or* powers of the nations who lifted up their horn against the land of Judah to scatter it.

CHAPTER 2

AND I lifted up my eyes and saw, and behold, a man with a measuring line in his hand.

2 Then said I, Where are you going? And he said to me, To measure Jerusalem, to see what is its breadth and what is its length.

3 And behold, the angel who talked with me went forth, and another angel went out to meet him,

4 And he said to the second angel, Run, speak to this young man, saying, Jerusalem shall be inhabited *and* dwell as villages without walls, because of the multitude of people and livestock in it.

5 For I, says the Lord, will be to her a wall of fire round about, and I will be the glory in the midst of her.

6 Ho! ho! *Hear and* flee from the land of the north, says the Lord, and from the four winds of the heavens, for to them have I scattered you, says the Lord.

7 Ho! Escape to Zion, you who dwell with the daughter of Babylon!

8 For thus said the Lord of hosts, after *His* glory had sent me [His messenger] to the nations who plundered you, for he who touches you touches the apple *or* pupil of His eye:

9 Behold, I will swing my hand over them and they shall become plunder for those who served them. Then you shall recognize *and* know that the Lord of hosts has sent me [His messenger].

10 Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of you, says the Lord.

11 And many nations shall join themselves to the Lord in that day, and

shall be My people. And I will dwell in the midst of you, and you shall know — recognize and understand — that the Lord of hosts has sent me [His messenger] to you. [Isa. 2:3; Mic. 4:2.]

12 And the Lord shall inherit Judah as His portion in the holy land, and shall again choose Jerusalem.

13 Be still, all flesh, before the Lord; for He is aroused *and* risen from His holy habitation. [Hab. 2:20; Zeph. 1:7.]

CHAPTER 3

THEN *the guiding angel* showed me Joshua the high priest standing before ^hthe Angel of the Lord, and Satan standing at Joshua's right hand to be his adversary *and* to accuse him.

2 And the Lord said to Satan, The Lord rebuke you, O Satan! Even the Lord Who now *and* habitually chooses Jerusalem, rebuke you! Is not this [returned captive Joshua] a brand plucked out of the fire? [Jude 9.]

3 Now Joshua was clothed with filthy garments, and was standing before the Angel *of the Lord*.

4 And He spoke to those who stood before Him, saying, Take away the filthy garments from him. And He said to *Joshua*, Behold, I have caused your iniquity to pass from you, and I will clothe you with rich apparel.

5 And I [Zechariah] said, Let them put a clean turban on his head. So they put a clean turban on his head, and clothed him with *rich* garments. And the Angel of the Lord stood by.

6 And the Angel of the Lord solemnly *and* earnestly protested *and* affirmed to Joshua, saying,

7 Thus says the Lord of hosts: If you will walk in My ways and keep My charge, then also you shall rule My house and have charge of My courts, and I will give you access [to My presence] *and* places to walk among these who stand here.

8 Hear now, O Joshua the high

b) See footnote on chapter 1:11.

priest, you and your colleagues who [usually] sit before you; for they are men who are a sign *or* omen [types of what is to come]; for behold, I will bring forth My servant the Branch. [Isa. 4:2; Jer. 23:5; 33:15; Zech. 6:12.]

9 For behold, upon the stone which I have set before Joshua, upon *that* one stone are seven eyes *or* facets [the all-embracing providence of God and the sevenfold radiations of the Spirit of God]. Behold, I will carve *upon* it its inscription, says the Lord of hosts, and I will remove the iniquity *and* guilt of this land in a single day. [Zech. 4:10; II Chron. 16:9; Jer. 50:20.]

10 In that day, says the Lord of hosts, you shall invite each man his neighbor under his own vine and his own fig tree. [Mic. 4:1-4.]

CHAPTER 4

AND the angel who talked with me came again, and awakened me, like a man who is wakened out of his sleep.

2 And said to me, What do you see? I said, I see, and behold, a lampstand all of gold, with its bowl [for oil] on the top of it, and its seven lamps on it, and *there are* seven pipes to each of the seven lamps which are upon the top of it. [Rev. 1:20; Matt. 5:14, 16; Luke 12:35; Phil. 2:15.]

3 And *there are* two olive trees by it, one upon the right side of the bowl, and the other upon the left side of it [feeding it continuously with oil]. [Rev. 11:4-13.]

4 So I asked the angel who talked with me, What are these, my lord?

5 Then the angel who talked with me answered me, Do you not know what these are? And I said, No, my lord.

6 Then he said to me, This [addition of the bowl to the candlestick, causing it to yield a ceaseless supply of oil from the olive trees] is the word of the Lord to Zerubbabel, saying, Not by

might, nor by power, but by My Spirit [of Whom the oil is a symbol], says the Lord of hosts.

7 *For* who are you, O great mountain [of human obstacles]? Before Zerubbabel [who with Joshua had led the return of the exiles from Babylon and was undertaking the rebuilding of the temple, before him] you shall become a plain [a mere mole hill]! And he shall bring forth the finishing gable stone [of the new temple] with loud shoutings of the people, crying, Grace, grace to it!

8 Moreover the word of the Lord came to me, saying,

9 The hands of Zerubbabel have laid the foundations of this house; his hands shall also finish it. Then you shall know that the Lord of hosts has sent me [His messenger] to you.

10 Who [with reason] despises the day of small things? For these seven shall rejoice when they see the plummet in the hand of Zerubbabel. [These seven] are the eyes of the Lord which run to and fro throughout the whole earth. [Rev. 5:6.]

11 Then I said to him, What are these two olive trees on the right side of the lampstand and on the left side of it?

12 And a second time I said to him, What are these two olive branches which are beside the two golden tubes *or* spouts by which the golden oil is emptied out?

13 And he answered me, Do you not know what these are? And I said, No, my lord.

14 Then said he, These are the two sons of oil [Joshua the high priest and Zerubbabel the prince of Judah] — the two anointed ones — who stand before the Lord of the whole earth [as His anointed instruments]. [Rev. 11:4.]

CHAPTER 5

AGAIN I lifted up my eyes and behold, I saw a scroll flying *or* floating in the air!

2 And the angel said to me, What do you see? And I answered, I see a flying scroll; its length is twenty cubits or thirty feet, and its breadth is ten cubits or fifteen feet.

3 Then he said to me, This is the curse that goes out over the face of the whole land; for every one who steals shall be cut off from henceforth according to it [the curse written on this subject on the scroll]; and every one who swears falsely shall be cut off from henceforth according to it. [Isa. 24:6; Zech. 5:4; Mal. 3:8, 9.]

4 I will bring [the curse] forth, says the Lord of hosts, and it shall enter into the house of the thief, and into the house of him who swears falsely by My name; and it shall abide in the midst of his house and shall consume it, both its timber and its stones.

5 Then the angel who talked with me came forward and said to me, Lift up now your eyes and see what this is that goes forth.

6 And I said, What is it? — What does it symbolize? — And he said, This that goes forth is an ephah[-like vessel for separate grains all collected together]. This, he continued, is the symbol of the sinners mentioned above and is the resemblance of their iniquity throughout the whole land. [Amos 8:5.]

7 And behold, a round, flat weight of lead was lifted and there sat a woman in the midst of the ephah-like vessel.

8 And he said, This is lawlessness — wickedness! And he thrust her back into the ephah, and he cast the weight of lead upon the mouth of it!

9 Then lifted I up my eyes, and looked, and behold, there were two women coming forward! The wind was in their wings, for they had wings like the wings of a stork, and they lifted up the ephah[-like vessel] between the earth and the heavens.

10 Then said I to the angel who

talked with me, Where are they taking the ephah?

11 And he said to me, To the land of Shinar [Babylonia] to build it a house, and when it is finished, to set up the ephah [the symbol of such sinners and their guilt] there upon its own base.

CHAPTER 6

AND again I lifted up my eyes and saw, and behold, four chariots came out from between two mountains; and the mountains were mountains of firm, immovable bronze.

2 The first chariot had red or bay horses, the second chariot had black horses,

3 The third chariot had white horses, and the fourth chariot had dappled, active and strong horses.

4 Then I said to the angel who talked with me, What are these, my lord?

5 And the angel answered me, These are the four winds or spirits of the heavens, which go forth from presenting themselves before the Lord of all the earth. [Ps. 104:4; Matt. 24:31.]

6 The chariot with the black horses is going forth into the north country, and the white ones are going forth after them [because there are two northern powers to be overcome], and the dappled ones are going forth toward the south country.

7 And [the chariot with] the strong, [red or bay horses] went forth and sought to go that they might patrol the earth. And [the Lord] said to them, Go, walk to and fro through the earth and patrol it. So they walked about through the earth, watching and protecting it.

8 Then He summoned me, and said to me, Behold, these that go toward the north country have quieted My Spirit [of wrath] and have caused it to rest in the north country.

9 And the word of the Lord came to me, saying,

10 Accept donations and offerings

from these [as representatives of the] exiles, from Heldai, from Tobijah, and from Jedaiah; and you come the same day and go to the house of Josiah the son of Zephaniah, where they have come from Babylon.

11 Yes, take from them silver and gold, and make crowns and set *one* upon the head of Joshua the son of Jehozadak, the high priest;

12 And say to him, Thus says the Lord of hosts: [You, Joshua] behold — look at, keep in sight, watch — the Man [the Messiah] whose name is the Branch; for He shall grow up in His place, and He shall build the [true] temple of the Lord. [Isa. 4:2; Jer. 23:5; 33:15; Zech. 3:8.]

13 Yes, [you are building a temple of the Lord, but] it is He Who shall build the [true] temple of the Lord, and He shall bear the honor *and* glory [as of the only begotten of the Father], and shall sit and rule upon His throne. And He shall be a priest upon His throne, and the counsel of peace shall be between the two [offices] [Priest and King]. [John 1:14; 17:5; Heb. 2:9.]

14 And the *other* crown shall be [credited] to Helem (Heldai), and to Tobijah, and to Jedaiah, and to the kindness *and* favor of Josiah the son of Zephaniah, and shall be in the temple of the Lord for a reminder *and* memorial. [Cf. verse 10; Matt. 10:41.]

15 And those who are far off shall come and help build the temple of the Lord, and you shall know that the Lord sent me [Zechariah] to you. And [your part in this] shall come to pass, if you will diligently obey the voice of the Lord your God.

CHAPTER 7

AND in the fourth year of the reign of King Darius, the word of the Lord came to Zechariah on the fourth day of the ninth month, Chisleu.

2 Now the people of Bethel had

sent Sharezer and Regemmelech and their men, to pray *and* entreat the favor of the Lord,

3 And to speak to the priests of the house of the Lord of hosts, and to the prophets, saying, [Now that I am returned from exile] should I weep in the fifth month, separating myself, as I have done these so many years [in Babylonia]?

4 Then came the word of the Lord of hosts to me [Zechariah], saying,

5 Speak to all the people of the land and to the priests, saying, When you fasted and mourned in the fifth and seventh months, even those seventy years you were in exile, was it for Me that you fasted, for Me?

6 And when you eat and when you drink, do you not eat for yourselves and drink for yourselves?

7 Should you not hear the words which the Lord cried by the former prophets, when Jerusalem was inhabited and in prosperity, with her cities round about her, and the South and the lowlands were inhabited?

8 And the word of the Lord came to Zechariah, saying,

9 Thus has the Lord of hosts spoken: Execute true judgment, and show mercy *and* kindness and tender compassion every man to his brother;

10 And oppress not the widow, or the fatherless, the temporary resident, or the poor; and let none of you devise *or* imagine *or* think evil against his brother in your heart.

11 But they refused to listen, and turned a rebellious *and* stubborn shoulder, and made heavy *and* dull their ears that they might not hear.

12 Yes, they made their hearts as an adamant stone *or* diamond point, lest they should hear the law and the words which the Lord of hosts had sent by His Spirit through the former prophets. Therefore there came great wrath from the Lord of hosts.

13 So it came to pass that as He cried and they would not hear, *He said,*

So they shall cry and I will not answer, says the Lord of hosts,

14 But I will scatter them with a whirlwind among all the nations whom they know not *and* who know not them. Thus the land was desolate after they had gone, so that no man passed through or returned; for they [the Jews by their sins] had *caused to be* laid waste *and* forsaken the pleasant land — the land of desire.

CHAPTER 8

AND the word of the Lord of hosts came to me, saying,

2 Thus says the Lord of hosts: I am jealous for Zion with great jealousy, and I am jealous for her with great wrath [against her enemies].

3 Thus says the Lord: I shall return to Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called the (faithful) city of truth, and the mountain of the Lord of hosts, the holy mountain.

4 Thus says the Lord of hosts: Old men and old women shall again dwell in Jerusalem *and* sit out in the streets, every man with his staff in his hand for very *advanced* age.

5 And the streets of the city shall be full of boys and girls playing in its streets.

6 Thus says the Lord of hosts: Because it will be marvelous in the eyes of the remnant of this people in those days [in which it comes to pass], should it also be marvelous in My eyes? says the Lord of hosts. [Luke 18:27.]

7 Thus says the Lord of hosts: Behold, I will save My people from the east country, and from the west — the country of the going down of the sun. [Cf. Isa. 43:5, 6.]

8 And I will bring them [home], and they shall dwell in the midst of Jerusalem; and they shall be My people, and I will be their God, in truth *and* faithfulness and in righteousness.

9 Thus says the Lord of hosts: Let

your hands be strong *and* hardened, you who in these days hear these words from the mouth of the prophets, who on the day that the foundation of the house of the Lord of hosts was laid, foretold that the temple should be rebuilt.

10 For before those days there was no hire for man, nor any hire for beast, neither was there any peace *or* success to him who went out or came in, because of the adversary *and* oppressor; for I set — let loose — all men every one against his neighbor.

11 But now [in this period since you began to build] I am not to the remnant of this people as in the former days, says the Lord of hosts.

12 For there shall be the seed sowing of peace *and* prosperity; the vine shall yield her fruit, and the ground shall give its increase, and the heavens shall give their dew; and I will cause the remnant of this people to inherit *and* possess all these things.

13 And as you have been a curse *and* a byword among the nations, O house of Judah and house of Israel, so will I save you and you shall be a blessing. Fear not, but let your hands be strong *and* hardened. [Jer. 22:8, 9.]

14 For thus says the Lord of hosts: As I thought to bring calamity upon you, when your fathers provoked Me to wrath, says the Lord of hosts, and I did not relent *or* revoke your sentence,

15 So again have I purposed in these days to do good to Jerusalem and to the house of Judah. Fear not!

16 These are the things that you shall do: speak every man the truth with his neighbor; render the truth, and pronounce the judgment *or* verdict that makes for peace in [the courts at] your gates. [Eph. 4:25.]

17 And let none of you think *or* imagine *or* devise evil *or* injury in your hearts against his neighbor, and love no false oath, for all these things I hate, says the Lord.

18 And the word of the Lord of hosts came to me [Zechariah], saying,

19 Thus says the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah times of joy and gladness, and cheerful appointed seasons; therefore [in order that this may happen to you, as the condition of fulfilling the promise] love truth and peace.

20 Thus says the Lord of hosts: It shall yet come to pass, that there shall come [to Jerusalem] peoples and the inhabitants of many and great cities;

21 And the inhabitants of one city shall go to them of another, saying, Let us go speedily to pray and entreat the favor of the Lord, and to seek, inquire of and require [to meet our own most essential need] the Lord of hosts. I will go also.

22 Yes, many people and strong nations shall come to Jerusalem to seek, inquire of and require [to fill their own urgent need] the Lord of hosts, and to pray to the Lord for His favor.

23 Thus says the Lord of hosts: In those days ten men, out of all languages of the nations, shall take hold of the robe of him who is a Jew, saying, Let us go with you, for we have heard that God is with you.

CHAPTER 9

THE burden or oracle — the thing to be lifted up — of the word of the Lord is against the land of Hadrach [in Syria], and Damascus shall be its resting place, for the Lord has an eye upon mankind as upon all the tribes of Israel;

2 And Hamath also which borders on [Damascus], Tyre with Sidon, though they are very wise.

3 And Tyre has built herself a stronghold [on an island, a half mile from the shore, which seems impregnable], and heaped up silver like dust, and fine gold like the mire of the streets.

4 Behold, the Lord will cast her out and dispossess her; He will smite her power in the sea and into it, and [Tyre] shall be devoured by fire.

5 [The strong cities of Philistia] shall see it, and fear; Ashkelon, Gaza also, and be sorely pained; and Ekron, for her confidence and expectation shall be put to shame; and a king [monarchical government] shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a mongrel people shall dwell in Ashdod, and I will put an end to the pride of the Philistines.

7 And I will take out of [the Philistine's] mouth and from between his teeth the abominable idolatrous sacrifices eaten with the blood. And he too shall remain and be a remnant for our God, and he shall be as a chieftain — the head over a thousand — in Judah, and Ekron shall be like one of the Jebusites [who at last were merged and had lost their identity in Israel].

8 Then I will encamp about My house as a guard or a garrison, so that none shall march back and forth; and no oppressor or demanding collector shall again over-run them, for now My eyes are upon them.

9 Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your King comes to you; He is [uncompromisingly] just, and

c) Tyre was utterly destroyed by Alexander the Great and has never been rebuilt. History records that after he had slain everyone except those who had fled to the temples, Alexander ordered the houses to be set afire. Yet Sidon, Tyre's sister city (verse 2), though meeting with many adversities, has survived and kept her identity (modern Saida) for an estimated 4000 years (cf. Gen. 10:15, 19). How did Zechariah know that it was Tyre, not Sidon, that was to be permanently destroyed? Ezekiel wrote of Tyre, after telling the details of her destruction, "You shall be built no more; for I the Lord have spoken it, says the Lord God" (Ezek. 26:3-14).

d) Ashkelon was one of the five strong, leading Philistine cities, Gath and Ashdod being the ones not named here. It was the birthplace of Herod the Great, and his sister Salome lived there, centuries after this period. It was not until 1270 A.D. that Zechariah's prophecy of its total destruction was fulfilled, when the Sultan Bibars reduced it to ruins and filled the harbor with stones. Nearly 700 years later the city is still uninhabited, and the seacoast has been and continues to be the site of "dwellings and cottages for shepherds, and folds for flocks" (Zeph. 2:6).

having salvation — triumphant and victorious; patient, meek, lowly and riding on a donkey, upon a colt, the foal of a donkey. [John 12:14, 15.]

10 And I will cut off *and* exterminate the war chariot from Ephraim, and the *war* horse from Jerusalem, and the battle-bow shall be cut off; and He shall speak the word and peace shall come to the nations, and His dominion shall be from the *Mediterranean* Sea to *any other* sea, and from the River *Euphrates* to the ends of the earth! [Ps. 72:8.]

11 As for you also, because of *and* for the sake of the [covenant of the Lord with His people which was sealed with sprinkled] covenant blood, I have released *and* sent forth your imprisoned people out of the waterless pit. [Exod. 24:4-8; Gen. 37:24; Heb. 9:16.]

12 Turn you to the stronghold [of security and prosperity], you prisoners of hope; even today do I declare that I will restore double your former prosperity to you. [Ps. 40:2; Isa. 40:2.]

13 For I have bent Judah for me as My bow, filled the bow with Ephraim as My arrow, and will stir up your sons, O Zion, against your sons, O Greece, and will make you [Israel] as the sword of a mighty man.

14 And the Lord shall be seen over them, and His arrow shall go forth as the lightning; and the Lord God will blow the trumpet, and will go forth in the windstorms of the south.

15 The Lord of hosts shall defend *and* protect them; and they shall devour and they shall tread on *their fallen enemies* as on sling stones [that have missed their aim], and they shall drink [of victory] and be noisy *and* turbulent as from wine, and become full like bowls [used to catch the sacrificial blood], like the corners of the [sacrificial] altar.

16 And the Lord their God will save them on that day as the flock of His

people, for they shall be as the [precious] jewels of a crown, lifted high over *and* shining glitteringly upon His land.

17 For how great is God's goodness and how great is His beauty! *And* how great [He will make] *Israel's* goodness and *Israel's* beauty! Grain shall make the young men thrive, and fresh wine the maidens.

CHAPTER 10

ASK of the Lord rain in the time of the latter or spring rain. It is the Lord Who makes lightnings, which usher in the rain *and* give men showers of it, to every one grass in the field.

2 For the teraphim [household idols] have spoken vanity — emptiness, falsity and futility — and the diviners have seen a lie and the dreamers have told false dreams; they comfort in vain. Therefore the people go their way like sheep, they are afflicted *and* hurt because there is no shepherd.

3 My anger is kindled against the shepherds [who are not true shepherds], and I will punish the goat-leaders; for the Lord of hosts has visited His flock, the house of Judah, and will make them as His beautiful *and* majestic horse in the battle.

4 Out of him [Judah] shall come forth the cornerstone, out of him the tent peg, out of him the battle bow; every ruler shall proceed from him. [Jer. 30:21.]

5 And they shall be as mighty men, treading down their enemies in the mire of the streets in the battle; and they shall fight, because the Lord is with them, and the [oppressor's] riders on horses shall be confounded *and* put to shame.

6 And I will strengthen the house of Judah, and I will save the house of Joseph [Ephraim]. I will bring them back *and* cause them to dwell securely; for I have mercy, loving-kindness *and* compassion for them. They shall be as though I had not cast them off, for I

am the Lord their God, and I will hear them.

7 Then Ephraim [the ten tribes] shall become like a mighty warrior, and their hearts shall rejoice as through wine; yes, their children shall see it and rejoice; their hearts shall feel great delight *and* glory triumphantly in the Lord!

8 I will hiss for them [as the keeper does for his bees] and gather them in, for I have redeemed them, and they shall increase *again* as they have increased *before* [in Egypt]. [Ezek. 36: 10, 11.]

9 And though I sow them among the nations, yet they shall [earnestly] remember Me in far countries, and with their children they shall live and shall return [to God and the land He gave them].

10 I will bring them [all Israel] home again from the land of Egypt, and gather them out of Assyria; and I will bring them into the land [on the east and on the west of Jordan, into] Gilead and Lebanon; and room enough shall not be found for them.

11 And *the Lord* will pass through the sea of distress *and* affliction [at the head of His people, as He did at the Red Sea] and He will smite down the waves of the sea, and all the depths of the *river Nile* shall be dried up *and* put to shame; and the pride of Assyria shall be brought down, and the scepter *or* rod [of the taskmasters of Egypt] shall pass away.

12 And I will strengthen *Israel* in the Lord, and they shall walk up and down *and* glory in His name, says the Lord.

CHAPTER 11

OPEN your doors, O Lebanon, that the fire may devour your cedars!

2 Wail, O fir tree *and* cypress, for the cedar has fallen; because the glorious *and* lofty trees are laid waste! Wail, O you oaks of Bashan, for the thick *and* inaccessible forest [on the

steep mountain side] has in flames been felled.

3 A voice of the wailing of the shepherds! For their glory, the broad pasturage, is laid waste! A voice of the roaring of young lions! For the pride of the Jordan [the jungle or thickets] is ruined!

4 Thus says the Lord my God: Shepherd the flock *destined* for slaughter,

5 Whose buyers *or* possessors slay them and hold themselves not guilty; and they who sell them say, Blessed be the Lord, for I have become rich! And their own shepherds neither pity *nor* spare them [from the wolves].

6 For I will no more pity *or* spare the inhabitants of the land, says the Lord; but lo, I will deliver every man into his neighbor's hand, and into the hand of his *foreign* king. And *the enemy* shall lay waste the land, and I will not deliver *the people* out of the hand [of the foreign oppressor].

7 So I [Zechariah] shepherded the flock of slaughter, truly [as the name implies] the most miserable of sheep. And I took two *shepherd's* staffs, the one I called Beauty *or* Grace, and the other I called Bands *or* Union; and I fed *and* shepherded the flock.

8 And I cut off the three shepherds [the civil authorities, the priests and the prophets] in one month, for I was weary *and* impatient with them, and they also loathed me. [Jer. 2:8, 26; 18:18.]

9 So I [Zechariah] said, I will not be your shepherd. What is to die, let it die, and what is to be destroyed, let it be destroyed; and let the survivors devour one another's flesh.

10 And I took my staff Beauty *or* Grace, and broke it in pieces, to show that I was annulling the covenant *or* agreement which I had made with all the peoples [not to molest them].

11 So the covenant was annulled on that day, and thus the most wretched of the flock *and* the traffickers in the sheep, who were watching me, knew

— recognized and understood — that it was truly the word of the Lord.

12 And I said to them, If it seems just *and* right to you, give me my wages; but if not, withhold *them*. So they weighed out for my price thirty *pieces* of silver.

13 And the Lord said to me, Cast it to the potter [as if He said, To the dogs!], the munificently *miserable* sum at which I [and My shepherd] am priced by them! And I [Zechariah] took the thirty *pieces* of silver, and cast them to the potter in the house of the Lord. [Matt. 26:14, 15; 27: 3-10.]

14 Then I broke into pieces my other staff, Bands *or* Union, indicating that I was annulling the brotherhood between Judah and Israel.

15 And the Lord said to me, Take up once more the implements [the staff and rod of a shepherd, but this time] of a worthless *and* wicked shepherd. [Ezek. 34:2-6.]

16 For lo, I raise up a false shepherd in the land; the lost *and* perishing he will not miss *or* visit, the young *and* scattered he will not go to seek, the wounded *and* broken he will not heal, nor will he feed those that are sound *and* strong; but he will eat the flesh of the fat ones and break off their hoofs [to consume all the flesh].

17 Woe to the worthless *and* foolish shepherd who deserts the flock! The sword shall smite his arm and his right eye; his arm shall be utterly withered and his right eye utterly blinded. [Jer. 23:1; John 10:12, 13.]

CHAPTER 12

THE burden *or* oracle — the thing to be lifted up — of the word of the Lord concerning Israel. Thus says the Lord, Who stretches out the heavens and lays the foundation of the earth and forms the spirit of man within him:

2 Behold, I am about to make Jeru-

salem a cup *or* bowl of reeling to all the peoples round about, and against *and* upon Judah also it will be in the siege against Jerusalem.

3 And in that day I will make Jerusalem a burdensome stone for all peoples; all who lift it *or* burden themselves with it shall be sorely wounded. And all the nations of the earth shall come *and* gather together against it.

4 In that day, says the Lord, I will smite every horse [of the armies that contend against Jerusalem] with terror *and* panic, and his rider with madness; and I will open My eyes *and* regard with favor the house of Judah, and will smite every horse of the opposing nations with blindness.

5 And the chiefs of Judah shall say in their heart, The inhabitants of Jerusalem are my strength in the Lord of hosts their God.

6 In that day will I make the chiefs of Judah like a big, blazing pot among *sticks* of wood and like a flaming torch among sheaves *of grain*; and they shall devour all the peoples round about, on the right hand and on the left; and they of Jerusalem shall yet again dwell *and* sit securely in their own place, in Jerusalem.

7 And the Lord shall save *and* give victory to the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem may not be magnified *and* exalted above Judah.

8 In that day will the Lord guard *and* defend the inhabitants of Jerusalem; and he who is [spiritually] feeble *and* stumbles among them in that day [of persecution] shall become [strong and noble] like David; and the house of David [shall maintain its supremacy] like God, like the "Angel of the Lord Who is before them.

9 And it shall be in that day, that I will make it My aim to destroy all the nations that come against Jerusalem.

10 And I will pour out upon the

e) See footnote on Zech. 1:11.

house of David and upon the inhabitants of Jerusalem the Spirit of grace or unmerited favor, and supplication. And they shall look [earnestly] upon Me Whom they have pierced, and they shall mourn for Him as one mourns for his only son, and shall be in bitterness for Him as one who is in bitterness for his first-born. [John 19:37; Rev. 1:7.]

11 In that day shall there be a great mourning in Jerusalem, as the mourning of the city of Hadadrimmon in the valley of Megiddo [over beloved King Josiah, who was mortally wounded at thirty-nine, and for whom the people's grief was extraordinarily deep. Like that will be the mourning of Israel, when they recognize as their once crucified Messiah Him Who has come to reign]. [II Chron. 35:22-25.]

12 And the land shall mourn, every family apart; the [kingly] family of the house of David apart, and their wives apart; the family of the house of Nathan [David's son] apart, and their wives apart;

13 The [priestly] family of the house of Levi apart, and their wives apart; the family of Shimei [grandson of Levi] apart, and their wives apart;

14 All the families that are left, each by itself, and their wives by themselves [each with an overwhelming individual sorrow over having blindly rejected their unrecognized Messiah].

CHAPTER 13

IN that day there shall be a fountain opened for the house of David and for the inhabitants of Jerusalem to cleanse them from sin and uncleanness.

2 And in that day, says the Lord of hosts, I will cut off the names of the idols from the land, and they shall no more be remembered; and also I will remove from the land the false prophets and the unclean spirit.

3 And if any one again appears falsely as a prophet, then his father and his mother who bore him shall

say to him, Yehou shall not live, for you speak lies in the name of the Lord; and his father and his mother who bore him shall thrust him through when he prophesies.

4 And in that day the false prophets shall every one be ashamed of his vision when he prophesies. Nor will he wear a hairy or rough garment to deceive,

5 But he will [deny his identity and] say, I am no prophet, I am a tiller of the ground, for I have been made a bond servant from my youth.

6 And one shall say to him, What are these wounds on your breast — between your hands? Then he will answer, Those with which I was wounded [when disciplined] in the house of my (loving) friends.

7 Awake, O sword, against My shepherd, and against the man who is My associate, says the Lord of hosts; smite the shepherd, and the sheep of the flock shall be scattered; and I will turn back My hand and stretch it out again upon the little ones of the flock. [Matt. 26:31, 32.]

8 And in all the land, says the Lord, two thirds shall be cut off and perish, but one third shall be left alive. [Hos. 2:23; Rom. 11:5]

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will test them as gold is tested. They will call on My name, and I will hear and answer them. I will say, It is My people; and they will say, The Lord is my God.

CHAPTER 14

BEHOLD, a day of the Lord is coming, when the spoil [taken from you] shall be divided [among the victors] in the midst of you.

2 For I will gather all nations against Jerusalem to battle, and the city shall be taken and the houses rifled and the women ravished, and half of the city shall go into exile, but the rest of the people shall not be cut off from the city.

3 Then shall the Lord go forth and fight against those nations, as when He fought in the day of battle.

4 And His feet shall stand in that day upon the Mount of Olives, which lies before Jerusalem on the east, and the Mount of Olives shall be split in two from the east to the west by a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. [Isa. 64:1, 2.]

5 And you shall flee by the valley of My mountains, for the valley of the mountains shall reach to Azal, and you shall flee as you fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my [Zechariah's] 'God shall come, and all the holy ones [saints and angels] with Him. [Amos 1:1; Jude 14, 15; Col. 3:4; I Thess. 4:14; Matt. 25:31.]

6 And it shall come to pass in that day that there shall not be light; the glorious *and* bright ones [the heavenly bodies] shall be darkened.

7 But it shall be one continuous day, known to the Lord, not day and not night, but at evening time there shall be light.

8 And it shall be in that day, that living waters shall go out from Jerusalem, half of them to the eastern [Dead] Sea, and half of them to the western [Mediterranean] Sea; in summer and in winter shall it be.

9 And the Lord shall be King over all the earth; in that day the Lord shall be one [in the recognition and worship of men] and His name one.

10 All the land shall be turned into a plain from Geba to Rimmon, [the Rimmon that is] south of Jerusalem. But Jerusalem shall remain lifted up on its site and dwell in its place, from Benjamin's gate to the place of the former gate, to the Corner Gate, and

from the Tower of Hananeel to the king's wine presses.

11 And it shall be inhabited, for there shall be no more curse *or* ban of utter destruction; but Jerusalem shall dwell securely. [Rev. 22:3.]

12 And this shall be the plague wherewith the Lord will smite all the peoples that have warred against Jerusalem: their flesh shall rot away while they stand upon their feet, and their eyes shall corrode away in their sockets, and their tongue shall decay away in their mouth.

13 And in that day there shall be a great confusion, discomfiture *and* panic among them from the Lord, and they shall seize each his neighbor's hand, and the hand of the one shall be raised against the hand of the other.

14 And Judah also shall fight at Jerusalem; and the wealth of all the nations round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And as that plague on men, so shall be the plague on the horse, on the mule, on the camel, on the donkey, and on all the livestock *and* beasts that may be in those camps.

16 And every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles *or* booths.

17 And it shall be, that whoso of the families of the earth shall not go up to Jerusalem to worship the King, the Lord of hosts, upon them there shall be no rain.

18 And if the family of Egypt do not go up to Jerusalem and present themselves, upon them there shall be no *rain*, but there shall be the plague with which the Lord will smite the na-

f) The second advent of Christ is the coming of GOD to earth, hence the emphasis placed upon it in the Scriptures. It is heralded not just once, but many times, plainly, without opportunity for misinterpretation; such as in Deut. 30:3; Zech. 14:3, 4; Matt. 16:27; 24:3-14, 27, 36-39; 25:31, 32; 26:64; Luke 21:25-28; Acts 1:9-11; I Cor. 1:7, 8; 4:5; I Tim. 6:14; II Tim. 4:1; Titus 2:13; Heb. 9:28; I John 2:28; Rev. 3:11; 16:15; 22:7, 20.

tions that go not up to keep the feast of tabernacles.

19 This shall be the consequent punishment of the sin of Egypt, and the consequent punishment of the sin of all the nations that do not go up to keep the feast of tabernacles.

20 In that day there shall be [written] upon the [little] bells on the horses, **HOLINESS UNTO THE LORD**; and the pots in the Lord's house shall be holy to the Lord like the bowls before the altar.

21 Yes, every pot in all the houses of Jerusalem and in Judah shall be dedicated *and* holy to the Lord of hosts; and all who sacrifice may come and take of them and boil their sacrifices in them [and traders in such wares will no longer be seen at the temple]. *And* in that day, there shall be no more a Canaanite [that is, any godless or unclean person, whether Jew or Gentile] in the house of the Lord of hosts. [Eph. 2:19-22.]

THE BOOK OF MALACHI

CHAPTER 1

THE burden *or* oracle *or* the thing to be lifted up of the word of the Lord to Israel by Malachi — My messenger.

2 I have loved you, says the Lord. Yet you say, In what *and* how have You loved us? Was not Esau Jacob's brother? says the Lord; yet I loved Jacob (Israel),

3 But [in comparison with the degree of love I have for Jacob] I have hated Esau [Edom], and have laid waste his mountains, and his heritage I have given to the jackals of the wilderness. [Rom. 9:13, 16.]

4 Though [impoverished] Edom should say, We are beaten down, but we will return and build the waste places, says the Lord of hosts, They may build, but I will tear *and* throw down, and men will call them the wicked country, the people against whom the Lord has indignation for ever.

5 Your own eyes shall see this, and you shall say, The Lord is great *and* will be magnified *over and* beyond the border of Israel! [Isa. 34; 63:1-6; Jer. 49:7-22; Ezek. 25:12-14; Obad. 1.]

6 A son honors his father, and a servant his master. If then I am a

father, where is My honor? And if I am a master, where is the [reverent] fear due Me? says the Lord of hosts to you, O priests, who despise My name. You say, How *and* in what have we despised Your name?

7 By offering polluted food upon My altar. And you ask, How have we polluted it *and* profaned You? By thinking that the table of the Lord is contemptible *and* may be despised.

8 When you *priests* offer blind [animals] for sacrifice, is it no evil? And when you offer the lame and the sick, is it no evil? Present such a thing — a blind or lame or sick animal — now to your governor [in payment of your taxes, and see what will happen]. Will he be pleased with you? Or will he receive you graciously? says the Lord of hosts.

9 Now then, I [Malachi] beg of you priests, entreat God earnestly that He will be gracious to us. With such a gift from your hand [as a defective animal for sacrifice], will He accept it *or* show favor to any of you? says the Lord of hosts.

10 Oh, that there were one among even you [whose duty it is to minister to Me] who would shut the doors, that

you might not kindle fire on My altar to no purpose [an empty, futile, fruitless pretense]! I have no pleasure in you, says the Lord of hosts, nor will I accept an offering from your hand.

11 For from the rising of the sun to its setting My name shall be great among the nations, and in every place incense shall be offered to My name, and indeed a pure offering; for My name shall be great among the nations, says the Lord of hosts.

12 But you *priests* profane it, when [by your actions] you say, The table of the Lord is polluted, and the fruit of it, its food, is contemptible *and* may be despised.

13 You say also, Behold, what a drudgery *and* weariness this is! And you have sniffed at it, says the Lord of hosts. And you have brought that which was "taken by violence, or the lame, or the sick. This you bring as an offering! Shall I accept this from your hand? says the Lord.

14 But cursed be the [cheating] deceiver who has a male in his flock, and vows to offer it, yet sacrifices to the [sovereign] Lord a blemished *or* diseased thing! For I am a great King, says the Lord of hosts, and My name is terrible *and* to be [reverently] feared among the nations.

CHAPTER 2

AND now, O you priests, this commandment is for you.

2 If you will not hear, and if you will not lay it to heart to give glory to My name, says the Lord of hosts, then I will send the curse upon you, and I will curse your blessings; yes, I have already turned them to curses, because you do not lay it to heart.

3 Behold, I will rebuke your seed [grain to prevent due harvest, and instead of "shoulder, cheeks and stomach from the festival offerings], I will give

you the dung, spread upon your faces, and you shall be taken away with it.

4 And you shall recognize *and* understand that I have sent this [new] decree to you priests, to be My [new] covenant with Levi [the priestly tribe], says the Lord of hosts.

5 My covenant [on My part] with *Levi* was to give him life and peace; because [on his part] of the reverent *and* worshipful fear with which *the priests* would revere Me and stand in awe of My name.

6 The law of truth was in *Levi's* mouth, and unrighteousness was not found in his lips; he walked with Me in peace and uprightness, and turned many away from iniquity.

7 For the priest's lips should guard *and* keep pure the knowledge [of My law], and the people should seek — inquire for and require — instruction at his mouth; for he is the messenger of the Lord of hosts.

8 But you have turned aside out of the way; you have caused many to stumble by your instruction [in the law]; you have corrupted the covenant of *Levi* [with Me], says the Lord of hosts.

9 Therefore have I also made you despised and abased before all the people, inasmuch as you have not kept My ways, but have shown favoritism to persons in your administration of the law [of God].

10 Have we not all one Father? Has not one God created us? Why then do we deal faithlessly and treacherously each against his brother, profaning the covenant of *God* with our fathers?

11 Judah has been faithless *and* dealt treacherously, and an abomination has been committed in Israel and in Jerusalem; for Judah [that is, Jewish men] has profaned the holy sanctuary of the Lord, which He loves, and has married the daughter of a foreign god

■ Exod. 22:31, "You shall not eat any flesh that is torn by beasts in the field; you shall cast it to the dogs."
 ■ The edible portions of the sacrificed animals were the pay for the work of the priests (Deut. 18:3).

[having divorced his Jewish wife]. [Ezra 9:2; Jer. 2:3.]

12 The Lord will cast out of the tents of Jacob to the last man those who do this [evil thing, the master] and [the pupil or] servant alike, and him who brings an offering to the Lord of hosts.

13 And this you do with double guilt; you cover the altar of the Lord with tears [shed by your unoffending wives, divorced by you that you might take heathen wives], and with *your own* weeping and crying out because the Lord does not regard your offering any more or accept it with favor at your hand.

14 Yet you ask, Why does He reject it? Because the Lord was witness [to the covenant made at your marriage] between you and the wife of your youth, against whom you have dealt treacherously *and* to whom you were faithless. Yet she is your companion and the wife of your covenant [made by your marriage vows].

15 And did not God make [you and your wife] one [flesh]? Did not One make you and preserve your spirit alive? And why *did God make you two* one? Because He sought a godly offspring [from your union]. Therefore take heed to yourselves, and let no one deal treacherously *and* be faithless to the wife of his youth.

16 For the Lord, the God of Israel, says: I hate divorce *and* marital separation, and him who covers his garment [his wife] with violence. Therefore keep a watch upon your spirit [that it may be controlled by My Spirit], that you deal not treacherously *and* faithlessly [with your marriage mate].

17 You have wearied the Lord with your words. Yet you say, In what way have we wearied Him? [You do it when by your actions] you say, Every one who does evil is good in the sight of the Lord, and He delights in them.

Or [by asking], Where is the God of justice?

CHAPTER 3

BEHOLD, I send My messenger, and he shall prepare the way before Me. And the Lord, *the Messiah*, Whom you seek will suddenly come to His temple; the Messenger *or* Angel of the covenant Whom you desire, behold, He shall come, says the Lord of hosts. [Matt. 11:10; Luke 1:13-17, 76.]

2 But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like fullers' soap; [Rev. 6:12-17.]

3 He will sit as a refiner and purifier of silver; and He will purify the priests, the sons of Levi, and refine them like gold and silver, that they may offer to the Lord offerings in righteousness.

4 Then will the offering of Judah and Jerusalem be pleasing to the Lord as in the days of old and as in ancient years.

5 Then I will draw near to you for judgment; I will be a swift witness against the sorcerers, against the adulterers, against the false swearers, and against those who oppress the hireling in his wages, the widow and the fatherless, and who turn aside the temporary resident from his right, and fear not Me, says the Lord of hosts.

6 For I am the Lord, I do not change; that is why you, O sons of Jacob, are not consumed.

7 Even from the days of your fathers you have turned aside from My ordinances and have not kept them. Return to me, and I will return to you, says the Lord of hosts. But you say, How shall we return?

8 Will a man rob *or* defraud God? Yet you rob *and* defraud Me. But you say, In what way do we rob *or* defraud You? *You have withheld your tithes and offerings.*

9 You are cursed with the curse;

for you are robbing Me, even this whole nation. [Lev. 26:14-17.]

10 Bring all the tithes — the whole tenth of your income — into the storehouse, that there may be food in My house, and prove Me now by it, says the Lord of hosts, if I will not open the windows of Heaven for you and pour you out a blessing, that there shall not be room enough to receive it. [Mal. 2:2.]

11 And I will rebuke the devourer [insects and plagues] for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine drop its fruit before the time in the field, says the Lord of hosts.

12 And all nations shall call you happy *and* blessed; for you shall be a land of delight, says the Lord of hosts.

13 Your words have been strong *and* hard against Me, says the Lord. Yet you say, What have we spoken against You?

14 You have said, It is useless to serve God; and what profit is it if we keep His ordinances and walk gloomily *and as if* in mourning apparel before the Lord of hosts?

15 And now we consider the proud *and* arrogant happy *and* favored; evildoers are exalted *and* prosper; yes, and when they test God they escape *unpunished*.

16 Then those who feared the Lord talked often one to another; and the Lord listened and heard it, and a book of remembrance was written before Him of those who revered *and* worshipfully feared the Lord, and who thought on His name.

17 And they shall be Mine, says the Lord of hosts, in that day when I publicly recognize *and* openly declare them to be My jewels — My special possession, My peculiar treasure. And

I will spare them, as a man spares his own son who serves him.

18 Then shall you return, and discern between the righteous and the wicked, between him who serves God and him who does not serve Him.

CHAPTER 4

FOR behold, the day comes that shall burn as an oven; and all the proud *and* arrogant, yes, and all that do wickedly *and* are lawless shall be stubble; the day that comes shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch. [Isa. 5:21-25; Matt. 3:12.]

2 But unto you who revere *and* worshipfully fear My name shall the Sun of righteousness arise with healing in His wings *and* His beams, and you shall go forth and gambol like calves *released from* the stall *and* leap for joy.

3 And you shall tread down the lawless *and* wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, says the Lord of hosts.

4 [Earnestly] remember the law of Moses My servant, which I commanded him on *Mount Horeb to give* to all Israel, the statutes and the ordinances.

5 Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes. [Matt. 11:14; 17:10-13.]

6 And he shall turn [and reconcile] the hearts of the [estranged] fathers to the [ungodly] children, and the hearts of the [rebellious] children to [the piety of] their fathers [a reconciliation produced by repentance of the ungodly]; lest I come and smite the land with a curse [and a ban of utter destruction]. [Luke 1:17.]

The
AMPLIFIED
BIBLE

THE NEW TESTAMENT

ZONDERVAN PUBLISHING HOUSE

THE NAMES and ORDER of THE BOOKS of THE NEW TESTAMENT

	PAGE		PAGE
Matthew	1	1 Timothy	324
Mark	47	2 Timothy	330
Luke	78	Titus	335
John	131	Philemon	338
Acts	172	Hebrews	339
Romans	223	James	358
1 Corinthians	246	1 Peter	364
2 Corinthians	271	2 Peter	371
Galatians	286	1 John	374
Ephesians	295	2 John	381
Philippians	304	3 John	382
Colossians	310	Jude	383
1 Thessalonians	316	Revelation	385
2 Thessalonians	321		

THE NEW TESTAMENT

THE GOSPEL ACCORDING TO MATTHEW

CHAPTER 1

THE book of the ancestry (genealogy) of Jesus Christ, the Messiah, the Anointed, the son (descendant) of David, the son (descendant) of Abraham. [Ps. 132:11; Isa. 11:1.]

2 Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers,

3 Judah the father of Perez and Zerah, whose mother was Tamar; Perez the father of Hezron, Hezron the father of Aram,

4 Aram the father of Aminadab, Aminadab the father of Nashon, Nashon the father of Salmon,

5 Salmon the father of Boaz, whose mother was Rahab; Boaz the father of Obed, whose mother was Ruth; Obed the father of Jesse,

6 Jesse the father of King David, King David the father of Solomon, whose mother had been the wife of Uriah; [Ruth 4:18-22; I Chron. 2:13-15.]

7 Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa,

8 Asa the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah,

9 Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah,

10 Hezekiah the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah,

11 And Josiah became the father of Jechoniah and his brothers, about the time of the removal (deportation) to Babylon. [II Kings 24:14; I Chron. 3:15,16.]

12 After the exile to Babylon, Jechoniah became the father of Shealtiel (Salathiel), Shealtiel the father of Zerubbabel,

13 Zerubbabel the father of Abiud,

Abiud the father of Eliakim, Eliakim the father of Azor,

14 Azor the father of Sadoc, Sadoc the father of Achim, Achim the father of Elihud,

15 Elihud the father of Eliazar, Eliazar the father of Matthan, Matthan the father of Jacob,

16 Jacob the father of Joseph, the husband of Mary of whom was born Jesus Who is called the Christ.

17 So all the generations from Abraham to David are fourteen, from David to the Babylonian Exile (deportation) fourteen, from the Babylonian Exile to the Christ fourteen generations.

18 Now the birth of Jesus Christ took place under these circumstances: When His mother Mary had been promised in marriage to Joseph, before they came together she was found to be pregnant [through the power] of the Holy Spirit.

19 And her [promised] husband Joseph, being a just *and* upright man and not willing to expose her publicly *and* shame *and* disgrace her, decided to repudiate *and* dismiss (divorce) her quietly *and* secretly.

20 But as he was thinking this over, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, descendant of David, do not be afraid to take Mary [as] your wife, for that which is conceived in her is of (from, out of) the Holy Spirit.

21 She will bear a Son, and you shall call His name Jesus [in Hebrew means Savior], for He will save His people from their sins [that is, prevent their *failing and missing the true end and scope of life, which is God].

22 All this took place that it might be fulfilled which the Lord had spoken through the prophet,

23 Behold, the virgin shall become

a) Vincent's "Word Studies in the New Testament."

pregnant and give birth to a Son, and they shall call His name Emmanuel, which when translated means, God with us. [Isa. 7:14.]

24 Then Joseph being aroused from his sleep, did as the angel of the Lord had commanded him; he took [her to his side as] his wife,

25 But he had no union with her as her husband until she had borne *her first-born* Son, and he called His name Jesus.

CHAPTER 2

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men [astrologers] from the East came to Jerusalem, asking,

2 Where is He Who has been born King of the Jews? For we have seen His star in the East ^bat its rising, and have come to worship Him. [Jer. 23:5; Zech. 9:9; Num. 24:17.]

3 When Herod the king heard this, he was disturbed *and* troubled, and the whole of Jerusalem with him;

4 So he called together all the chief priests and learned men (scribes) of the people, and ^canxiously asked them where the Christ was to be born.

5 They replied to him, In Bethlehem of Judea; for so it is written by the prophet:

6 And you Bethlehem, in the land of Judah, you are not in any way least *or* insignificant among the ^dchief cities of Judah; for from you shall come a Ruler (^eLeader) Who will govern *and* ^fshepherd My people Israel. [Mic. 5:2.]

7 Then Herod sent for the wise men [astrologers] secretly, and ^gaccurately to the last point ascertained from them the time of the appearing of the star — that is, ^hhow long the star had made itself visible since its rising in the East.

8 Then he sent them to Bethlehem,

saying, Go and search out the Child carefully *and* diligently, and when you have found ⁱHim bring me word, that I too may come and worship Him.

9 When they had listened to the king they went their way, and lo, the star which had been seen in the East ^jin its rising went before them, until it came and stood over the place where the young Child was.

10 When they saw the star, they were thrilled with ecstatic joy.

11 And going into the house they saw the Child with Mary His mother, and they fell down and worshipped Him. Then opening their treasure bags, they presented to Him gifts, gold and frankincense and myrrh.

12 And ^kreceiving an answer to their asking, they were divinely instructed *and* warned in a dream not to go back to Herod; so they departed to their own country by a different way.

13 Now after they had gone, behold, an angel of the Lord appeared to Joseph in a dream and said, Get up! [^lTenderly] take unto you the young Child and His mother and flee to Egypt, and remain there till I tell you [otherwise]; for Herod intends to search for the Child in order to destroy Him.

14 And having risen, he took the Child and His mother by night and withdrew to Egypt,

15 And remained there until Herod's death. This was to fulfill what the Lord had spoken by the prophet, Out of Egypt have I called My Son. [Hos. 11:1.]

16 Then Herod, when he realized that he had been misled by the wise men, was furiously enraged, and he sent and put to death all the male children in Bethlehem and in all that territory who were two years old or under, reckoning according to the date which he had investigated diligently *and* learned exactly from the wise men.

b) Alternate reading. c) Williams' "The New Testament in the Language of the People."
 d) Thayer's "Greek-English Lexicon of the New Testament—Grimm."
 e) Moulton and Milligan's "The Vocabulary of the Greek Testament." f) Vincent.
 g) Capitalized because of what He is, the spotless Son of God, not what the speaker may have thought He was.
 h) Alternate reading. i) Williams.

17 Then was fulfilled what was spoken by the prophet Jeremiah:

18 A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be comforted, because they were no more. [Jer. 31:15.]

19 But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, and said,

20 Rise, [tenderly] take unto you the Child and His mother, and go to the land of Israel, for those who sought the Child's life are dead.

21 Then he awoke and arose and [tenderly] took the Child and His mother, and came into the land of Israel.

22 But because he heard that Archelaus was ruling over Judea in the place of his father Herod, he was afraid to go there; and being divinely warned in a dream he withdrew to the region of Galilee.

23 He went and dwelt in a town called Nazareth, so that what was spoken through the prophets might be fulfilled, He shall be called a Nazarene (meaning Branch, Separated One). [Isa. 11:1.]

CHAPTER 3

IN those days there appeared John the Baptist, preaching in the wilderness (desert) of Judea, and saying,

2 Repent — that is, ^kthink differently; change your mind, regretting your sins and changing your conduct — for the kingdom of heaven is at hand.

3 This is he who was mentioned by the prophet Isaiah when he said, The voice of one crying in the wilderness — shouting in the desert: Prepare the road for the Lord; make His highways straight (level, direct). [Isa. 40:3.]

4 This John's garments were made of camel's hair, and he wore a leather gir-

dle about his waist, and his food was locusts and wild honey. [II Kings 1:8; Zech. 13:4; Lev. 11:22.]

5 Then Jerusalem and all Judea and all the country round about the Jordan went out to him,

6 And they were baptized in the Jordan by him, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, You brood of vipers, who warned you to flee *and* escape from the wrath *and* indignation [of God against disobedience,] that is coming?

8 Bring forth fruit that is consistent with repentance — let your lives prove your change of heart;

9 And do not presume to say to yourselves, We have Abraham for our forefather; for I tell you God is able to raise up descendants for Abraham from these stones!

10 And already the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

11 I indeed baptize you ^min (with) water ^abecause of repentance — that is, because of your ^cchanging your minds for the better, heartily amending your ways with abhorrence of your past sins; but He Who is coming after me is mightier than I, Whose sandals I am not worthy *or* fit to take off *or* carry; He will baptize you with the Holy Spirit and with fire.

12 His winnowing fan (shovel, fork) is in His hand, and He will thoroughly clear out *and* clean His threshing floor, and gather *and* store His wheat in His barn; but the chaff He will burn up with fire that cannot be put out.

13 Then Jesus came from Galilee to the Jordan to John to be baptized by him.

14 But John ^protested strenuously,

j) Williams. k) Vincent. l) Abbott-Smith's "Manual Greek Lexicon of the New Testament."
 m) "En", the preposition used here, is translated both "in" and "with" in the Greek lexicons and concordances generally. The Authorized Version gives preference to "with", putting "in" in the margin; the American Revised Version gives preference to "in", putting "with" in the margin; the many modern versions choose one or the other about equally.
 n) Williams. o) Thayer. p) Vincent.

having in mind to prevent Him, saying, It is I who have need to be baptized by You, and do You come to me?

15 But Jesus replied to him, "Permit it just now, for this is the fitting way for [both of] us to fulfill all righteousness — that is, to "perform completely whatever is right.

16 And when Jesus was baptized, He went up at once out of the water, and behold, the heavens were opened, and he [John] saw the Spirit of God descending like a dove and alighting on Him;

17 And lo, a voice out from heaven said, This is My Son, My Beloved, in Whom I delight! [Ps. 2:7; Isa. 42:1.]

CHAPTER 4

THEN Jesus was led (guided) by the (Holy) Spirit into the wilderness (desert) to be tempted — that is, tested and tried — by the devil.

2 And He went without food for forty days and forty nights, and later He was hungry. [Exod. 34:28; I Kings 19:8.]

3 And the tempter came and said to Him, If You are God's Son, command these stones to be made [roaves of] bread.

4 But He replied, It has been written, Man shall not live *and* be upheld *and* sustained by bread alone, but by every word that comes forth from the mouth of God. [Deut. 8:3.]

5 Then the devil took Him into the holy city, and placed Him on "a turret (pinnacle, "gable) of the temple "sanctuary, [Neh. 11:1; Dan. 9:24.]

6 And he said to Him, If You are the Son of God, throw Yourself down; for it is written, He will give His angels charge over you, and they will bear you up on their hands, lest you strike your foot against a stone. [Ps. 91:11, 12.]

7 Jesus said to him, "On the other hand it is written also, You shall not tempt, "test thoroughly *or* "try exceed-

ingly the Lord your God. [Deut. 6:16.]

8 Again the devil took Him up on a very high mountain, and showed Him all the kingdoms of the world and the glory — the splendor, magnificence, pre-eminence and excellence — of them;

9 And he said to Him, These things all taken together I will give You, if You will prostrate Yourself before me and do homage *and* worship me.

10 Then Jesus said to him, Begone, Satan! for it has been written, You shall worship the Lord your God and Him alone shall you serve. [Deut. 6:13.]

11 Then the devil departed from Him, and behold, angels came and ministered to Him.

12 Now when Jesus heard that John had been arrested *and* put in prison, He withdrew into Galilee.

13 And leaving Nazareth He went *and* dwelt in Capernaum by the sea, in the country of Zebulun and Naphtali,

14 That what was spoken by the prophet Isaiah might be brought to pass:

15 The land of Zebulun and the land of Naphtali in the "way to the sea beyond the Jordan, Galilee of the Gentiles [that is, of the "peoples who are not of Israel]; [Isa. 9:1-2.]

16 The people who sat *(dwelt enveloped) in darkness have seen a great Light, and for those who sat in the land and shadow of death Light has dawned.

17 From that time Jesus began to preach, "crying out, Repent — that is, "change your mind for the better, heartily amend your ways, with abhorrence of your past sins — for the kingdom of heaven is at hand.

18 As He was walking by the sea of Galilee, He noticed two brothers, Simon who is called Peter and Andrew his brother, throwing a dragnet into the sea, for they were fishermen.

19 And He said to them, Come "after Me [as disciples] — letting Me be your

q) Thayer. r) Wycliffe's "Version of the New Testament." s) Abbott-Smith.
 t) Moulton and Milligan. u) Trench. v) Vincent. w) Thayer
 x) Young's "Analytical Concordance."
 y) Cremer's "Biblico-Theological Lexicon of New Testament Greek." z) Wycliffe.
 a) Vincent. b) Thayer.

Guide, follow Me — and I will make you fishers of men!

20 At once they left their nets and became His disciples — sided with His party and followed Him.

21 And going on further from there He noticed two other brothers, James the son of Zebedee and John his brother, in the boat with their father Zebedee, mending their nets and putting them to rights, and He called them.

22 At once they left the boat and their father and joined Jesus as disciples — sided with His party and followed Him.

23 And He went about all Galilee, teaching in their synagogues and preaching the good news (Gospel) of the kingdom and healing every disease and every weakness and infirmity among the people.

24 So the report of Him spread throughout all Syria, and they brought Him all that were sick, those afflicted with various diseases and torments, those under the power of demons, and epileptics, and paralyzed people; and He healed them.

25 And great crowds joined and accompanied Him about, coming from Galilee and Decapolis [the district of the ten cities east of the Sea of Galilee] and Jerusalem and Judea and from the other [the east] side of the Jordan.

CHAPTER 5

SEEING the crowds, He went up on the mountain, and when He was seated His disciples came to Him.

2 Then He opened His mouth and taught them saying:

3 Blessed — happy, ^dto be envied, and ^espiritually prosperous [that is, ^fwith life-joy and satisfaction in God's favor and salvation, regardless of their outward conditions] — are the poor in spirit (the humble, rating themselves insignificant), for theirs is the kingdom of heaven!

4 Blessed and enviably happy, [with a happiness produced by experience of God's favor and especially conditioned by the revelation of His matchless grace] are those who mourn, for they shall be comforted! [Isa. 61:2.]

5 Blessed — happy, blithesome, joyous, ^espiritually prosperous [that is, ^fwith life-joy and satisfaction in God's favor and salvation, regardless of their outward conditions] — are the meek (the mild, patient, long-suffering), for they shall inherit the earth! [Ps. 37:11.]

6 Blessed and fortunate and happy and ^espiritually prosperous [that is, in that state in which the born-again child of God ^henjoys His favor and salvation] are those who hunger and thirst for righteousness (uprightness and right standing with God), for they shall be ^ecompletely satisfied! [Isa. 55:1, 2.]

7 Blessed — happy, ⁱto be envied, and ^espiritually prosperous [that is, ^fwith life-joy and satisfaction in God's favor and salvation, regardless of their outward conditions] — are the merciful, for they shall obtain mercy!

8 Blessed — happy, ⁱenviably fortunate, and ^espiritually prosperous [that is, possessing the ^hhappiness produced by experience of God's favor and especially conditioned by the revelation of His grace, regardless of their outward conditions] — are the pure in heart, for they shall see God! [Ps. 24:3, 4.]

9 Blessed — enjoying ⁱenviable happiness, ^espiritually prosperous [that is, ^fwith life-joy and satisfaction in God's favor and salvation, regardless of their outward conditions] — are the makers and ⁱmaintainers of peace, for they shall be called the sons of God!

10 Blessed and happy and ^henviably fortunate and ^espiritually prosperous [that is, ^min the state in which one enjoys and finds satisfaction in God's favor and salvation, regardless of his outward conditions], are those who are persecuted

b) Thayer. c) Thayer. d) Souter's "A Pocket Lexicon to the Greek New Testament."
 e) Wuest's "Mark in the Greek New Testament." f) Cremer. g) Vincent. h) Cremer.
 i) Souter's "Pocket Lexicon to the Greek New Testament." j) Tyndale's "Version of the New Testament."
 k) Souter's "Pocket Lexicon to the Greek New Testament." l) Wuest. m) Cremer.

for righteousness' sake (for being and doing right), for theirs is the kingdom of heaven!

11 Blessed — happy, ^kto be envied, and ^lspiritually prosperous [that is, ^mwith life-joy and satisfaction in God's favor and salvation, regardless of your outward conditions] — are you when people revile you and persecute you and say all kinds of evil things against you falsely on My account.

12 Be glad *and* supremely joyful, for your reward in heaven is great (strong and intense), for in this same way people persecuted the prophets who were before you. [II Chron. 36:16.]

13 You are the salt of the earth, but if salt has lost its taste — its strength, its quality — how can its saltiness be restored? It is not good for anything any longer but to be thrown out and trodden under foot by men.

14 You are the light of the world. A city set on a hill cannot be hid.

15 Nor do men light a lamp and put it under a peck-measure but on a lamp stand, and it gives light to all in the house.

16 Let your light so shine before men that they may see your ⁿmoral excellence *and* your praiseworthy, noble *and* good deeds, and ^orecognize *and* honor *and* praise *and* glorify your Father Who is in heaven.

17 Do not think that I have come to do away with *or* ^pundo the Law and the prophets; I have come not to do away with *or* undo, but to complete *and* fulfill them.

18 For truly, I tell you, until the sky and earth pass away *and* perish not one smallest letter nor one little hook [identifying certain Hebrew letters] will pass from the Law until all things [it fore-shadows] have been accomplished.

19 Whoever then breaks *or* does away with *or* relaxes one of the least important of these commandments and teaches men so, shall be called least im-

portant in the kingdom of heaven; but he who practices them and teaches others to do so shall be called great in the kingdom of heaven.

20 For I tell you, unless your righteousness (your uprightness and your right standing with God) is more than that of the scribes and Pharisees, you will never enter the kingdom of heaven.

21 You have heard that it was said to the men of old, You shall not kill; and whoever kills shall be ^qliable *so* that he cannot escape the punishment imposed by the court. [Exod. 20:13; Deut. 5:17; 16:18.]

22 But I say to you that every one who continues to be ^rangry with his brother *or* harbors malice [enmity of heart] against him shall be ^qliable *and* unable to escape the punishment imposed by the court; and whoever speaks contemptuously *and* insultingly to his brother shall be ^qliable *and* unable to escape the punishment imposed by the Sanhedrin, and whoever says, You ^scursed fool! — You empty-headed idiot! shall be ^qliable *and* unable to escape the hell (Gehenna) of fire.

23 So if, when you are offering your gift at the altar you there remember that your brother has any [grievance] against you,

24 Leave your gift at the altar and go; first make peace with your brother, and then come back *and* present your gift.

25 Come to terms quickly with your accuser while you are on the way traveling with him, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison;

26 Truly, I say to you, you will never be released until you have paid the last fraction of a penny.

27 You have heard that it was said, You shall not commit adultery, [Exod. 20:14; Deut. 5:18.]

28 But I say to you that every one who so much as looks at a woman with

k) Souter's "Pocket Lexicon to the Greek New Testament."
o) Thayer.

p) Many ancient authorities insert "without cause."

l) Wuest.

m) Cremer.

n) Wycliffe.

q) Williams.

r) Thayer.

evil desire for her has already committed adultery with her in his heart.

29 If your right eye serves as a trap to ensnare you *or* is an occasion for you to stumble *and* sin, pluck it out and throw it away. It is better that you lose one of your members than that your whole body be cast into hell (Gehenna).

30 And if your right hand serves as a trap to ensnare you *or* is an occasion for you to stumble *and* sin, cut it off and cast it from you. It is better that you lose one of your members than that your entire body should be cast into hell (Gehenna).

31 It was also said, Whoever divorces his wife must give her a certificate of divorcement.

32 But I tell you, Whoever dismisses *and* repudiates *and* divorces his wife, except on the grounds of unfaithfulness (sexual immorality), causes her to commit adultery; and whoever marries a woman who has been divorced commits adultery. [Deut. 24:1-4.]

33 Again, you have heard that it was said to the men of old, You shall not swear falsely, but you shall perform your oaths to the Lord — as a religious duty.

34 But I tell you, Do not bind yourselves by an oath at all, either by heaven, for it is the throne of God,

35 Or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is the city of the great King. [Isa. 66:1; Ps. 48:2.]

36 And do not swear by your head, for you are not able to make a single hair white or black.

37 Let your Yes be simply Yes, and your No be simply No; anything more than that comes from the evil one. [Lev. 19:12; Num. 30:2; Deut. 23:21.]

38 You have heard that it was said, An eye for an eye and a tooth for a tooth, [Exod. 21:24; Lev. 24:20; Deut. 19:21.]

39 But I say to you, Do not resist the evil man [who injures you]; but if any one strikes you on the right jaw *or*

cheek, turn to him the other one too;

40 And if any one wants to sue you and take your undershirt (tunic), let him have your coat also;

41 And if any one forces you to go one mile, go with him two [miles].

42 Give to him who keeps on begging from you, and do not turn away from him who would borrow (*at interest) from you, [Deut. 15:8; Prov. 24:29.]

43 You have heard that it was said, You shall love your neighbor and hate your enemy;

44 But I tell you, Love your enemies and pray for those who persecute you, [Prov. 25:21, 22.]

45 *To show that you are the children of your Father Who is in heaven; for He makes His sun rise on the wicked and on the good, and makes the rain fall upon the upright and the wrongdoers [alike].

46 For if you love those who love you, what reward can you have? Do not even the tax collectors do that?

47 And if you greet only your brethren, what more than others are you doing? Do not even the Gentiles (the heathen) do that?

48 You, therefore, must be perfect, as your heavenly Father is perfect [that is, grow into complete *maturity of godliness in mind and character, *having reached the proper height of virtue and integrity]. [Lev. 19:2, 18.]

CHAPTER 6

TAKE care not to do your good deeds publicly *or* before men in order to be seen by them; otherwise you will have no reward [reserved for and awaiting you] with *and* from your Father Who is in heaven.

2 Thus, whenever you give to the poor, do not blow a trumpet before you, as the hypocrites in the synagogues and in the streets like to do, that they may be *recognized *and* honored *and* praised by men. Truly, I tell you, they have their reward — *in full already.

s) Vincent. t) Wuest. u) Thayer. v) Cremer. w) Vincent.

3 But when you give to charity, do not let your left hand know what your right hand is doing,

4 So that your deeds of charity may be in secret; and your Father Who sees in secret will reward you *openly*.

5 Also when you pray you must not be like the hypocrites, for they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by people. Truly, I tell you, they have their reward — ^win full already.

6 But when you pray, go into your most private room, and closing the door, pray to your Father Who is in secret; and your Father Who sees in secret will reward you *in the open*.

7 And when you pray do not (multi-ly words, repeating the same ones over and over, and) heap up phrases as the Gentiles do, for they think they will be heard for their much speaking. [I Kings 18:25-29.]

8 Do not be like them, for your Father knows what you need before you ask Him.

9 Pray therefore like this: Our Father Who is in heaven, hallowed (kept holy) be Your name.

10 Your kingdom come, Your will be done, on earth as it is in heaven.

11 Give us this day our daily bread,

12 And forgive us our debts, as we also have forgiven (^xleft, remitted and let go the debts, and ^ygiven up resentment against) our debtors.

13 And lead (bring) us not into temptation, but deliver us from the evil one. *For Yours is the kingdom and the power and the glory forever. Amen.*

14 For if you forgive people their trespasses — that is, their reckless and wilful sins, ^zleaving them, letting them go and ^agiving up resentment — your heavenly Father will also forgive you.

15 But if you do not forgive others their trespasses — their ^breckless and wilful sins, ^cleaving them, letting them go and ^dgiving up resentment — neither

will your Father forgive you your trespasses.

16 And whenever you are fasting, do not look gloomy *and* ^esour *and* ^fdreary like the hypocrites, for they put on a dismal countenance that their fasting may be apparent *and* seen by men. Truly, I say to you, they have their reward — ^gin full already. [Isa. 58:5.]

17 But when you fast, perfume your head and wash your face,

18 So that your fasting may not be noticed by men but by your Father Who sees in secret; and your Father Who sees in secret will reward you *in the open*.

19 Do not ^hgather *and* heap up *and* store for yourselves treasures on earth, where moth and rust *and* ⁱworm consume *and* destroy, and where thieves break through and steal;

20 But ^jgather *and* heap up *and* store for yourselves treasures in heaven, where neither moth nor rust *nor* ^kworm consume *and* destroy, and where thieves do not break through and steal;

21 For where your treasure is, there will your heart be also.

22 The eye is the lamp of the body. So, if your eye is sound, your entire body will be full of light;

23 But if your eye is unsound, your whole body will be full of darkness. If then the very light in you [your ^lconscience] is darkened, how dense is that darkness!

24 No one can serve two masters; for either he will hate the one and love the other, or he will stand by *and* be devoted to the one and despise and be ^magainst the other. You cannot serve God and mammon [that is, ⁿdeceitful riches, money, possessions or ^owhat is trusted in].

25 Therefore I tell you, stop being ^pperpetually uneasy (anxious and worried) about your life, what you shall eat *or what you shall drink*, and about your body, what you shall put on. Is not life greater [in quality] than food, and the

w) Vincent. x) Moulton and Milligan. y) Webster for "forgive." z) Moulton and Milligan.
a) Webster for "forgive." b) Vincent. c) Luther. d) Trench. e) Thayer. f) Alternate reading.
g) Cremer. h) Vincent. i) Thayer. j) Wuest.

body [far above and more excellent] than clothing?

26 Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father keeps feeding them. Are you not worth more than they?

27 And which of you by worrying *and* being anxious can add one unit of measure [cubit] to his stature *or* to the ^kspan of his life? [Ps. 39:5-7.]

28 And why should you be anxious about clothes? Consider the lilies of the field *and* learn thoroughly how they grow; they neither toil nor spin;

29 Yet I tell you, even Solomon in all his ⁱmagnificence (excellence, dignity and grace) was not arrayed like one of these. [I Kings 10:4-7.]

30 But if God so clothes the grass of the field, which today is alive *and* green and tomorrow is tossed into the furnace, will He not much more surely clothe you, O you men with little faith?

31 Therefore do not worry *and* be anxious, saying, What are we going to have to eat? *or*, What are we going to have to drink? *or*, What are we going to have to wear?

32 For the Gentiles (heathen) wish for *and* crave *and* diligently seek after all these things; and your heavenly Father well knows that you need them all.

33 But seek for (ⁱaim at and strive after) first of all His kingdom, and His righteousness [^mHis way of doing and being right], and then all these things ^ltaken together will be given you besides.

34 So do not worry *or* be anxious about tomorrow, for tomorrow will have worries *and* anxieties of its own. Sufficient for each day is its own trouble.

CHAPTER 7

DO not judge *and* criticize *and* condemn others, so that you may not be judged *and* criticized *and* condemned yourselves.

2 For just as you judge *and* criticize

and condemn others you will be judged *and* criticized *and* condemned, and in accordance with the measure you deal out to others it will be dealt out again to you.

3 Why do you ^astare from without at the ^avery small particle that is in your brother's eye, but do not become aware of *and* consider the beam ^aof timber that is in your own eye?

4 Or how can you say to your brother, Let me get the tiny particle out of your eye, when there is the beam ^aof timber in your own eye?

5 You hypocrite, first get the beam of timber out of your own eye, and then you will see clearly to take the tiny particle out of your brother's eye.

6 Do not give that which is holy — the sacred thing — to the dogs; and do not throw your pearls before hogs, lest they trample upon them with their feet and turn *and* tear you in pieces.

7 ^aKeep on asking and it will be given you; ^akeep on seeking and you will find; ^akeep on knocking [reverently] and the door will be opened to you.

8 For every one who keeps on asking receives, and he who keeps on seeking finds, and to him who keeps on knocking it will be opened.

9 Or what man is there of you, if his son asks him for a loaf of bread, will hand him a stone?

10 Or if he asks for a fish, will hand him a serpent?

11 If you then, evil as you are, know how to give good *and* ^aadvantageous gifts to your children, how much more will your Father Who is in heaven [perfect as He is] give good *and* ^aadvantageous things to those who ^akeep on asking Him!

12 So then whatever you desire that others would do to *and* for you, even so do you also to *and* for them, for this is [sums up,] the Law and the prophets.

13 Enter through the narrow gate, for wide is the gate and spacious *and* broad

i) Thayer. k) Souter: [cubit] used as a measurement of time. l) Thayer. m) Williams.
n) Vincent. o) Moulton and Milligan. p) Abbott-Smith.
q) Wuest's "Golden Nuggets from the Greek New Testament." r) Cremer.

is the way that leads away to destruction, and many are those who are entering it.

14 But the gate is narrow — contracted ^sby pressure — and the way is straitened ^tand compressed that leads away to life, and few are they who find it. [Jer. 21:8; Deut. 30:19.]

15 Beware of false prophets, who come to you dressed as sheep, but inside they are devouring wolves. [Ezek. 22:27.]

16 You will ^tfully recognize them by their fruits. Do people pick grapes from thorns, or figs from thistles?

17 Even so every healthy (sound) tree bears good fruit — ^wworthy of admiration; but the sickly (decaying, worthless) tree bears *bad* and worthless fruit.

18 A good (healthy) tree cannot bear bad (worthless) fruit; nor can a bad (diseased) tree bear ^wexcellent fruit — worthy of admiration.

19 Every tree that does not bear good fruit is cut down and cast into the fire.

20 Therefore you will ^tfully know them by their fruits.

21 Not every one who says to Me, Lord, Lord, will enter the kingdom of heaven, but he who does the will of My Father Who is in heaven.

22 Many will say to Me on that day, Lord, Lord, have we not prophesied in Your name, and driven out demons in Your name, and done many mighty works in Your name?

23 And then I will say to them openly (publicly), I never knew you; depart from Me, you who act wickedly — disregarding My commands. [Ps. 6:8.]

24 So every one who hears these words of Mine and acts upon them — obeying them — will be like a ^wsensible (prudent, practical, wise) man who built his house upon the rock;

25 And the rain fell and the floods came, and the winds blew and beat against that house, but it did not fall, because it had been founded on the rock.

26 And every one who hears these

words of Mine and does not do them will be like a stupid (foolish) man who built his house upon the sand;

27 And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great *and* complete was the fall of it.

28 When Jesus had finished these sayings [the Sermon on the Mount], the crowds were astonished *and* overwhelmed with bewildered wonder at His teaching,

29 For He was teaching as [One] Who had [and was] authority, and not as did the scribes.

CHAPTER 8

WHEN Jesus came down from the mountain, great throngs followed Him.

2 And behold, a leper came up to Him and prostrating himself, worshipped Him, saying, Lord, if You will, You are able to ^wcleanse me by curing me.

3 And He reached out His hand and touched him, saying, I will; be cleansed. ^wby being cured. And instantly his leprosy was cured *and* cleansed.

4 And Jesus said to him, See that you tell nothing about this to any one; but go, show yourself to the priest, and present the offering that Moses commanded, for a testimony [to your healing] *and* as an evidence to the people. [Lev. 14:2.]

5 As Jesus went into Capernaum, a centurion came up to Him, begging Him

6 And saying, Lord, my servant boy is lying at the house paralyzed *and* ^wdressed with intense pains.

7 And Jesus said to him, I will come and restore him.

8 But the centurion replied to Him, Lord, I am not worthy *or* fit to have You come under my roof; but only speak the word, and my servant boy will be cured.

9 For I also am a man subject to authority, with soldiers subject to me; and I say to one, Go, and he goes; and to

s) Souter.

t) Vincent.

u) Cremer.

v) Abbott-Smith.

w) Thayer.

another, Come, and he comes; and to my slave, Do this, and he does it.

10 When Jesus heard him, He marveled, and said to those who followed Him [that is, ^wwho adhered steadfastly to Him, conforming to His example in living and if need be in dying also], I tell you, truly I have not found so much faith as this ^xwith any one, even in Israel.

11 I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven,

12 While the sons *and* heirs of the kingdom will be driven out into the darkness outside, where there will be weeping and grinding of teeth. [Isa. 49:12; 59:19; Mal. 1:11; Ps. 107:2, 3.]

13 Then to the centurion Jesus said, Go; it shall be done for you as you have believed. And the servant boy was restored to health at that very ^ymoment.

14 And when Jesus went into Peter's house, He saw his mother-in-law lying ill with a fever;

15 He touched her hand and the fever left her, and she got up and began waiting on Him.

16 When evening came they brought to Him many who were ^zunder the power of demons, and He drove out the spirits with a word, and restored to health all who were sick;

17 And thus He fulfilled what was spoken by the prophet Isaiah, He Himself took (^ain order to carry away) our weaknesses *and* infirmities and bore ^aaway our diseases. [Isa. 53:4.]

18 Now Jesus, when He saw great throngs around Him, gave orders to cross to the other side [of the lake].

19 And a scribe came up and said to Him, Master, I will accompany You wherever You go.

20 And Jesus replied to him, Foxes have holes, and the birds of the air have lodging places; but the Son of man has nowhere to lay His head.

21 Another of the disciples said to

Him, Lord, let me first go and bury [^bcare for till death] my father.

22 But Jesus said to him, Follow Me, and leave the dead [^cin sin] to bury their own dead.

23 And after He got into the boat, His disciples followed Him.

24 And ^dsuddenly, behold, there arose a violent storm on the sea, so that the boat was being covered up by the waves; but He was sleeping.

25 And they went and awakened Him, saying, Lord, rescue *and* preserve us! We are perishing!

26 And He said to them, Why are you timid *and* afraid, O you of little faith? Then He got up and rebuked the winds and the sea, and there was a great *and* wonderful calm (^ea perfect peaceableness).

27 And the men were stunned with bewildered wonder *and* marveled, saying, What kind of Man is this, that even the winds and the sea obey Him!

28 And when He arrived at the other side, at the country of the Gadarenes, two men under the control of demons went to meet Him, coming out of the tombs, so fierce *and* savage that no one was able to pass that way.

29 And behold, they shrieked *and* screamed, What have You to do with us, Jesus, Son of God? Have You come to torment us before the appointed time? [Judg. 11:12; II Sam. 16:10.]

30 Now at some distance from there a drove of many hogs was grazing.

31 And the demons begged Him, If You drive us out, send us into the drove of hogs.

32 And He said to them, Begone! So they came out and went into the hogs; and behold, the whole drove rushed down the steep bank into the sea, and died in the water.

33 The herdsmen fled, and went into the town and reported everything, including what had happened to the men under the power of demons.

w) Thayer. x) Alternate reading. y) Moulton and Milligan. z) Thayer.
 a) Abbott-Smith. Berry. Souter. Thayer. Hickie. (Greek-English lexicons to the New Testament.)
 b) Most commentators. c) Barnes. d) Vincent. e) Wycliffe.

34 And behold, the whole town went out to meet Jesus, and as soon as they saw Him, they begged Him to depart from their locality.

CHAPTER 9

AND Jesus getting into a boat crossed to the other side and came to His own town [Capernaum].

2 And behold, they brought to Him a man paralyzed *and* prostrated by illness, lying on a sleeping pad, and when Jesus saw their faith He said to the paralyzed man, Take courage, son; your sins are forgiven *and* the 'penalty remitted.

3 And behold, some of the scribes said to themselves, This man blasphemes — He claims the rights and prerogatives of God!

4 But Jesus, knowing (*seeing) their thoughts, said, Why do you think evil *and* harbor 'malice in your hearts?

5 For which is easier, to say, Your sins are forgiven *and* the 'penalty remitted, or say, Get up and walk?

6 And in order that you may know that the Son of man has authority on earth to forgive sins *and* 'remit the penalty, He then said to the paralyzed man, Get up! Pick up your sleeping pad and go to your own house.

7 And he got up and went away to his own house.

8 When the crowds saw it, they were struck with fear *and* awe, and they 'recognized God *and* praised *and* thanked Him, Who had given such power *and* authority to men.

9 As Jesus passed on from there, He saw a man named Matthew sitting at the tax collector's office; and He said to him, 'Be My disciple — side with My party and follow Me. And he rose and followed Him.

10 And as Jesus reclined at table in the house, behold, many tax collectors and especially wicked sinners came and sat (reclined) with Him and His disciples.

11 And when the Pharisees saw this,

they said to His disciples, Why does your Master eat with tax collectors and those pre-eminently sinful?

12 But when Jesus heard it, He replied, Those who are strong *and* well have no need of a physician, but those who are weak *and* sick.

13 Go and learn what this means, I desire mercy [that is, 'readiness to help those in trouble] and not sacrifice *and* sacrificial victims. For I came not to call *and* invite [to repentance] the righteous — those who are upright and in right standing with God; but sinners — the erring ones *and* all those not free from sin. [Hos. 6:6.]

14 Then the disciples of John came to Jesus, inquiring, Why is it that we and the Pharisees fast 'often, [that is, abstain from food and drink, as a religious exercise], but Your disciples do not fast?

15 And Jesus replied to them, Can the wedding guests mourn while the bridegroom is still with them? The days will come when the bridegroom is taken away from them, and then they will fast.

16 And no one puts a piece of cloth that has not been shrunk on an old garment, for such a patch tears away from the garment and a worse rent is made.

17 Neither is new wine put in old wineskins, for if it is, the skins burst and are 'torn in pieces, and the wine is spilled and the skins ruined; but new wine is put into fresh wineskins, and so both are preserved.

18 While He was talking this way to them, behold, a ruler entered and kneeling down, worshipped Him, saying, My daughter has just 'now died; but come and lay Your hand on her and she will come to life.

19 And Jesus got up and accompanied him, with His disciples.

20 And behold, a woman who had suffered from a flow of blood for twelve years came up behind Him and touched the fringe of His garment; [Num. 15:38; Deut. 22:12.]

f) Thayer. g) Many ancient authorities so read.
j) Many ancient authorities so read. k) Thayer.

b) Cremer. i) Thayer.
l) Vincent.

21 For she kept saying to herself, If I only touch His garment, I shall be restored to health.

22 Jesus turned around and seeing her He said, Take courage, daughter! Your faith has made you well. And at once the woman was restored to health.

23 And when Jesus came to the ruler's house and saw the flute players, and the crowd making an uproar *and* din,

24 He said, Go away; for the girl is not dead but sleeping. And they laughed *and* jeered at Him.

25 But when the crowd had been ordered to go outside, He went in and took her by the hand, and the girl arose.

26 And the news about this spread through all that district.

27 As Jesus was passing on from there, two blind men followed Him, shouting loudly, Have pity *and* mercy on us, Son of David!

28 When He reached the house and went in, the blind men came to Him. And Jesus said to them, Do you believe that I am able to do this? They said to Him, Yes, Lord.

29 Then He touched their eyes, saying, According to your faith *and* trust *and* reliance [on the power invested in Me] be it done to you.

30 And their eyes were opened. And Jesus earnestly *and* sternly charged them, See that you let no one know about this.

31 But they went off and blazed *and* spread His fame abroad throughout that whole district.

32 And while they were going away, behold, a dumb man under the power of a demon was brought to Jesus.

33 And when the demon had been driven out, the dumb man spoke; and the crowds were stunned with bewildered wonder, saying, Never before has anything like this been seen in Israel.

34 But the Pharisees said, He drives out demons through *and* with the help of the prince of demons.

35 And Jesus went about all the cities and villages, teaching in their syna-

gogues and proclaiming the good news (the Gospel) of the kingdom, and curing all kinds of disease and every weakness *and* infirmity.

36 When He saw the throngs, He was moved with pity *and* sympathy for them, because they were bewildered — harassed and distressed and dejected and helpless — like sheep without a shepherd. [Zech. 10:2.]

37 Then He said to His disciples, The harvest is indeed plentiful, but the laborers are few.

38 So pray the Lord of the harvest to ^{re}force out *and* thrust laborers into His harvest.

CHAPTER 10

AND Jesus summoned to Him His twelve disciples and gave them power *and* authority over unclean spirits, to drive them out, and to cure all kinds of disease and all kinds of weakness *and* infirmity.

2 Now these are the names of the twelve apostles: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip and Bartholomew [Nathaniel]; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus [Judas, not Iscariot];

4 Simon the Cananaean, and Judas Iscariot, who also betrayed Him.

5 Jesus sent out these twelve, charging them, Do nowhere among the Gentiles, and do not go into any town of the Samaritans,

6 But go rather to the lost sheep of the house of Israel.

7 And as you go, preach saying, The kingdom of heaven is at hand!

8 Cure the sick; raise the dead; cleanse the lepers; drive out demons. Freely (without pay) you have received; freely (without charge) give.

9 Take no gold, nor silver, nor [even] copper money in your purses (belts),

10 And do not take a provision-bag

m) Vincent.

or a wallet for a collection-bag for your journey, nor two undergarments, nor sandals, nor a staff, for the workman deserves his support — his living, his food.

11 And into whatever town or village you go, inquire who in it is deserving, and stay there [at his house] until you leave [that vicinity].

12 As you go into the house, give your greetings and wish it well.

13 Then if indeed that house is deserving, let come upon it your peace [that is, freedom from all the distresses that are experienced as the result of sin]. But if it is not deserving, let your peace return to you.

14 And whoever will not receive and accept and welcome you nor listen to your message, as you leave that house or town shake the dust of it from your feet.

15 Truly, I tell you, it shall be more tolerable on the day of judgment for the land of Sodom and Gomorrah than for that town.

16 Lo, I am sending you out as sheep in the midst of wolves; be wary and wise as serpents, and be innocent — harmless, guileless and without falsity — as doves. [Gen. 3:1.]

17 Be on guard against the men [whose way or nature is to act in opposition to God]; for they will deliver you up to councils and flog you in their synagogues,

18 And you will be brought before governors and kings for My sake, for a witness to bear testimony before them and to the Gentiles (the nations).

19 But when they deliver you up, do not be anxious about how or what you are to speak; for what you are to say will be given you in that very hour and moment.

20 For it is not you who are speaking, but the Spirit of your Father speaking through you.

21 Brother will deliver up brother to death, and the father his child, and chil-

dren will take a stand against their parents, and will have them put to death;

22 And you will be hated by all for My name's sake. But he who perseveres and endures to the end will be saved [from spiritual disease and death in the world to come].

23 When they persecute you in one town [that is, pursue you in a manner to injure you and cause you to suffer because of your belief], flee to another town; for truly, I tell you, you will not have gone through all the towns of Israel before the Son of man comes.

24 A disciple is not above his teacher, nor is a servant or slave above his master.

25 It is sufficient for the disciple to be like his teacher, and the servant or slave like his master. If they have called the Master of the house Beelzebub [meaning master of the dwelling], how much more will they speak evil of those of His household. [II Kings 1:2.]

26 So have no fear of them; for nothing is concealed that will not be revealed, or kept secret that will not become known.

27 What I say to you in the dark, tell in the light; and what you hear whispered in the ear, proclaim upon the housetops.

28 And do not be afraid of those who kill the body but cannot kill the soul, but rather be afraid of him who can destroy both soul and body in hell (Gehenna).

29 Are not two little sparrows sold for a penny? And yet not one of them will fall to the ground without your Father's leave and notice.

30 But even the very hairs of your head are all numbered.

31 Fear not, then; you are of more value than many sparrows.

32 Therefore, every one who acknowledges Me before men and confesses Me [out of a state of oneness

n) Moulton and Milligan.

o) Cremer.

p) Wycliffe.

q) Luther (-Vincent).

r) Cremer.

s) Moulton and Milligan.

t) Abbott-Smith.

u) Believed by many to mean the coming of the Holy Spirit at Pentecost.

v) Davis' "Dictionary of the Bible."

w) Vincent.

with Me), I will also acknowledge before My Father Who is in heaven, *and* ^wconfess [abiding] in him.

33 But whoever denies *and* disowns Me before men, I also will deny *and* disown before My Father Who is in heaven.

34 Do not think that I have come to bring peace upon the earth; I have not come to bring peace but a sword.

35 For I have come to part asunder a man from his father, and a daughter from her mother, and a ^{*}newly married wife from her mother-in-law;

36 And a man's foes will be they of his own household. [Mic. 7:6.]

37 He who loves *and* ^vtakes more pleasure in father or mother than in Me is not worthy of Me; and he who loves *and* takes more pleasure in son or daughter than in Me is not worthy of Me;

38 And he who does not take up his cross and follow Me [that is, ^cleave steadfastly to Me, conforming wholly to My example in living and if need be in dying also] is not worthy of Me.

39 Whoever finds his [^vlower] life will lose [the higher life], and whoever loses his [lower] life on My account will find [the higher life].

40 He who receives *and* welcomes *and* accepts you, receives *and* welcomes *and* accepts Me; and he who receives *and* welcomes *and* accepts Me, receives *and* welcomes *and* accepts Him Who sent Me.

41 He who receives *and* welcomes *and* accepts a prophet because he is a prophet shall receive a prophet's reward, and he who receives *and* welcomes *and* accepts a righteous man because he is a righteous man shall receive a righteous man's reward.

42 And whoever gives to one of these little ones [in rank or influence] even a cup of cold water because he is My disciple, surely, I declare to you, he shall not lose his reward.

CHAPTER 11

WHEN Jesus had finished His charge to His twelve disciples, He

left there to teach and to preach in their [Galilean] cities.

2 Now when John in prison heard about the activities of Christ, he sent a message by his disciples,

3 And asked Him, Are You He Who was to come, or should we keep on expecting a different one? [Gen. 49:10; Num. 24:17.]

4 And Jesus replied to them, Go and report to John what you hear and see:

5 The blind receive their sight, and the lame walk, lepers are cleansed (by healing), and the deaf hear, and the dead are raised up, and the poor have good news (the Gospel) preached to them. [Isa. 35:5, 6; 61:1.]

6 And blessed — happy, fortunate and ^{*}to be envied — is he who takes no offense at Me, *and* finds no cause for stumbling in *or* through Me, *and* is not hindered from seeing the Truth.

7 Then as these men went their way, Jesus began to speak to the crowds about John: What did you go out in the wilderness (desert) to see? A reed swayed by the wind?

8 What did you go out to see then? A man clothed in soft garments? Behold, those who wear soft clothing are in the houses of kings.

9 But what did you go out to see? A prophet? Yes, I tell you, and one (^bout of the common, more eminent, more remarkable and) ^bsuperior to a prophet.

10 This is the one of whom it is written, Behold I send My messenger on ahead of You, who shall make ready Your way before You. [Mal. 3:1.]

11 Truly, I tell you, among those born of women there has not risen one greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until the present time the kingdom of heaven has endured violent assault, and violent men seize it by force [as a precious prize] — a ^cshare in the heavenly kingdom is sought for with

w) Vincent. x) Vincent. y) Wuest. z) Thayer.

a) Souter. b) Abbott-Smith. c) Thayer.

most ardent zeal and intense exertion.

13 For all the Law and the prophets prophesied up until John,

14 And if you are willing to receive *and* accept it, John himself is Elijah who was to come [before the kingdom]. [Mal. 4:5.]

15 He who has ears to hear, let him be listening, *and* consider *and* ^dperceive *and* comprehend by hearing.

16 But to what shall I liken this generation? It is like little children sitting in the market places who call to their playmates,

17 We piped to you [playing wedding], and you did not dance; we wailed dirges [playing funeral], and you did not mourn *and* beat your breasts *and* weep aloud.

18 For John came neither eating nor drinking with others, and they say, He has a demon!

19 The Son of man came eating and drinking with others and they say, Behold, a glutton and a wine drinker, a friend of tax collectors *and* ^despecially wicked sinners! Yet wisdom is justified *and* vindicated by what she does (her deeds) *and* by ^eher children.

20 Then He began to censure *and* reproach the cities in which most of His mighty works had been performed, because they did not repent — their hearts were not changed.

21 Woe to you, Chorazin! Woe to you, Bethsaida! for if the mighty works done in you had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes — and their hearts have been changed.

22 I tell you [further], it shall be more endurable for Tyre and Sidon on the day of judgment than for you.

23 And you, Capernaum, are you to be lifted up to heaven? You shall be brought down to Hades [the region of the dead]! For if the mighty works done in you had been done in Sodom, it would have continued until today.

24 But I tell you, it shall be more endurable for the land of Sodom on the day of judgment than for you.

25 At that time Jesus began to say, I thank You, Father, Lord of heaven and earth, *and* ^aacknowledge openly *and* joyfully to Your honor that you have hidden these things from the wise *and* clever and learned, and revealed them to babies — to the ^cchildish, untaught and unskilled.

26 Yes, Father, [I praise You that] such was Your gracious will *and* good pleasure.

27 All things were entrusted *and* delivered to Me by My Father; and no one ^bfully knows *and* ^aaccurately understands the Son except the Father; and no one ^bfully knows *and* ^aaccurately understands the Father except the Son and any one to whom the Son ^ddeliberately wills to make Him known.

28 Come to Me, all you who labor and are heavy-laden *and* over burdened, and I will cause you to rest — I will ^eease *and* relieve *and* ⁱrefresh ^eyour souls.

29 Take My yoke upon you, and learn of Me; for I am gentle (meek) *and* humble (lowly) in heart, and you will find rest — ^hrelief, ease and refreshment *and* ^arecreation and blessed quiet — for your souls. [Jer. 6:16.]

30 For My yoke is wholesome (useful, ^ggood) — not harsh, hard, sharp or pressing, but comfortable, gracious and pleasant; and My burden is light *and* easy to be borne.

CHAPTER 12

AT that ^bparticular time Jesus went through the fields of standing grain on the Sabbath, and His disciples were hungry, and they began to pick off the spikes of grain and to eat. [Deut. 23:25.]

2 And when the Pharisees saw it, they said to Him, See there! Your disciples are doing what is unlawful *and* not permitted on the Sabbath.

3 He said to them, Have you not even

d) Abbott-Smith.

e) Many ancient authorities read *children*, as in Luke 7:35.

f) Thayer.

g) Thayer.

h) Vincent.

i) Tyndale.

j) Wycliffe.

k) Souter.

l) Moulton and Milligan.

read what David did when he was hungry, and those who accompanied him? [1 Sam. 21 :1-6; Lev. 24:9.]

4 How he went into the house of God and ate the loaves of the showbread, which it was not lawful for him to eat, nor for the men who accompanied him, but for the priests only?

5 Or have you never read in the Law how on the Sabbath the priests in the temple violate the sanctity of the Sabbath, breaking it, and yet are guiltless? [Num. 28:9, 10.]

6 But I tell you, Something greater and ^mmore exalted and more majestic than the temple is here!

7 And if you had only known what this saying means, I want mercy [readiness to help, to spare, to forgive] rather than sacrifice and sacrificial victims, you would not have condemned the guiltless. [Hos. 6:6.]

8 For the Son of man is Lord [even] of the Sabbath.

9 And going on from there, He went into their synagogue.

10 And behold, a man was there with one withered hand. And they said to Him, Is it lawful or allowable to cure people on the Sabbath days?

11 But He said to them, What man is there among you, if he has only one sheep, and it falls into a pit or ditch on the Sabbath, will not take hold of it and lift it out?

12 How much better and of more value is a man than a sheep! So it is lawful and allowable to do good on the Sabbath days.

13 Then He said to the man, Reach out your hand. And the man reached it out, and it was restored, sound as the other one.

14 But the Pharisees went out and held a consultation against Him, how they might do away with Him.

15 But being aware of this, Jesus went away from there. And many peo-

ple ⁿjoined and accompanied Him, and He cured all of them,

16 And strictly charged them and sharply warned [them] not to make Him ^opublicly known.

17 This was in fulfillment of what was spoken by the prophet Isaiah,

18 Behold, My Servant Whom I have chosen, My Beloved in and with Whom My soul is well pleased and ^phas found its delight. I will put My Spirit upon Him, and He shall proclaim and ^qshow forth judgment to the nations.

19 He will not strive or wrangle or cry out loudly, nor will any one hear His voice in the streets;

20 A bruised reed He will not break, and a smoldering (dimly burning) wick He will not quench till He brings ^rjustice and a just cause to victory.

21 And in and on His name will the Gentiles — the ^speoples outside of Israel — set their hopes. [Isa. 42:1-4.]

22 Then a blind and dumb man, under the power of a demon, was brought to Jesus, and He cured him, so that the blind and dumb man both spoke and saw.

23 And all the [crowds of] people were stunned with bewildered wonder, and said, This cannot be the Son of David, can it?

24 But the Pharisees hearing it said, This ^tMan drives out demons only by and with the help of Beelzebub, the prince of demons.

25 And knowing their thoughts, He said to them, Any kingdom that is divided against itself is being brought to desolation and laid waste, and no city or house divided against itself will last or continue to stand.

26 And if Satan drives out Satan, he has become divided against himself and disunited; how then will his kingdom last or continue to stand?

27 And if I drive out the demons by [help of] Beelzebub, by whose [help] do

m) Thayer.

n) Thayer.

o) Darby's "The New Testament, a New Translation."

p) Cremer.

q) Capitalized because of what He is, the spotless Son of God, not what the speakers may have thought He was.

your sons drive them out? 'For this reason they shall be your judges.

28 But if it is by the Spirit of God that I drive out the demons, then the kingdom of God has come upon you [before you expected it].

29 Or how can a person go into a strong man's house and carry off his goods — the entire equipment of his house — without first binding the strong man? Then indeed he may plunder his house.

30 He who is not with Me (definitely 'on My side), is against Me, and he who does not (definitely) gather with Me *and* for 'My side, scatters.

31 Therefore I tell you, every sin and blasphemy — that is, every evil, abusive, 'injurious speaking or indignity against sacred things — can be forgiven men, but blasphemy against the (Holy) Spirit shall not *and* 'cannot be forgiven.

32 And whoever speaks a word against the Son of man will be forgiven, but whoever speaks against the Spirit, the Holy One, will not be forgiven, either in this world *and* age or in the world *and* age to come.

33 Either make the tree sound (healthy and good), and its fruit sound (healthy and good), or make the tree rotten (diseased and bad) and its fruit rotten (diseased and bad); for the tree is known *and* recognized *and* judged by its fruit.

34 You offspring of vipers! How can you speak good things when you are evil — wicked? For out of the fullness — the overflow, the 'superabundance — of the heart the mouth speaks.

35 The good man from his inner good treasure 'flings forth good things, and the evil man out of his inner evil storehouse 'flings forth evil things.

36 But I tell you, on the day of judgment men will have to give account for every 'idle (inoperative, non-working) word they speak.

37 For by your words you will be justified *and* acquitted, and by your words you will be condemned *and* sentenced.

38 Then some of the scribes and Pharisees said to Him, Teacher, we desire to see a sign *or* miracle from You [proving that You are what You claim to be].

39 But He replied to them, An evil and adulterous generation [that is, a generation 'morally unfaithful to God] seeks *and* demands a sign; but no sign shall be given to it except the sign of the prophet Jonah.

40 For even as Jonah was three days and three nights in the belly of the sea monster, so will the Son of man be three days and three nights in the heart of the earth. [Jonah 1:17.]

41 The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and behold, Someone more *and* greater than Jonah is here! [Jonah 3:5.]

42 The queen of the South will stand up at the judgment with this generation and condemn it; for she came from the ends of the earth to listen to the wisdom of Solomon, and behold, Someone more *and* greater than Solomon is here. [I Kings 10:1; II Chron. 9:1.]

43 But when the unclean spirit has gone out of a man, he roams through dry places in search of rest, but he does not find any.

44 Then he says, I will go back to my house from which I came out. And when he arrives he finds the place unoccupied, swept, put in order *and* decorated.

45 Then he goes and brings with him seven other spirits more wicked than himself, and they go in and make their home there. And the last condition of that man becomes worse than the first. So also shall it be with this wicked generation.

46 Jesus was still speaking to the

r) Darby's "The New Testament, a New Translation."
v) Souter.

w) Vincent.

s) Vincent.

t) Thayer.

u) Williams.

people when behold, His mother and brothers stood outside, seeking to speak to Him.

47 *Some one said to Him, Listen! Your mother and Your brothers are standing outside, seeking to speak to You.*

48 But He replied to the man who told Him, Who is My mother, and who are My brothers?

49 And stretching out His hand toward [not only the twelve disciples but all] ^aHis adherents, He said, Here are My mother and My brothers.

50 For whoever does the will of My Father in heaven is My brother and sister and mother!

CHAPTER 13

THAT same day Jesus went out of the house and was sitting beside the sea.

2 But such great crowds gathered about Him that He got into a boat and remained sitting there, while all the throng stood on the shore.

3 And He told them many things in parables — that is, stories by way of illustration; saying, A sower went out to sow,

4 And as he sowed, some seeds fell by the roadside, and the birds came and ate them up.

5 Other seeds fell on rocky ground, where they had not much soil, and at once they sprang up, because they had no depth of soil;

6 But when the sun rose they were scorched, and because they had no root they dried up *and* withered away.

7 Other seeds fell among thorns, and the thorns grew up and choked them out.

8 Other seeds fell on good soil and yielded grain, some a hundred times as much as was sown, some sixty times as much, and some thirty.

9 He who has ears [to hear], let him be listening *and* ^yconsider *and* ^aperceive *and* comprehend by hearing.

10 Then the disciples came to Him and said, Why do You speak to them in parables?

11 And He replied to them, To you it has been given to know the secrets *and* mysteries of the kingdom of heaven, but to them it has not been given.

12 For whoever has [spiritual knowledge], to him will more be given *and* he will ^abe furnished richly, *so that* he will have abundance; but from him who has not, even what he has will be taken away.

13 This is the reason that I speak to them in parables, because ^ahaving the power of seeing they do not see, and ^ahaving the power of hearing they do not hear, nor do they grasp *and* understand.

14 In them indeed is ^bthe process of fulfillment of the prophecy of Isaiah which says: You shall indeed hear *and* hear, but never grasp *and* understand; and you shall indeed look *and* look, but never see *and* perceive.

15 For this nation's heart has grown gross — fat and dull; and their ears heavy *and* difficult of hearing, and their eyes they have tightly closed, lest they see *and* perceive with their eyes, and hear *and* comprehend the sense with their ears, and grasp *and* understand with their heart, and turn *and* I should heal them. [Isa. 6:9, 10.]

16 But blessed — happy, fortunate and ^eto be envied — are your eyes, because they do see, and your ears, because they do hear.

17 Truly, I tell you, many prophets and righteous men — men who were upright and in right standing with God — yearned to see what you see, and did not see it, and to hear what you hear, and did not hear it.

18 Listen then to the parable of the sower.

19 ^dWhile any one is hearing the Word of the kingdom and does not grasp *and* comprehend it, the evil one comes and snatches away what is sown in his heart. This is what was sown along the roadside.

20 As for what was sown on thin (rocky) soil, this is he who hears the

x) Cremer. y) Thayer. z) Abbott-Smith. a) Thayer. b) Vincent. c) Souter. d) Vincent.

Word and at once welcomes *and* accepts it with joy;

21 Yet it has no real root in himself, but is temporary — inconstant, ^elasts but a little while and when affliction *or* trouble *or* persecution comes on account of the Word, at once he is caused to stumble — he is repelled and ^begins to distrust and desert Him Whom he ought to trust and obey, and he falls away.

22 As for what was sown among thorns, this is he who hears the Word, but the cares of the world and the pleasure *and* delight *and* glamour *and* deceitfulness of riches choke *and* suffocate the Word, and it yields no fruit.

23 As for what was sown on good soil, this is he who hears the Word and grasps *and* comprehends it; he indeed bears fruit, and yields in one case a hundred times as much as was sown, in another sixty times as much, and in another thirty.

24 Another parable He set forth before them, saying, The kingdom of heaven is like a man who sowed good seed in his field;

25 But while he was sleeping, his enemy came and sowed also darnel [black, wild wheat] among the wheat, and went his way.

26 So when the plants sprouted and formed grain, the darnel [weeds resembling wheat] appeared also.

27 And the servants of the owner came to him and said, Sir, did you not sow good seed in your field? Then how does it have darnel shoots in it?

28 He replied to them, An enemy has done this. The servants said to him, Then do you want us to go and weed them out?

29 But he said, No, lest in gathering the wild wheat you root up the [true] wheat along with it.

30 Let them grow together until the harvest; and at harvest time I will say to the reapers, Gather the darnel first

and bind it in bundles to be burned, but gather the wheat into my granary.

31 Another story by way of comparison He set forth before them, saying, The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field.

32 Of all the seeds it is the smallest, but when it has grown it is the largest of the garden herbs and becomes a tree, so that the birds of the air come and find shelter in its branches.

33 He told them another parable: The kingdom of heaven is like leaven (^esour dough) which a woman took and covered over in three measures of meal *or* flour, till all of it was leavened. [Gen. 18:6.]

34 These things ^ball taken together Jesus said to the crowds in parables; indeed without a parable He said nothing to them.

35 This was in fulfillment of what was spoken by the prophet: I will open My mouth in parables; I will utter things that have been hidden since the foundation of the world. [Ps. 78:2.]

36 Then He left the throngs and went into the house. And His disciples came to Him saying, Explain to us the parable of the darnel in the field.

37 He answered, He Who sows the good seed is the Son of man;

38 The field is the world, and the good seed means the children of the kingdom; the darnel is the children of the evil one,

39 And the enemy who sowed it is the devil; the harvest is the close *and* consummation of the age, and the reapers are angels.

40 Just as the darnel (wild wheat) is gathered and burned with fire, so it will be at the close of the age.

41 The Son of man will send forth His angels, and they will gather out of His kingdom all causes of offense — ⁱpersons by whom others are drawn into

e) Wycliffe.

f) Thayer.

g) Wycliffe.

h) Thayer.

i) Thayer.

error or sin — and all who do iniquity and act wickedly,

42 And cast them into the furnace of fire; there will be weeping and wailing and grinding of teeth.

43 Then will the righteous — those who are upright and in right standing with God — shine forth as the sun in the kingdom of their Father. Let him who has ears be listening, and consider and perceive and understand by listening.

44 The kingdom of heaven is like something precious buried in a field, which a man found and hid again; then in his joy he goes and sells all he has and buys that field.

45 Again the kingdom of heaven is like a man who is a dealer in search of fine and precious pearls,

46 Who, on finding a single pearl of great price, went and sold all he had and bought it.

47 Again, the kingdom of heaven is like a dragnet which was cast into the sea and gathered in fish of every sort;

48 When it was full, men dragged it up on the beach and sat down and sorted out the good fish into vessels, but the worthless ones they threw away.

49 So it will be at the close and consummation of the age. The angels will go forth and separate the wicked from the righteous — those who are upright and in right standing with God —

50 And cast [the wicked] into the furnace of fire; there will be weeping and wailing and grinding of teeth.

51 Have you understood all these [parables] taken together? They said to Him, Yes, Lord.

52 He said to them, Therefore every teacher and interpreter of the Sacred Writings who has been instructed and trained for the kingdom of heaven and become a disciple, is like a householder who brings forth out of his storehouse treasure that is new and [treasure that is] old — the fresh [as well as] the familiar.

53 When Jesus had finished these

parables — these comparisons — He left there.

54 And coming to His own country [Capernaum] He taught in their synagogue so that they were amazed with bewildered wonder, and said, Where did this Man get this wisdom and these miraculous powers?

55 Is not this the carpenter's Son? Is not His mother called Mary? And are not His brothers James and Joseph and Simon and Judas?

56 And do not all His sisters live here among us? Where then did this Man get all this?

57 And they took offense at Him — [that is], they were repelled and hindered from acknowledging His authority and caused to stumble. But Jesus said to them, A prophet is not without honor except in his own country and in his own house.

58 And He did not do many works of power there, because of their unbelief — their lack of faith [in the divine mission of Jesus].

CHAPTER 14

AT that time Herod the governor heard the reports about Jesus.

2 And he said to his attendants, This is John the Baptist; He has been raised from the dead, and that is why the powers of performing miracles are at work in Him.

3 For Herod had arrested John and bound him and (to cast him out of the way) put him in prison, on account and for the sake of Herodias, his brother Philip's wife; for John had said to him,

4 It is not lawful or right for you to have her. [Lev. 18:16; 20:21.]

5 Although he wished to have him put to death, he was afraid of the people, for they regarded John as a prophet.

6 But when Herod's birthday came, the daughter of Herodias danced in the midst [before the company], and pleased and fascinated Herod,

i) Thayer. j) Thayer. k) Vincent. l) Vincent. m) Abbott-Smith.

7 And so he promised with an oath to give her whatever she might ask.

8 And she, being put forward *and* prompted by her mother, said, Give me the head of John the Baptist right here on a *platter.

9 And the king was distressed *and* sorry; but because of his oaths and his guests he ordered it to be given her;

10 He sent and had John beheaded in the prison.

11 And his head was brought in on a *platter and given to the little maid, and she brought it to her mother.

12 And John's disciples came and took up the body and buried it. Then they went and told Jesus.

13 When Jesus heard it, He withdrew from there privately in a boat to a solitary place. But when the crowds heard of it, they followed Him by land on foot from the towns.

14 When He went ashore and saw a great throng of people, He had compassion (pity and deep sympathy) for them and cured their sick.

15 When evening came, the disciples came to Him and said, This is a remote *and* barren place, and the day is now over; send the throngs away into the villages to buy food for themselves.

16 Jesus said, They do not need to go away; you give them something to eat.

17 They said to Him, We have nothing here but five loaves and two fish.

18 He said, Bring them here to Me.

19 Then He ordered the crowds to recline on the grass; and He took the five loaves and two fish, and looking up to heaven He gave thanks, and blessed and broke the loaves and handed the pieces to the disciples, and the disciples gave them to the people.

20 And they all ate and were satisfied. And they picked up twelve [psmall hand] baskets full of the broken pieces left over.

21 And those who ate were about five

thousand men, not including women and children.

22 Then He directed the disciples to get into the boat and go before Him to the other side, while He sent away the crowds.

23 And after He had dismissed the multitude, He went up into the hills by Himself to pray. When it was evening He was still there alone.

24 But the boat was by this time out on the sea, *many furlongs* [one-eighth miles] *distant from the land*, beaten and tossed by the waves, for the wind was against them.

25 And in the fourth watch [between three and six o'clock] of the night, Jesus came to them, walking on the sea.

26 And when the disciples saw Him walking on the sea, they were terrified, and said, It is a ghost! And they screamed out with fright.

27 But instantly He spoke to them, saying, Take courage! I AM; stop being afraid! [Exod. 3:14.]

28 And Peter answered Him, Lord, if it is You, command me to come to You on the water.

29 He said, Come! So Peter got out of the boat and walked on the water, and he came to Jesus;

30 But when he perceived *and* felt the strong wind, he was frightened, and as he began to sink, he cried out, Lord, save me [from death]!

31 Instantly Jesus reached out His hand and caught *and* held him, saying to him, O you of little faith, why did you doubt?

32 And when they got into the boat, the wind ceased.

33 And those in the boat knelt and worshipped Him, saying, Truly, You are the Son of God!

34 And when they had crossed over to the other side, they went ashore at Gennesaret.

35 And when the men of that place recognized Him, they sent around into

n) Tyndale. o) Luther (-Vincent).

p) Vincent. But Moulton and Milligan: Term "refers to material, not size."

all the surrounding country and brought to Him all that were sick,

36 And begged Him to let them merely touch the fringe of His garment; and as many as touched it were perfectly restored. [Num. 15:38.]

CHAPTER 15

THEN from Jerusalem there came scribes and Pharisees and said,

2 Why do You disciples transgress *and* violate the rules handed down by the elders of the past? For they do not practice [ceremonially] washing their hands before they eat.

3 He replied to them, And why also do you transgress *and* violate the commandment of God for the sake of the rules handed down to you by your forefathers — the elders?

4 For God commanded, Honor your father and your mother, and, He who curses *or* reviles *or* speaks evil of *or* abuses *or* treats improperly his father *or* mother, let him surely come to his end by death. [Exod. 20:12; Deut. 5:16; Exod. 21:17; Lev. 20:9.]

5 But you say, If any one tells his father *or* mother, What you would have gained from me [that is, the money and whatever I have that might be used for helping you] is already dedicated as a gift to God, then he is exempt *and* no longer under obligation to honor *and* help his father *and* his mother.

6 So for the sake of your tradition (the rules handed down by your forefathers), you have set aside the Word of God — depriving it of force and authority and making it of no effect.

7 You pretenders — hypocrites! Admirably *and* truly did Isaiah prophesy of you when he said:

8 This people *draw near Me with their mouth and* honor Me with their lips, but their heart holds off *and* is far away from Me;

9 Uselessly do they worship Me, for they teach as doctrines the commands of men. [Isa. 29:13.]

10 And Jesus called the people to Him and said to them, Listen, and grasp *and* comprehend this:

11 It is not what goes into the mouth of a man that makes him unclean *and* defiled, but what comes out of the mouth; this makes a man unclean *and* defiles [him].

12 Then the disciples came and said to Him, Do You know that the Pharisees were displeased *and* offended *and* indignant when they heard this saying?

13 He answered, Every plant which My heavenly Father has not planted will be torn up by the roots. [Isa. 60:21.]

14 Let them alone *and* disregard them; they are blind guides *and* teachers. And if a blind man leads a blind man, both will fall into a ditch.

15 But Peter said to Him, Explain this ^qproverb — this ^rmaxim — to us.

16 And He said, Are you also even yet dull *and* ignorant — without understanding and ^sunable to put things together?

17 Do you not see *and* understand that whatever goes into the mouth passes into the ^tabdomen, and so passes on into the place where discharges are deposited?

18 But what comes out of the mouth comes from the heart, and this is what makes a man unclean *and* defiles [him].

19 For out of the heart come evil thoughts (reasonings and disputings and designs) such as murder, adultery, sexual vice, theft, false witnessing, slander *and* irreverent speech.

20 These are what make a man unclean *and* defile [him]; but eating with hands unwashed does not make him unclean *or* defile [him].

21 And going away from there, Jesus withdrew to the district of Tyre and Sidon.

22 And behold, a woman who was a Canaanite of that district came out and with a [loud, troublesomely urgent] cry begged, Have mercy on me, O Lord, Son of David! My daughter is miserably *and*

q) Abbott-Smith.

r) Thayer.

s) Cremer.

t) Moulton and Milligan.

distressingly *and* cruelly possessed by a demon!

23 But He did not answer her a word. And His disciples came and implored Him, saying, Send her away, for she is crying after us.

24 He answered, I was sent only to the lost sheep of the house of Israel.

25 But she came and kneeling, worshipped Him, and kept praying, Lord, help me!

26 And he answered, It is not right — proper, becoming or fair — to take the children's bread and throw it to the "little dogs.

27 She said, Yes, Lord, yet even the "little pups eat the crumbs that fall from their (young) masters' table.

28 Then Jesus answered her, O woman, great is your faith! Be it done for you as you wish. And her daughter was cured from that "moment.

29 And Jesus went on from there and passed along the shore of the sea of Galilee. Then He went up into the hills and kept sitting there.

30 And a great multitude came to Him, bringing with them the lame, the maimed, the blind, the dumb, and many others, and they put them down at His feet and He cured them.

31 So that the crowd was amazed when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing, and they *recognized *and* praised *and* thanked *and* glorified the God of Israel.

32 Then Jesus called His disciples to Him and said, I have pity *and* sympathy *and* am deeply moved for the crowd, because they have been with Me now three days, and they have nothing [at all left] to eat, and I am not willing to send them away hungry lest they faint *or* become exhausted on the way.

33 And the disciples said to Him, Where are we to get bread sufficient to feed so great a crowd in this isolated *and* desert place?

34 And Jesus asked them, How many loaves of bread do you have? They replied, Seven and a few small fish.

35 And ordering the crowd to recline on the ground,

36 He took the seven loaves and the fish, and when He had given thanks He broke them and gave them to the disciples, and the disciples gave them to the people.

37 And they all ate and were satisfied; and they gathered up seven [large provision] baskets full of the broken pieces that were left.

38 Those who ate were four thousand men, not including the women and the children.

39 Then He dismissed the crowds, got into the boat, and went to the district of Magadan.

CHAPTER 16

NOW the Pharisees and Sadducees came up to Jesus and they asked Him to show them a sign (spectacular miracle) from heaven — attesting His divine authority.

2 He replied to them, *When it is evening you say, It will be fair weather, for the sky is red.*

3 *And in the morning, It will be stormy today, for the sky is red and has a gloomy and threatening look. You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.*

4 A wicked and morally unfaithful generation craves for a sign, but no sign shall be given to it except the sign of the prophet Jonah. Then He left them and went away. [Jonah 3:4, 5.]

5 When the disciples reached the other side of the sea, they found they had forgotten to bring any bread.

6 Jesus said to them, Be careful *and* on your guard against the leaven (ferment) of the Pharisees and Sadducees.

7 And they reasoned among themselves about it, saying, [It is] because we did not bring any bread.

u) Vincent.

v) Wycliffe: "little whelps."

w) Moulton and Milligan.

x) Cremer.

y) Vincent. But Moulton and Milligan think size not indicated.

8 But Jesus, aware of this asked, Why are you discussing among yourselves the fact that you have no bread? O [men, how] little trust [you have in Me, how] — little faith!

9 Do you not yet discern — perceive *and* understand? Do you not remember the five loaves of the five thousand, and how many [^asmall hand] baskets you gathered?

10 Nor the seven loaves for the four thousand, and how many [^alarge] provision baskets you took up?

11 How is it that you fail to understand that I was not talking to you about bread? But beware of the leaven (ferment) of the Pharisees and Sadducees.

12 Then they discerned that He did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

13 Now when Jesus went into the region of Caesarea Philippi, He asked His disciples, Who do people say that the Son of man is?

14 And they answered, Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.

15 He said to them, But who do you [yourselves] say that I am?

16 Simon Peter replied, You are the Christ, the Son of the living God.

17 Then Jesus answered him, Blessed — happy, fortunate and ^bto be envied — are you, Simon Bar-Jonah. For flesh and blood [men] have not revealed this to you, but My Father Who is in heaven.

18 And I tell you, you are Peter [Petros, masculine, a large piece of rock], and on this rock [petra, feminine, a ^chuge rock like Gibraltar] I will build My church, and the gates of Hades (the powers of the ^cinfernal region) shall ^dnot overpower it — or be strong to its detriment, or hold out against it.

19 I will give you the keys of the kingdom of heaven, and whatever you bind — that is, declare to be improper and

unlawful — on earth ^emust be already bound in heaven; and whatever you loose on earth — declare lawful — ^emust be what is already loosed in heaven. [Isa. 22:22.]

20 Then He sternly *and* strictly charged *and* warned the disciples to tell no one that He was *Jesus* the Christ.

21 From that time forth Jesus began [clearly] to show His disciples that He must go to Jerusalem and suffer many things at the hands of the elders and the high priests and scribes, and be killed, and on the third day be raised ^ffrom death.

22 Then Peter took Him aside ^gto speak to Him privately, and began to reprove and ^hcharge Him sharply, saying, God forbid, Lord! This must never happen to You!

23 But Jesus turned ^gaway from Peter and said to him, Get behind Me, Satan! You are in My way — an offense and a hindrance and a snare to Me; for you are ^gminding what partakes not of the nature *and* quality of God, but of men.

24 Then Jesus said to His disciples, If any one desires to be My disciple, let him deny himself — that is, disregard, lose sight of and forget himself and his own interests — and take up his cross and follow Me [^hcleave steadily to Me, conform wholly to My example in living and if need be in dying, also].

25 For whoever is bent on saving his [temporal] life [his comfort and security here], shall lose [eternal life]; and whoever loses his life [his comfort and security here] for My sake, shall find [life everlasting].

26 For what will it profit a man if he gains the whole world and forfeits his life — his [blessed] ⁱlife in the kingdom of God? Or what would a man give as an exchange for his [blessed] ⁱlife — in the kingdom of God?

27 For the Son of man is going to come in the glory (majesty, splendor) of

z) Vincent. (Moulton and Milligan think size not indicated, but material.)

a) Vincent. But Moulton and Milligan do not agree. b) Souter. c) Wuest. d) Thayer.

e) Williams: "Perfect passive participle, so things in a state of having been already forbidden [or permitted]."

f) Cremer. g) Vincent. h) Thayer. i) Thayer.

His Father, with His angels, and then He will render account *and* reward every man in accordance with what he has done.

28 Truly, I tell you, there are some standing here who will not taste of death before they see the Son of man coming in (into) His kingdom.

CHAPTER 17

AND six days after this Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves.

2 And His appearance underwent a change in their presence, and His face shone clear and bright like the sun, and His clothing became white as light.

3 And behold, there appeared to them Moses and Elijah, who kept talking with Him.

4 Then Peter began to speak and said to Jesus, Lord, it is good *and* delightful that we are here; if You approve, I will put up three booths here, one for You and one for Moses and one for Elijah.

5 While he was still speaking, lo, a shining cloud (⁴composed of light) overshadowed them, and a voice from the cloud said, This is My Son, My Beloved, with Whom I am [and 'have always been] delighted. Listen to Him! [Isa. 42:1; Ps. 2:7.]

6 When the disciples heard it, they fell on their faces and were ⁸seized with alarm *and* struck with fear.

7 But Jesus came and touched them, and said, Get up, and do not be afraid.

8 And when they raised their eyes they saw no one but Jesus only.

9 And as they were going down the mountain, Jesus cautioned *and* commanded them, Do not mention to any one what you have seen, until the Son of man is raised from the dead.

10 The disciples asked Him, Then why do the scribes say that first Elijah must come?

11 He replied, Elijah does come and will get everything restored *and* ready;

12 But I tell you that Elijah has come already, and they did not know *or* recognize him, but did to him as they liked. So also the Son of man is going to be treated *and* suffer at their hands.

13 Then the disciples understood that He spoke to them about John the Baptist. [Mal. 4:5.]

14 And when they approached the multitude, a man came up to Him, kneeling before Him and saying,

15 Lord, do pity *and* have mercy on my son, for he has epilepsy (is ¹⁰moon-struck) and he suffers terribly, for frequently he falls into the fire, and many times into the water.

16 And I brought him to Your disciples, and they were not able to cure him.

17 And Jesus answered, O you unbelieving (¹⁰warped, wayward, rebellious) and ¹⁰thoroughly perverse generation! How long am I to remain with you? How long am I to bear with you? Bring him here to Me.

18 And Jesus rebuked the demon, and it came out of him; and the boy was cured instantly.

19 Then the disciples came to Jesus and asked privately, Why could we not drive it out?

20 He said to them, Because of the littleness of your faith — that is, your lack of ¹⁰firmly relying trust. For truly, I say to you, if you have faith [⁹that is living] like a grain of mustard seed, you can say to this mountain, Move from here to yonder place, and it will move, and nothing will be impossible to you.

21 *But this kind does not go out except by prayer and fasting.*

22 When they were going about here and there in Galilee, Jesus said to them, The Son of man is going to be turned over to the hands of men.

23 And they will kill Him, and He will rise [to life] again on the third day.

j) Cremer. k) Thayer. l) Williams: "suggested by the aorist."
 m) Thayer: "Epilepsy being supposed to return and increase with the increase of the moon."
 n) Vincent. o) Literally, "throughout" (*dia*). p) Cremer. q) Williams.

And they were deeply *and* exceedingly grieved *and* distressed.

24 When they arrived in Capernaum, the collectors of the half-shekel [the temple tax] went up to Peter and said, Does not your Teacher pay the half-shekel? [Exod. 30:13; 38:26.]

25 He answered, Yes. And when he came home, Jesus spoke to him [about it] first, saying, What do you think, Simon? From whom do earthly rulers collect duties *or* tribute? from their own sons *or* from others 'not of their own family?

26 And when Peter said, From other people — 'not of their own family — Jesus said to him, Then the sons are exempt.

27 However, in order not to give offense *and* cause them to stumble — that is, 'to judge unfavorably and unjustly — go down to the sea and throw in a hook; take the first fish that comes up, and when you open its mouth you will find there a shekel. Take it and give it to them to pay the temple tax for Me and for yourself.

CHAPTER 18

AT that time the disciples came up and asked Jesus, Who then is [really] the greatest in the kingdom of heaven?

2 And He called a little child to Him and put him in the midst of them,

3 And said, Truly, I say to you, unless you repent (change, turn about) and become like little children [trusting, lowly, loving, forgiving] you can never enter the kingdom of heaven at all.

4 Whoever will humble himself therefore, and becomes [trusting, lowly, loving, forgiving] as this little child, is greatest in the kingdom of heaven;

5 And whoever receives *and* accepts *and* welcomes one little child like this for My sake and in My name receives *and* accepts *and* welcomes Me.

6 But whoever causes one of these little ones who believe in *and* 'acknowl-

edge *and* cleave to Me to stumble and sin — that is, who entices him, or hinders him in right conduct or thought — it would be better ('more expedient and profitable *or* advantageous) for him to have a great millstone fastened around his neck and to be sunk in the depth of the sea.

7 Woe to the world for such temptations to sin *and* influences to do wrong! It is necessary that temptations come, but woe to the person on whose account *or* by whom the temptation comes!

8 And if your hand *or* your foot causes you to stumble *and* sin, cut it off and throw it away from you; it is better (more profitable and wholesome) for you to enter life maimed or lame than with two hands *or* two feet to be thrown into everlasting fire.

9 And if your eye causes you to stumble *and* sin, pluck it out and throw it away from you; it is better, (more profitable and wholesome) for you to enter life with only one eye than with two eyes to be thrown into the hell (Gehenna) of fire.

10 Beware that you do not despise *or* feel scornful toward *or* think little of one of these little ones, for I tell you that in heaven their angels always are in the presence of *and* look upon the face of My Father Who is in heaven.

11 *For the Son of man came to save ('from the penalty of eternal death) that which was lost.*

12 What do you think? If a man has a hundred sheep, and one of them has gone astray *and* gets lost, will he not leave the ninety-nine on the mountain and go in search of the one that is lost?

13 And if it should be that he finds it, truly I say to you, he rejoices more over it than over the ninety-nine that did not get lost.

14 Just so it is not the will of My Father Who is in heaven that one of these little ones should be lost *and* perish.

15 If your brother wrongs you, go and show him his fault, between you and

r) Thayer.

s) Cremer.

t) Abbott-Smith.

u) Cremer.

him privately. If he listens to you, you have won back your brother.

16 But if he does not listen, take along with you one or two others, so that every word may be confirmed *and* upheld by the testimony of two or three witnesses.

17 If he pays no attention to them — refusing to listen and obey — tell it to the church; and if he refuses to listen even to the church, let him be to you as a pagan and a tax collector. [Lev. 19:17; Deut. 19:15.]

18 Truly, I tell you, whatever you forbid *and* declare to be improper *and* unlawful on earth must be ^wwhat is already forbidden in heaven, and whatever you permit and declare proper and lawful on earth must be ^walready permitted in heaven.

19 Again I tell you, if two of you on earth agree (harmonize together, together make a symphony) about — anything and ^weverything — whatever they shall ask, it will come to pass *and* be done for them by My Father in heaven.

20 For wherever two or three are gathered (drawn together as My followers) in (into) My name, there I AM in the midst of them. [Exod. 3:14.]

21 Then Peter came up to Him and said, Lord, how many times may my brother sin against me, and I forgive him *and* ^wlet it go? As many as up to seven times?

22 Jesus answered him, I tell you, not up to seven times, but seventy times seven! [Gen. 4:24.]

23 Therefore the kingdom of heaven is like a human king who wished to settle accounts with his attendants.

24 When he began the accounting, one was brought to him who owed him ten thousand talents [probably about \$10,000,000],

25 And because he could not pay, his master ordered him to be sold, with his wife and his children and everything that he possessed, and payment to be made.

26 So the attendant fell on his knees,

begging him, Have patience with me and I will pay you everything.

27 And his master's heart was moved with compassion, and he released him and forgave him (cancelling) the debt.

28 But that same attendant, as he went out, found one of his fellow attendants who owed him a hundred denarii [about twenty dollars]; and he caught him by the throat and said, Pay what you owe!

29 So his fellow attendant fell down and begged him earnestly, Give me time, and I will pay you *all*!

30 But he was unwilling and went out and had him put in prison till he should pay the debt.

31 When his fellow attendants saw what had happened, they were greatly distressed, and they went and told everything that had taken place to their master.

32 Then his master called him and said to him, You contemptible *and* wicked attendant! I forgave *and* cancelled all that [great] debt of yours because you begged me;

33 And should you not have had pity *and* mercy on your fellow attendant, as I had pity *and* mercy on you?

34 And in wrath his master turned him over to the torturers (the jailers), till he should pay all that he owed.

35 So also My heavenly Father will deal with every one of you, if you do not freely forgive your brother from your heart *his offenses*.

CHAPTER 19

NOW when Jesus had finished saying these things. He left Galilee and went into the part of Judea that is beyond the Jordan;

2 And great throngs accompanied Him, and He cured them there.

3 And Pharisees came to Him and put Him to the test by asking, Is it lawful *and* right to dismiss *and* repudiate *and* divorce one's wife for any *and* ^vevery cause?

v) Williams: See footnote on Mt. 16:19.

w) Wycliffe.

x) Thayer.

y) Vincent.

4 He replied, Have you never read that He Who made them from the beginning made them male and female,

5 And said, For this reason a man shall leave his father and mother and shall be united firmly (joined inseparably) to his wife, and the two shall become one flesh? [Gen. 1:27; 2:24.]

6 So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder (separate).

7 They said to Him, Why then did Moses command [us] to give a certificate of divorce, and thus to dismiss and repudiate a wife? [Deut. 24:1-4.]

8 He said to them, Because of the hardness (stubbornness and perversity) of your hearts Moses permitted you to dismiss and repudiate and divorce your wives; but from the beginning it has not been so [ordained].

9 I say to you: whoever dismisses (repudiates, divorces) his wife, except for unchastity, and marries another, commits adultery, and he who marries a divorced woman commits adultery.

10 The disciples said to Him, If the case of a man with his wife is like that, it is neither profitable nor advisable to marry.

11 But He said to them, Not all men can accept this saying, but it is for those to whom [the capacity to receive] it has been given.

12 For there are eunuchs who have been born incapable of marriage, and there are eunuchs who have been made so by men, and there are eunuchs who have made themselves incapable of marriage for the sake of the kingdom of heaven. Let him who is able to accept this, accept it.

13 Then little children were brought to Jesus that He might put His hands on them and pray, but the disciples rebuked those who brought them.

14 But He said, Leave the children alone! Allow the little ones to come to

Me, and do not forbid or restrain or hinder them, for of such [as these] the kingdom of heaven is composed.

15 And He put His hands upon them, and then went His way.

16 And behold, there came a man up to Him, saying, Teacher, what excellent, and perfectly and essentially good deed must I do to possess eternal life? [Lev. 18:5.]

17 And He said to him, Why do you ask Me about the perfectly and essentially good? One only there is who is good — perfectly and essentially; God. If you would enter into the Life, you must continually keep the commandments.

18 He said to Him, What sort of commandments? — Or, which ones? And Jesus answered, You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, [Exod. 20:12-16; Deut. 5:16-20.]

19 Honor your father and your mother, and, You shall love your neighbor as yourself. [Lev. 19:18.]

20 The young man said, I have observed all these from my youth; what still do I lack?

21 Jesus answered him, If you would be perfect [that is, have that spiritual maturity which accompanies self-sacrificing character], go and sell what you have and give to the poor, and you will have riches in heaven; and come, be My disciple — side with My party and follow Me.

22 But when the young man heard this, he went away sad (grieved and in much distress), for he had great possessions.

23 And Jesus said to His disciples, Truly, I say to you, it will be difficult for a rich man to get into the kingdom of heaven.

24 Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to go into the kingdom of heaven.

25 When the disciples heard this, they were utterly puzzled (astonished, be-

z) Thayer.

a) Williams: "Interrogative of quality."

b) Wuest.

c) Thayer.

wildered), saying, Who then can be saved [^dfrom eternal death]?

26 But Jesus looked at them and said, With men this is impossible, but all things are possible with God. [Gen. 18:14; Job 42:2.]

27 Then Peter answered Him saying, Lo, we have left [our] all and have become ^eYour disciples — sided with Your party and followed You. What then shall we receive?

28 Jesus said to them, Truly, I say to you, in the new age — the ^eMessianic rebirth of the world — when the Son of man shall sit down on the throne of His glory, you who have [become My disciples, sided with My party and] followed Me will also sit on twelve thrones and judge the twelve tribes of Israel.

29 And any one *and every one* who has left houses or brothers or sisters or father or mother or children or lands for My name's sake, will receive ^fmany — even a hundred — times more, and inherit eternal life.

30 But many that [now] are first will be last [then], and many who [now] are last will be first [then].

CHAPTER 20

FOR the kingdom of heaven is like the owner of an estate who went out in the morning ^aalong with the dawn to hire workmen for his vineyard.

2 After agreeing with the laborers for a denarius a day, he sent them into his vineyard.

3 And going out about the third hour (nine o'clock) he saw others standing idle in the market place;

4 And he said to them, You go also into the vineyard, and whatever is right I will pay you. And they went.

5 He went out again about the sixth hour (noon), and the ninth hour (three o'clock) he did the same.

6 And about the eleventh hour (five o'clock) he went out and found still others standing around, and said to

them, Why do you stand here idle all day?

7 They answered him, Because nobody has hired us. He told them, You go out into the vineyard also *and you will get whatever is just and fair.*

8 When evening came, the owner of the vineyard said to his manager, Call the workmen and pay them their wages, beginning with the last and ending with the first. [Lev. 19:13; Deut. 24:15.]

9 And they who had been hired at the eleventh hour (five o'clock) came, and received a denarius each.

10 Now when the first came, they supposed they would get more, but each of them also received a denarius.

11 And when they received it they grumbled at the owner of the estate,

12 Saying, These who came last worked no more than an hour, and yet you have made them rank with us who have borne the burden and the ^bscorching heat of the day.

13 But he answered one of them. Friend, I am doing you no injustice. Did you not agree with me for a denarius?

14 Take what belongs to you and go. I choose to give to this man hired last the same as I give to you.

15 Am I not permitted to do what I choose with what is mine? Or do you begrudge my being generous? Is your eye evil because I am good?

16 So those who [now] are last will be first [then], and those who [now] are first will be last [then]. *For many are called, but few chosen.*

17 And as Jesus was going up to Jerusalem, He took the twelve disciples aside along the way, and said to them,

18 Behold, we are going up to Jerusalem; and the Son of man will be handed over to the chief priests and scribes and they will sentence Him to death,

19 And deliver Him over to the Gentiles to be mocked and whipped and crucified, and He will be raised [to life] on the third day.

c) Thayer.
g) Vincent.

d) Cremer.
h) Vincent.

e) Moulton and Milligan.

f) Some ancient authorities read "manifold."

20 Then the mother of Zebedee's children came up to Him with her sons, and kneeling, worshipped Him and asked a favor of Him.

21 And He asked her, What do you wish? She answered Him, Give orders that these two sons of mine may sit, one at Your right hand and one at Your left in Your kingdom.

22 But Jesus replied, You do not realize what you are asking. Are you able to drink the cup that I am about to drink *and to be baptized with the baptism with which I am baptized?* They answered, We are able.

23 He said to them, You will drink My cup, but seats at My right hand and at My left are not Mine to give, but they are for those for whom they have been *ordained and prepared* by My Father.

24 But when the ten [other disciples] heard this, they were indignant at the two brothers.

25 And Jesus called them to Him and said, You know that the rulers of the Gentiles lord it over them, and their great men hold them in subjection, tyrannizing over them.

26 Not so shall it be among you; but whoever wishes to be great among you must be your servant,

27 And whoever desires to be first among you must be your slave;

28 Just as the Son of man came not to be waited on but to serve, and to give His life as a ransom for many — the price paid to set them free.

29 And as they were going out of Jericho, a great throng accompanied Him.

30 And behold, two blind men were sitting by the roadside, and when they heard that Jesus was passing by, they cried out, Lord, have pity *and* mercy on us, [You] Son of David!

31 The crowds reproved them and told them to keep still; but they cried out the more, Lord, have pity *and* mercy on us, [You] Son of David!

32 And Jesus stopped and called

i) Thayer. j) Thayer. k) Literal meaning.

them, and asked, What do you want Me to do for you?

33 They answered Him, Lord, we want our eyes to be opened!

34 And Jesus in pity touched their eyes, and instantly they received their sight and followed Him.

CHAPTER 21

AND when they came near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples on ahead,

2 Saying to them, Go into the village that is opposite you, and at once you will find a donkey tied, and a colt with her; untie her and bring them to Me.

3 If any one says anything to you, you shall reply, The Lord needs them, and he will let them go without delay.

4 This happened that what was spoken by the prophet might be fulfilled, saying,

5 Say to the daughter of Zion [inhabitants of Jerusalem], Behold your King is coming to you, lowly and riding on a donkey, and on a colt, the foal of a donkey [a beast of burden]. [Isa. 62:11; Zech. 9:9.]

6 Then the disciples went and did as Jesus had directed them.

7 They brought the donkey and the colt and laid their coats upon them, and He seated Himself on [the clothing].

8 And most of the crowd kept spreading their garments on the road, and others kept cutting branches from the trees and scattering them on the road.

9 And the crowds that went ahead of Him and those that followed Him kept shouting, Hosanna (ⁱO be propitious, graciously inclined) to the Son of David, ^jthe Messiah! Blessed (praised, glorified) be He Who comes in the name of the Lord! Hosanna (O be favorably disposed) in the highest (heaven)! [Ps. 118:26.]

10 And when He entered Jerusalem, all the city became agitated, and ^ktrem-

bling with excitement said, Who is 'This?

11 And the crowds replied, This is the prophet Jesus from Nazareth of Galilee.

12 And Jesus went into the temple (whole temple enclosure) and drove out all who bought and sold in the sacred place, and He turned over the four-footed tables of the money-changers and the chairs of those who sold pigeons.

13 He said to them, The Scripture says, My house shall be called a house of prayer, but you have made it a den of robbers. [Isa. 56:7; Jer. 7:11.]

14 And the blind and the lame came to Him in the porches and courts of the temple, and He cured them.

15 But when the chief priests and the scribes saw the wonderful things that He did, and the boys and the girls and the youths and the maidens crying out in the porches and courts of the temple, Hosanna (O be propitious, graciously inclined) to the Son of David! they were indignant.

16 And they said to Him, Do You hear what these are saying? And Jesus replied to them, Yes; have you never read, Out of the mouths of children and infants You have made (provided) perfect praise? [Ps. 8:2.]

17 And leaving them, He departed from the city and went out to Bethany and lodged there.

18 In the early dawn next morning, as He was coming back to the city He was hungry.

19 And as He saw one single leafy fig tree above the roadside He went to it [seeing that in the fig tree the fruit appears at the same time as the leaves], but He found nothing but leaves on it. And He said to it, Never again shall fruit grow on you! And the fig tree withered up at once.

20 When the disciples saw it they

marveled greatly and asked, How is it that the fig tree has withered away all at once?

21 And Jesus answered them, Truly, I say to you, if you have faith — a firm relying trust — and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, Be taken up and cast into the sea, it will be done.

22 And whatever you ask for in prayer, having faith and [really] believing, you will receive.

23 And when He entered the sacred enclosure of the temple, the chief priests and elders of the people came up to Him as He was teaching and said, By what power of authority are You doing these things, and who gave You this power of authority?

24 Jesus answered them, I also will ask you a question, and if you give Me the answer, then I also will tell you by what power of authority I do these things.

25 The baptism of John, from whence was it? From heaven or from men? And they reasoned and argued with one another, If we say, From heaven, He will ask us, Why then did you not believe him?

26 But if we say, From men, we are afraid of and must reckon with the multitude; for they all regard John as a prophet.

27 So they answered Jesus, We do not know. And He said to them, Nor will I tell you by what power of authority I do these things.

28 What do you think? There was a man who had two sons. He came to the first and said, Son, go and work today in the vineyard.

29 And he answered, I will not; but afterward he changed his mind and went.

j) Thayer. l) Capitalized because of what He is, the spotless Son of God, not what the speakers may have thought Him to be.
 m) Trench's "Synonyms of the New Testament." n) Moulton and Milligan.
 o) Trench's "Synonyms of the New Testament." p) Abbott-Smith. q) Literal meaning.
 r) Thayer. s) International Standard Bible Encyclopedia. t) Cremer. u) Trench. v) Thayer.
 w) Capitalized because of what He is, the spotless Son of God, not what the speakers may have thought He was.

30 Then the man came to the second and said the same [thing], and he replied, I will [go], sir; but he did not go.

31 Which of the two did the will of the father? They replied, The first one. Jesus said to them, Truly, I tell you, the tax collectors and the harlots will get into the kingdom of heaven before you.

32 For John came to you walking in the way of an upright man in right standing with God, and you did not believe him, but the tax collectors and the harlots did believe him; and you, even when you saw that, did not afterward change your minds and believe him — adhere to, trust in and rely on what he told you.

33 Listen to another parable. There was a master of a house who planted a vineyard, and put a hedge around it, and dug a wine vat in it, and built a watchtower. Then he let it out to tenants, and went into another country.

34 When the fruit season drew near, he sent his servants to the tenants, to get his [share of the] fruit;

35 But the tenants took his servants and beat one, killed another, and stoned another.

36 Again he sent other servants, more than the first time, and they treated them the same way.

37 Finally he sent his own son to them, saying, They will respect *and* give heed to my son.

38 But when the tenants saw the son, they said to themselves, This is the heir; come on, let us kill him, and have his inheritance.

39 And they took him, and threw him out of the vineyard, and killed him.

40 Now when the owner of the vineyard comes back, what will he do to those tenants?

41 They said to Him, He will put those wretches to a miserable death, and rent the vineyard to other tenants *of such a character that they will give him the fruits promptly in their season. [Isa. 5:1-7.]

42 Jesus asked them, Have you never

read in the Scriptures, The very Stone which the builders rejected *and* threw away has become the Cornerstone; this was the Lord's doings, and it is marvelous in our eyes? [Ps. 118:22, 23.]

43 I tell you, for this reason the kingdom of God will be taken away from you and given to a people who will produce the fruits of it.

44 *And whoever falls on this Stone will be broken to pieces, but he on whom it falls will be crushed to powder, and it will winnow him, scattering him as dust.* [Isa. 8:14; Dan. 2:34, 35.]

45 And when the chief priests and the Pharisees heard His parables (comparisons, stories used to illustrate and explain), they perceived that He was talking about them;

46 And although they were trying to arrest Him, they feared the throngs, because they regarded Him as a prophet.

CHAPTER 22

AND again Jesus spoke to them in parables (comparisons, stories used to illustrate and explain), saying,

2 The kingdom of heaven is like a king who gave a wedding banquet for his son,

3 And sent his servants to summon those who had been invited to the wedding banquet, but they refused to come.

4 Again he sent other servants, saying, Tell those who are invited, Behold, I have prepared my banquet; my bullocks and my fat calves are killed, and everything is prepared; come to the wedding feast.

5 But they were not concerned *and* paid no attention — they ignored and made light of the summons, treating it with contempt — and they went away, one to his farm, another to his business,

6 While the others seized his servants, treated them shamefully and put them to death.

7 [Hearing this] the king was infuriated, and he sent his soldiers and put

x) Vincent.

y) Thayer.

those murderers to death and burned their city.

8 Then he said to his servants, the wedding [feast] is prepared, but those invited were not worthy.

9 So go to the thoroughfares where they leave the city — where the main roads and those from the country end — and invite to the wedding feast as many as you find.

10 And those servants went out on the crossroads and got together as many as they found, both bad and good, so [the room in which] the wedding feast [was held] was filled with guests.

11 But when the king came in to view the guests, he looked intently at a man there who had on no wedding garment;

12 And he said, Friend, how did you come in here without putting on the [appropriate] wedding garment? And he was speechless (*muzzled, gagged).

13 Then the king said to the attendants, Tie him hand and foot, and throw him into the darkness outside; there will be weeping and the grinding of teeth.

14 For many are called (invited and summoned), but few chosen.

15 Then the Pharisees went and consulted *and* plotted together how they might entangle Jesus in His talk.

16 And they sent their disciples to Him, along with the Herodians, saying, Teacher, we know that You are ^asincere *and* what You profess to be, and that You teach the way of God truthfully, regardless of consequences *and* being afraid of no man: for You are impartial *and* do not regard either the person *or* the position of any one.

17 Tell us, then, what You think about this: Is it lawful to pay tribute [levied on individuals and to be paid yearly] to Caesar, or not?

18 But Jesus, aware of their malicious plot, asked, Why do you put Me to the test *and* try to entrap Me, you pretenders — hypocrites?

19 Show me the money for the tribute. And they brought Him a denarius.

20 And Jesus said to them, Whose likeness and title are these?

21 They said, Caesar's. Then He said to them, Pay therefore to Caesar the things that are due to Caesar, and pay to God the things that are due to God.

22 When they heard it they were amazed *and* marveled, and they left Him and departed.

23 The same day some Sadducees came to Him, who say that there is no resurrection [of the dead], and they asked Him a question,

24 Saying, Teacher, Moses said, If a man dies, leaving no children, his brother shall marry the widow and raise up a family for his brother. [Deut. 25:5.]

25 Now there were seven brothers among us; the first married and died, and having no children left his wife to his brother.

26 The second also died childless, and the third, down to the seventh.

27 Last of all, the woman died also.

28 Now in the resurrection to which of the seven will she be wife? For they all had her.

29 But Jesus replied to them, You are wrong, because you know neither the Scriptures nor God's power.

30 For in the resurrected state neither do [men] marry nor are [women] given in marriage, but they are as the angels in heaven.

31 But as to the resurrection of the dead, have you never read what was said to you by God,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living! [Exod. 3:6.]

33 And when the throng heard it, they were astonished *and* filled with [glad] amazement at His teaching.

34 Now when the Pharisees heard that He had silenced (*muzzled) the Sadducees, they gathered together;

35 And one of their number, a lawyer, asked Him a question to test Him.

36 Teacher, which ^akind of com-

z) Literal translation.

a) Cremer.

b) Thayer.

c) Literal translation.

d) Vincent.

mandment is great and important — the principal kind — in the Law? [Some are light; which are heavy?]

37 And He replied to him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind (intellect). [Deut. 6:5.]

38 This is the great (most important, principal) and first commandment.

39 And a second is like it, You shall love your neighbor as [you do] yourself. [Lev. 19:18.]

40 These two commandments *sum up and upon them depends all the Law and the prophets.

41 Now while the Pharisees were still assembled there, Jesus asked them a question,

42 Saying, What do you think of the Christ? Whose Son is He? They said to Him, The Son of David.

43 He said to them, How is it then that David, under the influence of the (Holy) Spirit, calls Him Lord, saying,

44 The Lord said to My Lord, Sit at My right hand until I put Your enemies under Your feet? [Ps. 110:1.]

45 If then David thus calls Him Lord, how is He his Son?

46 And no one was able to answer Him a word, nor from that day did any one venture or dare to question Him.

CHAPTER 23

THEN Jesus said to the multitudes and to His disciples,

2 The scribes and Pharisees sit on Moses' seat [of authority],

3 So observe and practice all they tell you; but do not do what they do, for they preach, but do not practice.

4 They tie up heavy loads, *hard to bear*, and place them on men's shoulders, but they themselves will not lift a finger to help bear them.

5 They do all their works to be seen of men; for they make wide their phylacteries [^ssmall cases enclosing certain Scripture passages, worn during prayer on left arm and forehead], and make

long their fringes [worn by all male Israelites, according to the command]. [Num. 15:38; Exod. 13:9; Deut. 6:8.]

6 And they *take pleasure in and [thus] love the place of honor at feasts and the best seats in the synagogues,

7 And to be greeted with honor in the market places, and to have people call them rabbi.

8 But you are not to be called rabbi (teacher), for One is your Teacher, and you are all brothers.

9 And do not call any one [in the church] on earth father, for you have one Father, Who is in heaven.

10 And you must not be called masters (leaders), for you have one Master (Leader), the Christ.

11 He who is greatest among you shall be your servant.

12 Whoever exalts himself [^bwith haughtiness and empty pride] shall be humbled (brought low); and whoever humbles himself — who has a modest opinion of himself and behaves accordingly — shall be ^braised to honor.

13 But woe to you, scribes and Pharisees, pretenders — hypocrites! because you shut the kingdom of heaven in men's faces; for you neither enter yourselves, nor do you allow those who are about to go in to do so.

14 *Woe to you, scribes and Pharisees, pretenders — hypocrites! for you swallow up widows' houses, and for a pretense to cover it up make long prayers; therefore you will receive the greater condemnation and the heavier sentence.*

15 Woe to you scribes and Pharisees, pretenders — hypocrites! for you travel over sea and land to make a single proselyte, and when he becomes [a proselyte], you make him doubly as much a child of hell (Gehenna) as you are.

16 Woe to you, blind guides, who say, If any one swears by the ^ssanctuary of the temple, it is nothing; but if any one swears by the gold of the ^ssanctuary, he is a debtor — bound by his oath.

17 You blind fools! For which is

e) Thayer. f) Condensed from "Davis Dictionary of the Bible." g) Wuest. h) Thayer. i) Trench.

greater, the gold or the 'sanctuary of the temple that has made the gold sacred? [Exod. 30:29.]

18 You say too, Whoever swears by the altar is not duty bound, but whoever swears by the offering on the altar, his oath is binding.

19 You blind men! Which is greater, the gift or the altar which makes the gift sacred?

20 So whoever swears by the altar, swears by it and by everything on it;

21 And he who swears by the 'sanctuary of the temple, swears by it and by Him Who dwells in it; [I Kings 8:13; Ps. 26:8.]

22 And whoever swears by heaven, swears by the throne of God and by Him Who sits upon it.

23 Woe to you, scribes and Pharisees, pretenders — hypocrites! for you give a tenth of your mint and dill and cummin, and have neglected *and* omitted the weightier (more important) matters of the Law, right *and* justice and mercy and fidelity. These you ought [particularly] to have done, without neglecting the others.

24 You blind guides, filtering out a gnat and gulping down a ^kcamel! [Lev. 27:30; Mic. 6:8.]

25 Woe to you, scribes and Pharisees, pretenders — hypocrites! for you clean the outside of the cup and of the platter, but within they are full of extortion — prey, spoil, plunder — and grasping self-indulgence.

26 You blind Pharisee! First clean the inside of the cup and of the plate, so that the outside may be clean also.

27 Woe to you, scribes and Pharisees, pretenders — hypocrites! for you are like tombs that have been white-washed, which look beautiful on the outside, but inside are full of dead men's bones and everything impure.

28 Just so, you also outwardly seem to people to be just *and* upright, but in-

side you are full of pretense and lawlessness *and* iniquity. [Ps. 5:9.]

29 Woe to you, scribes and Pharisees, pretenders — hypocrites! for you build tombs for the prophets and decorate the monuments of the righteous,

30 Saying, If we had lived in the days of our forefathers, we would not have aided them in shedding the blood of the prophets.

31 Thus you are testifying [against] yourselves that you are the descendants of those who murdered the prophets.

32 Fill up then the measure of your fathers' sins to the brim [so ^lthat nothing may be wanting to a full measure].

33 You serpents! You spawn of vipers! How can you escape the 'penalty to be suffered in hell (Gehenna)?

34 Because of this, take notice, I am sending you prophets and wise men (interpreters and teachers) and scribes (men learned in the Mosaic Law and the prophets); some of them you will kill, even crucify, and some you will flog in your synagogues, and pursue *and* persecute from town to town,

35 So that upon your heads may come all the blood of the righteous [=those who correspond to the divine standard of right] shed on earth from the blood of the righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar [of burnt offering]. [Gen. 4:8; II Chron. 24:21.]

36 Truly, I declare to you, all these [=evil, calamitous times] will come upon this generation. [II Chron. 36:15, 16.]

37 O Jerusalem, Jerusalem, murdering the prophets and stoning those who are sent to you! How often would I have gathered your children together as a mother fowl gathers her brood under her wings, and you refused!

38 Behold, your house is forsaken and desolate — abandoned and left destitute [of God's help]. [I Kings 9:7; Jer. 22:5.]

39 For I declare to you, you will not

i) Trench. j) Trench. k) The camel was also unclean (Lev. 11:4). l) Thayer.
m) Abbott-Smith. n) Thayer.

see Me again until you say, Blessed — magnified in worship, adored and exalted — be He Who comes in the name of the Lord! [Ps. 118:26.]

CHAPTER 24

JESUS departed from the temple ^oarea and was going on His way, when His disciples came up to Him to call His attention to the buildings of the temple and point them out to Him.

2 But He answered them, Do you see all these? Truly, I tell you, there will not be left here one stone upon another that will not be thrown down.

3 While He was seated on the Mount of Olives, the disciples came to Him privately and said, Tell us, when will this take place, and what will be the sign of Your coming and of the end — that is, the completion, the consummation — of the age?

4 Jesus answered them, Be careful that no one misleads you — deceiving you and leading you into error.

5 For many will come in (on the strength of) My name — ^pappropriating the name which belongs to Me — saying, I am the Messiah, the Christ; and they will lead many astray.

6 And you will hear of wars and rumors of wars; see that you are not frightened *or* troubled, for this must take place, but the end is not yet.

7 For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in place after place;

8 All this is but the beginning — the early pains of the ^obirth pangs — of the ^pintolerable anguish.

9 Then they will hand you over to suffer affliction *and* tribulation, and put you to death; and you will be hated by all nations for My name's sake.

10 And then many will be offended *and* repelled *and* ^pbegin to distrust *and* desert [Him Whom they ought to trust and obey] *and* will stumble and fall

away, and betray one another *and* pursue one another with hatred.

11 And many false prophets will rise up and deceive *and* lead many into error.

12 And the love of ^tthe great body of people will grow cold, because of the multiplied lawlessness *and* iniquity.

13 But he who endures to the end will be saved.

14 And this good news of the kingdom (the Gospel) will be preached throughout the whole world as a testimony to all the nations, and then will come the end.

15 So when you see the appalling sacrilege spoken of by the prophet Daniel, standing in the Holy Place, [and] let the reader take notice *and* ^oponder *and* consider *and* heed [this], [Dan. 9:27; 11:31; 12:11.]

16 Then let those who are in Judea flee to the mountains;

17 Let him who is on the housetop not come down *and* go into the house to take anything;

18 And let him who is in the field not turn back to get his overcoat.

19 And alas for the women who are pregnant and for those who have nursing babies in those days!

20 Pray that your flight may not be in winter or on a Sabbath,

21 For then there will be great tribulation — affliction, distress and oppression — such as has not been from the beginning of the world until now; no, and never will be [again]. [Dan. 12:1; Joel 2:2.]

22 And if those days had not been shortened, no human being would endure *and* survive; but for the sake of the elect (God's chosen ones) those days will be shortened.

23 If any one says to you then, Lo, here is Christ, the Messiah! or, There He is! do not believe it.

24 For false Christs and false prophets will arise, and they will show great signs and wonders, so as to deceive *and*

o) Trench's "Synonyms of the New Testament."
r) Vincent.

s) Thayer.

p) Thayer.

q) Literal translation.

lead astray, if possible, even the elect (God's chosen ones).

25 See, I have warned you beforehand.

26 So if they say to you, Lo, He is in the wilderness (desert), do not go out there; if they tell you, Lo, He is in the secret places *or* inner rooms, do not believe it.

27 For just as the lightning flashes from the east and shines *and* ^{is} seen as far as the west, so will the coming of the Son of man be.

28 Wherever there is a fallen body (a corpse), there the vultures (or eagles) will flock together. [Job 39:30.]

29 Immediately after the tribulation of those days the sun will be darkened, and the moon will not shed her light, and the stars will fall from the sky, and the powers of the heavens will be shaken. [Isa. 13:10; 34:4; Joel 2:10, 11; Zeph. 1:15.]

30 Then the sign of the Son of man will appear in the sky, and then all the tribes of the earth will mourn *and* ^{beat} their breasts *and* lament in anguish, and they will see the Son of man coming on the clouds of heaven with power and great glory — in brilliancy and splendor. [Dan. 7:13.]

31 And He will send out His angels with a loud trumpet call, and they will gather His elect [His chosen ones] from the four winds, [even] from one end of the ^{universe} to the other. [Isa. 27:13; Zech. 9:14.]

32 From the fig tree learn its lesson: as soon as its ^{young} shoots become soft and tender and it puts out its leaves, you know ^{of} a surety that summer is near.

33 So also when you see these signs ^{all} taken together coming to pass, you may know ^{of} a surety that He is near, at the very doors.

34 Truly, I tell you, this generation — that is, ^{the} whole multitude of people living at the same time, ⁱⁿ a definite, ^{given} period — will not pass away till

all these things ^{are} taken together take place.

35 ^{the} Sky and earth will pass away, but My words will not pass away.

36 But of that [exact] day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father.

37 As were the days of Noah, so will be the coming of the Son of man.

38 For just as in those days before the flood they were eating and drinking, [men] marrying and [women] being given in marriage, until the [very] day when Noah went into the ark,

39 And they did not know *or* understand until the flood came and swept them all away, so will be the coming of the Son of man. [Gen. 6:5-8; 7:6-24.]

40 At that time two men will be in the field; one will be taken and one will be left.

41 Two women will be grinding at the hand mill; one will be taken and one will be left.

42 Watch, therefore — ^{give} strict attention, be cautious and active — for you do not know in what kind of a day [^{whether} a near or remote one] your Lord is coming.

43 But understand this: that had the householder known in what [part of the night, whether in a ^{night} or a morning] watch the thief was coming, he would have watched and would not have allowed his house to be ^{undermined} *and* broken through.

44 You also must be ready therefore; for the Son of man is coming at an hour when you do not expect Him.

45 Who then is the faithful, thoughtful *and* wise servant, whom his master has put in charge of his household, to give to the others the food *and* supplies at the proper time?

46 Blessed — happy, fortunate *and* ^{to} be envied — is that servant whom when his master comes he will find so doing.

47 I solemnly declare to you, he will set him over all his possessions.

t) Vincent.
y) Thayer.

u) Abbott-Smith.
z) Moulton and Milligan.

v) Thayer.
a) Vincent.

w) Cremer.
b) Wycliffe.

x) Abbott-Smith.
c) Souter.

48 But if that servant is wicked and says to himself, My master is delayed and is going to be gone a long time,

49 And begins to beat his fellow servants, and to eat and drink with the drunken,

50 The master of that servant will come on a day when he does not expect him and at an hour of which he is not aware,

51 And will punish him — cut him up [by scourging] — and put him with the pretenders (hypocrites); there will be weeping and grinding of teeth.

CHAPTER 25

THEN the kingdom of heaven shall be likened to ten virgins who took their lamps and went to meet the bridegroom.

2 Five of them were foolish — thoughtless, without forethought; and five were wise — sensible, intelligent and prudent.

3 For when the foolish took their lamps, they did not take any [extra] oil with them;

4 But the wise took flasks of oil along with them [also] with their lamps.

5 While the bridegroom lingered and was slow in coming, they all began nodding their heads and fell asleep.

6 But at midnight there was a shout, Behold, the bridegroom! Go out to meet him!

7 Then all those virgins got up and put their own lamps in order.

8 And the foolish said to the wise, Give us some of your oil, for our lamps are going out.

9 But the wise replied, There will not be enough for us and for you; go instead to the dealers and buy for yourselves.

10 But while they were gone away to buy, the bridegroom came, and those who were prepared went in with him to the marriage feast; and the door was shut.

11 Later the other virgins also came,

and said, Lord, Lord, open [the door] to us!

12 But He replied, I solemnly declare to you, I do not know you — I am not acquainted with you.

13 Watch therefore — give strict attention and be cautious and active — for you know neither the day nor the hour when the Son of man will come.

14 For it is as a man who was about to take a long journey, and he called his servants together and entrusted them with his property.

15 To one he gave five talents [probably about \$5,000], to another two, to another one; to each in proportion to his own personal ability. Then he departed and left the country.

16 He who had received the five talents went at once and traded with them, and he gained five talents more.

17 And likewise he who had received the two talents; he also gained two talents more.

18 But he who had received the one talent went and dug a hole in the ground and hid his master's money.

19 Now after a long time the master of those servants returned and settled accounts with them.

20 And he who had received the five talents came and brought him five more, saying, Master, you entrusted to me five talents; see, here I have gained five talents more.

21 His master said to him, Well done, you upright (honorable, 'admirable) and faithful servant! You have been faithful and trustworthy over a little; I will put you in charge of much. Enter into and share the joy — the delight, the blessedness — which your master [enjoys].

22 And he also who had the two talents came forward, saying, Master, you entrusted two talents to me; here I have gained two talents more.

23 His master said to him, Well done, you upright (honorable, 'admirable) and faithful servant! You have been faithful and trustworthy over a little; I will put

d) Thayer.

e) Vincent.

f) Cremer.

you in charge of much. Enter into *and* share the joy — the delight, the *blessedness — which your master [enjoys].

24 He who had received one talent also came forward, saying, Master, I knew you to be a harsh *and* hard man, reaping where you did not sow, and gathering where you had not winnowed [the grain];

25 So I was afraid, and I went and hid your talent in the ground. Here you have what is your own.

26 But his master answered him, You wicked *and* lazy *and* idle servant! Did you indeed know that I reap where I have not sowed, and gather grain where I have not winnowed?

27 Then you should have invested my money with the bankers, and at my coming I could have received what was my own with interest.

28 So take the talent away from him, and give it to the one who has the ten talents.

29 For to every one who has will more be given, and he will be ^hfurnished richly so that he will have abundance.

30 And throw the good-for-nothing servant into the outer darkness; there will be weeping and grinding of teeth.

31 When the Son of man comes in His glory (His majesty and splendor) and all the *holy* angels with Him, then He will sit on the throne of His glory.

32 All nations shall be gathered before Him, and He will separate them [the people] from one another as a shepherd separates his sheep from the goats, [Ezek. 34:17.]

33 And He will cause the sheep to stand at His right hand, but the goats at His left.

34 Then the King will say to those at His right hand, Come, you blessed of My Father [that is, you ⁱ favored of God and appointed to eternal salvation], inherit — receive as your own — the kingdom prepared for you from the foundation of the world.

35 For I was hungry and you gave Me food; I was thirsty and you gave Me something to drink; I was a stranger and you ^h brought Me together with yourselves *and* welcomed *and* entertained *and* ^h lodged Me;

36 I was naked and you clothed Me; I was sick and you visited Me ^h with help *and* ministering care; I was in prison and you came to see Me. [Isa. 58:7.]

37 Then the just *and* upright will answer Him, Lord, when did we see You hungry and gave You food, or thirsty and gave You something to drink?

38 And when did we see You a stranger and welcomed *and* entertained You, or naked and clothed You?

39 And when did we see You sick or in prison and came to visit You?

40 And the King will reply to them, Truly, I tell you, in as far as you did it to one of the least [^m in the estimation of men] of these My brethren, you did it to Me. [Prov. 19:17.]

41 Then He will say to those at His left hand, Be gone from Me, you cursed, into the eternal fire prepared for the devil and his angels!

42 For I was hungry and you gave Me no food; I was thirsty and you gave Me nothing to drink;

43 I was a stranger and you did not welcome Me *and* entertain Me; I was naked and you did not clothe Me; I was sick and in prison and you did not visit Me ^h with help *and* ministering care.

44 Then they also [in their turn] will answer, Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?

45 And He will reply to them, Solemnly I declare to you, in so far as you failed to do it for the least of these [^m in the estimation of men] you failed to do it for Me.

46 Then they will go away into eternal punishment, but those who are just

g) Thayer. h) Thayer. i) Thayer. j) Literal meaning. k) Tyndale.
l) Wuest's "Treasures from the Greek New Testament." m) Thayer.

and upright and in right standing with God into eternal life. [Dan. 12:2.]

CHAPTER 26

WHEN Jesus had ended this discourse, He said to His disciples,

2 You know that the Passover is in two days, and the Son of man will be delivered up ^mtreacherously to be crucified.

3 Then the chief priests and the elders of the people gathered in the [°open] court of the palace of the high priest, whose name was Caiaphas,

4 And consulted together in order to arrest Jesus by stratagem secretly, and put Him to death.

5 But they said, It must not be during the feast, for fear there will be a riot among the people.

6 Now when Jesus came back to Bethany and was in the house of Simon the leper,

7 A woman came up to Him with an alabaster flask of very precious perfume, and she poured it on His head as He reclined at table.

8 And when the disciples saw it, they were indignant, saying, For what purpose is all this waste?

9 For this perfume might have been sold for a large sum, and the money given to the poor.

10 But Jesus, fully aware of this, said to them, Why do you bother the woman? She has done a noble (praiseworthy and beautiful) thing to Me.

11 For you always have the poor among you, but you will not always have Me. [Deut. 15:11.]

12 In pouring this perfume on My body she has done something to prepare Me for My burial.

13 Truly, I tell you, wherever this good news (the Gospel) is preached in the whole world, what this woman has done will be told also in memory of her.

14 Then one of the twelve [apostles], who was called Judas Iscariot, went to the chief priests

15 And said, What are you willing to give me if I hand Him over to you? And they weighed out *and* paid him thirty pieces of silver [about twenty-one dollars and sixty cents]. [Exod. 21:32; Zech. 11:12.]

16 And from that moment he sought for a fitting opportunity to betray Him.

17 Now on the first day of Unleavened Bread [Passover week], the disciples came to Jesus and said to Him, Where do You wish us to prepare for You to eat the passover supper?

18 He said, Go into the city to a certain man, and say to him, The Master says, My time is near; I will keep the passover at your house with My disciples.

19 And accordingly the disciples did as Jesus had directed them, and they made ready the passover supper. [Deut. 16:5-8.]

20 When it was evening, He was reclining at table with the twelve disciples;

21 And as they were eating He said, Solemnly I say to you, one of you will betray Me!

22 They were exceedingly pained *and* distressed *and* deeply hurt *and* sorrowful, and began to say to Him one after another, °Surely, it cannot be I, Lord, can it?

23 He replied, He who has [just] dipped his hand in the same dish with Me will betray Me!

24 The Son of man is going as it is written of Him, but woe to that man by whom the Son of man is betrayed! It would have been better (more profitable and wholesome) for that man if he had never been born! [Ps. 41:9.]

25 Judas, the betrayer, said, °Surely, it is not I, is it, Master? He said to him, You have stated [the fact].

26 Now as they were eating, Jesus took bread, and ^ppraising God gave thanks *and* asked Him to bless it to their use, and when He had broken it He gave it to the disciples and said, Take, eat; this is My body.

m) Thayer.

n) Vincent.

o) Vincent.

p) Thayer.

27 And He took a cup, and when He had given thanks He gave it to them, saying, Drink of it, all of you;

28 For this is My blood of the *new* covenant, which [Pratifies the agreement and] is ^obeing poured out for many for the forgiveness of sins. [Exod. 24: 6-8.]

29 I say to you, I shall not drink again of this fruit of the vine until that day when I drink it with you *new and* ^oof superior quality in My Father's kingdom.

30 And when they had sung a hymn, they went out to the Mount of Olives.

31 Then Jesus said to them, You will all be offended *and* stumble *and* fall away because of Me this night — distrustful and deserting Me; for it is written, I will strike the Shepherd, and the sheep of the flock will be scattered. [Zech. 13:7.]

32 But after I am raised up [to life again], I will go ahead of you to Galilee.

33 Peter declared to Him, Though they all are offended *and* stumble *and* fall away because of You *and* distrust *and* desert You, I will never do so.

34 Jesus said to him, Solemnly I declare to you, this very night before a ^osingle rooster crows you will deny *and* disown Me three times.

35 Peter said to Him, Even if I must die with You, I will not deny *or* disown You! And all the disciples said the same thing.

36 Then Jesus went with them to a place called Gethsemane, and He told His disciples, Sit down here, while I go over yonder and pray.

37 And taking with Him Peter and the two sons of Zebedee, He began to ^oshow grief *and* distress of mind and was ^odeeply depressed.

38 Then He said to them, My soul is very sad *and* deeply grieved, so that ^oI am almost dying of sorrow. Stay here and keep awake *and* watch with Me.

39 And going a little farther, He threw Himself upon the ground on His

face and prayed saying, My Father, if it is possible, let this cup pass away from Me; nevertheless, not what I will — not what I desire — but as You will *and* desire.

40 And He came to the disciples and found them sleeping, and He said to Peter, What! Are you so utterly unable to stay awake *and* watch with Me for one hour?

41 All of you must keep awake (give strict attention, be cautious) *and* watch and pray that you may not come into temptation. The spirit indeed is willing, but the flesh is weak.

42 Again, a second time, He went away and prayed, My Father, if this cannot pass by unless I drink it, Your will be done.

43 And again He came and found them sleeping, for their eyes were weighed down with sleep.

44 So, leaving them again, He went away and prayed for the third time, using the same words.

45 Then He returned to the disciples and said to them, Are you still sleeping and taking your rest? Behold, the hour is at hand, and the Son of man is betrayed into the hands of ^oespecially wicked sinners — ^o“whose way or nature it is to act in opposition to God.

46 Get up, let us be going! See, My betrayer is at hand!

47 As He was still speaking, Judas, one of the twelve [apostles], came up and with him a great crowd with swords and clubs, from the chief priests and elders of the people.

48 Now the betrayer had given them a sign, saying, The One I shall kiss is the Man. Seize Him.

49 And he came up to Jesus at once and said, Hail (greeting, good health to You, long life to You), Master! And he ^oembraced Him and kissed Him ^owith [pretended] warmth and devotion.

50 Jesus said to him, Friend, for what are you here? Then they came up and

o) Vincent. p) Thayer. q) Thayer. r) Vincent.
s) Berry's "Greek-English New Testament Lexicon." t) Abbott-Smith. u) Cremer.
v) Meyer's "Commentary on Matthew." w) Wuest.

laid hands on Jesus and arrested Him.

51 And behold, one of those who were with Jesus reached out his hand and drew his sword, and striking the body servant of the high priest, cut off his ear.

52 Then Jesus said to him, Put your sword back into its place, for all who draw the sword will die by the sword. [Gen. 9:6.]

53 Do you suppose that I cannot appeal to My Father, and He will immediately provide Me with more than twelve legions [more than 80,000] of angels?

54 But how then should the Scripture be fulfilled that it must come about this way?

55 At that moment Jesus said to the crowds, Have you come out as against a robber with swords and clubs to capture Me? Day after day I was ^vaccustomed to sit in the ^pporches and courts of the temple teaching, and you did not arrest Me.

56 But all this has taken place in order that the Scriptures of the prophets might be fulfilled. Then all the disciples deserted Him and fleeing escaped.

57 But those who had seized Jesus took Him away to Caiaphas the high priest, where the scribes and the elders had assembled.

58 But Peter followed Him at a distance as far as the courtyard of the high priest's home; he even went inside and sat with the guards to see the end.

59 Now the chief priests and the whole council [the Sanhedrin] sought to get false witnesses to testify against Jesus, so that they might put Him to death;

60 But they found none, though many witnesses came forward [to testify]. At last two men came forward

61 And testified, This ^aFellow said, I am able to tear down the ^bsanctuary of the temple of God and to build it up again in three days.

62 And the high priest stood up and said, Have You no answer to make?

What about this that these men testify against You?

63 But Jesus kept silent. And the high priest said to Him, ^aI call upon you to swear by the living God, and tell us whether you are the Christ, the Son of God.

64 Jesus said to him, ^aYou have stated [the fact]. More than that, I tell you, You will in the future see the Son of man seated at the right hand of ^athe Almighty, and coming on the clouds of the sky. [Dan. 7:13; Ps. 110:1.]

65 Then the high priest tore his clothes and exclaimed, He has uttered blasphemy! What need have we of further evidence? You have now heard His blasphemy. [Num. 14:6; Lev. 24:16.]

66 What do you think now? They answered, He deserves to be put to death.

67 Then they spat in His face, and struck Him with their fists; and some ^aslapped Him in the face, [Isa. 50:6.]

68 Saying, Prophecy to us, You Christ, the Messiah! Who was it that struck You?

69 Now Peter was sitting outside in the courtyard and ^oone maid came up to him and said, You were also with Jesus the Galilean!

70 But he denied it ^afalsely before them all, saying, I do not know what you mean.

71 And when he had gone out to the porch, another maid saw him, and she said to the bystanders, This [fellow] was with Jesus the Nazarene!

72 And again he denied it and ^adis-owned Him with an oath, saying, I do not know the Man!

73 After a little while the bystanders came up and said to Peter, You certainly are one of them too, for even your accent betrays you.

74 Then Peter began to invoke a curse on himself and to swear, I do not even know the Man! And at that moment a rooster crowed.

x) Thayer.

y) Vincent.

z) Trench.

a) Capitalized because of what He is, the spotless Son of God, not what the speakers may have thought He was.

b) Trench.

c) Vincent.

d) Thayer.

e) Thayer.

f) Vincent.

g) Cremer.

75 And Peter remembered Jesus' words when He said, Before a 'single rooster crows, you will deny *and* disown Me three times. And he went outside and wept bitterly.

CHAPTER 27

WHEN it was morning, all the chief priests and the elders of the people held a consultation against Jesus to put Him to death;

2 And they bound Him, and led Him away and handed Him over to Pilate the governor.

3 When Judas, His betrayer, saw that [Jesus] was condemned, (he was ^bafflicted in mind and troubled for his former folly; and) with remorse [that is, ^aan after care and little more than a selfish dread of the consequences] he brought back the thirty pieces of silver to the chief priests and the elders, [Exod. 21:32.]

4 Saying, I have sinned in betraying innocent blood. They replied, What is that to us? See to that yourself.

5 And casting the pieces of silver [forward] into the Holy Place of the ⁱsanctuary of the temple, he departed, and he went off and hanged himself.

6 But the chief priests, picking up the pieces of silver, said, It is not legal to put these in the [consecrated] treasury, for it is the price of blood. [Deut. 23:18.]

7 So after consultation they bought with them the potter's field in which to bury strangers.

8 Therefore that piece of ground has been called the Field of Blood to the present day.

9 Then were fulfilled the words spoken by Jeremiah the prophet when he said, And they took the thirty pieces of silver, the price of Him on Whom a price had been set by some of the sons of Israel, [Zech. 11:12, 13.]

10 And they gave them for the potter's field, as the Lord directed me.

11 Now Jesus stood before the gover-

nor [Pilate]; and the governor asked Him, Are you the King of the Jews? Jesus said to him, You have stated [the fact].

12 But when the charges were made against Him by the chief priests and elders, He made no answer. [Isa. 53:7.]

13 Then Pilate said to Him, Do You not hear how many *and* how serious are the things they are testifying against You?

14 But He made no reply to him, not even to a single accusation, so that the governor marveled greatly.

15 Now at the feast (of the Passover) the governor was in the habit of setting free for the people any one prisoner whom they chose.

16 And at that time they had a notorious prisoner whose name was Barabbas.

17 So when they had assembled for this purpose, Pilate said to them, Whom do you want me to set free for you, Barabbas, or Jesus Who is called Christ?

18 For he knew that it was because of envy that they had handed Him over to him.

19 Also, while he was seated on the judgment bench, his wife sent him a message, saying, Have nothing to do with that just *and* upright Man, for I have had a painful experience because of Him today in a dream.

20 But the chief priests and the elders prevailed on the people to ask for Barabbas and put Jesus to death.

21 Again the governor said to them, Which of the two do you wish me to release for you? And they said, Barabbas!

22 Pilate said to them, Then what shall I do with Jesus Who is called Christ?

23 They all replied, Let Him be crucified! And he said, Why, what has He done that is evil? But they shouted all the louder, Let Him be crucified!

24 So when Pilate saw that he was getting nowhere, but rather that a riot

i) Vincent.

b) Jeremy Taylor, and, i) Aristotle; both quoted in Trench's "Synonyms of the New Testament."

j) Trench.

was about to break out, he took water and washed his hands in the presence of the crowd, saying, I am not guilty of *nor* responsible for this ^h*righteous* Man's blood; see to it yourselves. [Deut. 21:6-9; Ps. 26:6.]

25 And all the people answered, His blood be on us and on our children! [Josh. 2:19.]

26 So he set free for them Barabbas, and [had] Jesus whipped, and delivered Him up to be crucified.

27 Then the governor's soldiers took Jesus into the palace, and they gathered the whole battalion about Him.

28 And they stripped off His clothes and put a scarlet robe [garment of dignity and office, worn by Roman officers of rank] upon Him,

29 And weaving a crown of thorns they put it on His head, and put a reed-staff in His right hand. And kneeling before Him they made sport of Him, saying, Hail (greeting, good health to you, long life to you), King of the Jews!

30 And they spat on Him, and took the reed-staff and struck Him on the head.

31 And when they finished making sport of Him, they stripped Him of the robe and put His own garments on Him, and led Him away to be crucified.

32 As they were marching forth, they came upon a man of Cyrene named Simon; this man they forced to carry the cross of Jesus.

33 And when they came to a place called Golgotha [Calvary, in Latin], which means the place of a skull,

34 They offered Him wine mingled with gall to drink, but when He tasted it, He refused to drink it.

35 And when they had crucified Him, they divided *and* distributed His garments [among them] by casting lots *so that the prophet's saying was fulfilled, They parted My garments among them and over My apparel they cast lots.* [Ps. 22:18.]

36 Then they sat down there and kept watch over Him.

37 And over His head they put the accusation against Him (^uthe cause of His death), which read, This is Jesus the King of the Jews.

38 At the same time two robbers were crucified with Him, one on the right hand and one on the left.

39 And those who passed by spoke reproachfully *and* abusively *and* jeered at Him, wagging their heads, [Ps. 22:7, 8; 109:25.]

40 And they said, You Who would tear down the ^asanctuary of the temple and rebuild it in three days, rescue Yourself ^ofrom death. If You are the Son of God, come down from the cross.

41 In the same way the chief priests with the scribes and elders made sport of Him, saying,

42 He rescued others ^ofrom death; Himself He cannot rescue ^ofrom death. He is the King of Israel? Let Him come down from the cross now, and we will believe *and* ^oacknowledge *and* cleave to Him.

43 He trusts in God; let God deliver Him now, if He cares for Him *and* will [have] Him, for He said, I am the Son of God.

44 And the robbers who were crucified with Him also abused *and* reproached *and* made sport of Him in the same way.

45 Now from the sixth hour [noon] there was darkness over all the land until the ninth hour [three o'clock].

46 And about the ninth hour [three o'clock] Jesus cried with a loud voice, Eli, Eli, lama sabachthani? that is, My God, My God, why have You abandoned Me — leaving Me ^phelpless, forsaking and failing Me in My need? [Ps. 22:1.]

47 And some of the bystanders when they heard it said, This Man is calling for Elijah!

48 And one of them immediately ran

k) Some authorities so read.
p) Wuest.

l) Trench.

m) Tyndale.

n) Trench.

o) Cremer.

and took a sponge, soaked it with vinegar [a sour wine], and put it on a reed-staff and was about to give it to Him to drink. [Ps. 69:21.]

49 But the others said, Wait! Let us see whether Elijah will come to save Him from death.

50 And Jesus cried again with a loud voice, and gave up His spirit.

51 And at once the curtain of the sanctuary of the temple was torn in two from top to bottom; the earth shook, and the rocks were split; [Exod. 26:31-35.]

52 The tombs were opened, and many bodies of the saints who had fallen asleep in death were raised,

53 And coming out of the tombs after His resurrection, they went into the holy city and appeared to many people.

54 When the centurion and those that were with him keeping watch over Jesus, observed the earthquake and all that was happening, they were terribly frightened and filled with awe, and said, Truly this was God's Son!

55 There were also numerous women there looking on from a distance, who were of those who had accompanied Jesus from Galilee, ministering to Him;

56 Among them were Mary of Magdala, and Mary the mother of James and Joseph, and the mother of Zebedee's sons.

57 When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus.

58 He went to Pilate and asked for the body of Jesus, and Pilate ordered that it be given him.

59 And Joseph took the body and rolled it up in a clean linen cloth used for swathing dead bodies,

60 And laid it in his own fresh [un-defiled] tomb, which he had hewn in the rock; and he rolled a big boulder over the door of the tomb and went away.

61 And Mary of Magdala and the

other Mary kept sitting there opposite the tomb.

62 The next day, that is, the day after the day of preparation [for the Sabbath], the chief priests and the Pharisees assembled before Pilate

63 And said, Sir, we have just remembered how that vagabond Imposter said, while He was still alive, After three days I will rise again.

64 Therefore give an order to have the tomb made secure and safeguarded until the third day, for fear His disciples go and steal Him away, and tell the people that He has risen from the dead, and the last deception and fraud will be worse than the first.

65 Pilate said to them, You have a guard of soldiers; [take them and] go, make it as secure as you can.

66 So they went off and made the tomb secure by sealing the boulder, a guard of soldiers being with them and remaining to watch.

CHAPTER 28

NOW after the Sabbath, near dawn of the first day of the week, Mary of Magdala and the other Mary went to take a look at the tomb.

2 And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled the boulder back and sat upon it.

3 His appearance was like lightning, and his garments as white as snow.

4 And those keeping guard were so frightened at sight of him that they were agitated and trembled, and became like dead men.

5 But the angel said to the women, Do not be alarmed and frightened, for I know that you are looking for Jesus Who was crucified.

6 He is not here; He has risen, as He said [He would do]. Come, see the place where He lay.

7 Then go quickly and tell His disciples, He has risen from the dead, and

q) Vincent. r) Trench. s) Cremer. u) Moulton and Milligan. v) Vincent.

t) Young's Concordance.

behold, He is going before you to Galilee; there you will see Him. Lo, I have told you.

8 So they left the tomb hastily with fear and great joy, and ran to tell the disciples.

9 And *as they went*, behold, Jesus met them and said, Hail (greeting)! And they went up to Him and clasped His feet and worshipped Him.

10 Then Jesus said to them, Do not be alarmed *and* afraid; go and tell My brethren to go into Galilee, and there they will see Me.

11 While they were on their way, behold, some of the guard went into the city and reported to the chief priests everything that had occurred.

12 And when they had gathered with the elders and had consulted together, they gave a sufficient sum of money to the soldiers,

13 And said, Tell people, His disciples came at night and stole Him away while we were sleeping.

14 And if the governor hears of it, we

will appease him and make you safe *and* free from trouble *and* care.

15 So they took the money and did as they were instructed, and this story has been current among the Jews to the present day.

16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed *and* made appointment with them.

17 And when they saw Him they fell down and worshipped Him, but some doubted.

18 Jesus approached and ^{*}breaking the silence said to them, All authority — all power of rule — in heaven and on earth has been given to Me.

19 Go then and make disciples of all the nations, baptizing them ^yinto the name of the Father and of the Son and of the Holy Spirit;

20 Teaching them to observe everything that I have commanded you, and lo, I am with you ^{*}all the days, — ^{*}perpetually, uniformly and on every occasion — to the [very] close *and* consummation of the age. *Amen — so let it be.*

THE GOSPEL ACCORDING TO MARK

CHAPTER 1

THE beginning [of the facts] of the good news (the Gospel) of Jesus Christ, *the Son of God.*

2 ^aJust as it is written in the prophet Isaiah: Behold, I send My messenger before Your face, who will make ready Your way; [Mal. 3:1.]

3 A voice of one crying in the wilderness — shouting in the desert — Prepare the way of the Lord, make His ^bbeaten-tracks straight (level and passable)! [Isa. 40:3.]

4 John the Baptist appeared in the wilderness (desert), preaching a baptism [^{*}obligating] repentance — [that is] ^aa change of one's mind for the better and heartily to amend one's ways with abhorrence of his past sins — in order ^dto obtain forgiveness of *and* release from sins.

5 And there kept going out to him (continuously) all the country of Judea, and all the inhabitants of Jerusalem; and they were baptized by him in the

x) Vincent. y) Vincent. z) Wycliffe.

a) Wuest's "Mark in the Greek Testament."

b) Moulton and Milligan's "The Vocabulary of the Greek Testament."

c) Thayer's "Greek-English Lexicon of the New Testament — Grimm."

d) Williams' "The New Testament in the Language of the People."

a) Webster's definition of "always."

river Jordan, 'as they were confessing their sins.

6 And John wore clothing woven of camel's hair, and had a leather girdle around his loins, and ate locusts and wild honey.

7 And he preached, saying, After me comes He Who is stronger — more powerful and more valiant — than I, the strap of Whose sandals I am not worthy or fit to stoop down and unloose.

8 I have baptized you with water, but He will baptize you with the Holy Spirit.

9 In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.

10 And when He came up out of the water, at once 'he saw the heavens torn open and the [Holy] Spirit like a dove, coming down [to enter] 'into Him;

11 And there came a voice 'out from within heaven, You are My Beloved Son; in You I am well pleased. [Ps. 2:7; Isa. 42:1.]

12 Immediately the [Holy] Spirit [from within] drove Him out into the wilderness (desert).

13 And He stayed in the wilderness (desert) forty days, being tempted [the while] by Satan; and He was with the wild beasts, and the angels ministered to Him (continually).

14 Now after John was arrested and put in prison, Jesus came into Galilee, preaching the good news (the Gospel) of the kingdom of God,

15 And saying, The [appointed period of] time is (completed) fulfilled, and the kingdom of God is at hand; repent (^bhave a change of mind which issues in regret for past sins and in change of conduct for the better) and believe — trust in, rely on and adhere to the good news — the Gospel.

16 And passing along the shore of the sea of Galilee, He saw Simon [Peter] and Andrew the brother of Simon casting a net (to and fro) in the sea, for they were fishermen.

17 And Jesus said to them, Come after Me and 'be My disciples, and I will make you to become fishers of men.

18 And at once they left their nets and 'yielding up all claim to them followed [with] Him — 'joining Him as disciples and siding with His party.

19 He went on a little farther and saw James the [son] of Zebedee and John his brother, who were in [their] boat putting their nets in order.

20 And immediately He called out to them, and ['abandoning all mutual claims] they left their father Zebedee in the boat with the hired men, and went off after Him — 'to be His disciples, side with His party and follow Him.

21 And they entered into Capernaum, and immediately on the Sabbath He went into the synagogue and began to teach.

22 And they were completely astonished at His teaching, for He was teaching as one who possessed authority, and not as the scribes.

23 Just at that time there was in their synagogue a man [who was in the power] of an unclean spirit; and now immediately he raised a deep and terrible cry from the depths of his throat, saying,

24 What have You to do with us, Jesus of Nazareth? Have You come to destroy us? I know who You are, the Holy [One] of God!

25 And Jesus rebuked him, saying, Hush up (be muzzled, gagged), and come out of him!

26 And the unclean spirit, throwing the man into convulsions and 'screaming with a loud voice, came out of him.

27 And they were all so amazed and ^balmost terrified that they kept questioning and demanding one of another, saying, What is this? What new (fresh) teaching! With authority He gives orders even to the unclean spirits and they obey Him!

28 And immediately rumors concern-

e) John 1:32.

f) Wuest's "Mark in the Greek Testament."

g) Literal translation of "eis."

h) Vincent.

i) Thayer.

j) Robertson's "Word Pictures in the New Testament."

k) Souter's "Pocket Lexicon to the Greek New Testament."

ing Him spread [everywhere] throughout all the region surrounding Galilee.

29 And at once He left the synagogue and went into the house of Simon [Peter] and Andrew, accompanied by James and John.

30 Now Simon's mother-in-law had for some time been lying sick with a fever, and at once they told Him about her.

31 And He went up to her, and took her by the hand, and raised her up; and the fever left her, and she began to wait on them.

32 Now when it was evening, after the sun had set, they brought to Him all who were sick and those under the power of demons,

33 Until the whole town was gathered together about the door.

34 And He cured many who were afflicted with various diseases, and He drove out many demons; and would not allow the demons to talk, because they knew Him [intuitively].

35 And in the morning, long before daylight, He got up and went out to a deserted place, and there He prayed.

36 And Simon [Peter] and those who were with him followed Him — pursuing Him eagerly and hunting Him out;

37 And they found Him, and said to Him, Everybody is looking for You.

38 And He said to them, Let us be going on into the neighboring country towns, that I may preach there also, for that is why I came out.

39 [So] He went throughout the whole of Galilee, preaching in their synagogues and driving out demons.

40 And a leper came to Him, begging Him on his knees and saying to Him, If You will, You are able to make me clean.

41 And being moved with pity and sympathy, Jesus reached out His hand and touched him, and said to him, I will; be made clean!

42 And at once the leprosy [complete-

ly] left him, and he was made clean (by being healed).

43 And Jesus charged him sternly (sharply and threateningly, and with earnest admonition), and (acting with deep feeling thrust him forth and) sent him away at once;

44 And said to him, See that you tell nothing [of this] to any one; but begone, show yourself to the priest, and offer for your purification what Moses commanded, as a proof (an evidence and witness) to the people [that you are really healed]. [Lev. 13:49; 14:2-32.]

45 But he went out and began to talk so freely about it and blaze abroad the news (spreading it everywhere), that [Jesus] could no longer openly go into a town, but was outside in (lonely) desert places. But the people kept on coming to Him from all sides and every quarter.

CHAPTER 2

AND Jesus having returned to Capernaum, after some days it was rumored about that He was in the house [Peter's, probably].

2 And so many people gathered together there that there was no longer room [for them], not even around the door; and He was discussing the Word.

3 Then they came bringing a paralytic to Him, who had been picked up and was being carried by four men.

4 And when they could not get him to a place in front of Jesus because of the throng, they dug through the roof above Him; and when they had scooped out an opening, they let down the (thickly padded) quilt or mat upon which the paralyzed man lay.

5 And when Jesus saw their faith [that is, their confidence in God through Him], He said to the paralyzed man, Son, your sins are forgiven [you] and put away — [that is,] the penalty is remitted, the sense of guilt removed, and you are made upright and in right standing with God.

l) Wuest. m) Williams.
p) Moulton and Milligan.

n) Moulton and Milligan.
q) Vincent. r) Wuest.

o) Vincent.

6 Now some of the scribes were sitting there, holding a dialogue with themselves as they questioned in their hearts,

7 Why does this ^eMan talk like this? He is blaspheming! Who can forgive sins — [that is] ^tremove guilt, remit the penalty and bestow righteousness instead — except God alone?

8 And at once Jesus, becoming fully aware in His spirit that they thus debated within themselves, said to them, Why do you argue (debate, reason) about all this in your hearts?

9 Which is easier, to say to the paralyzed man, Your sins are forgiven *and* ^uput away, or to say, Rise, take up your sleeping pad and start walking about — and ^vkeep on walking?

10 But that you may know positively *and* beyond a doubt that the Son of man has right *and* authority *and* power on earth to forgive sins, He said to the paralyzed man,

11 I say to you, arise, pick up *and* carry your sleeping pad and be going on home.

12 And he arose at once and picked up the pallet and went out before them all; so that they were all amazed and ^wrecognized *and* praised *and* thanked God, saying, We have never seen anything like this before!

13 [Jesus] went out again along the seashore, and all the multitude kept gathering about Him, and He kept teaching them.

14 And as He was passing by, He saw Levi [Matthew] the son of Alphaeus sitting at the tax office, and He said to him, (Be ^xjoined to Me as a disciple, side with My party *and*) follow Me! And he arose and joined Him as His disciple *and* sided with His party *and* accompanied Him.

15 And as Jesus together with His disciples sat at table in his [Levi's] house, many tax collectors and persons (^ydefinitely stained) with sin were dining with Him, for there were many who walked the same road (followed) with Him.

16 And the scribes (belonging to the party) of the Pharisees, when they saw that He was eating with (those ^zdefinitely known to be especially wicked) sinners and tax collectors, said to His disciples, Why does He eat *and* drink with tax collectors and (notorious) sinners?

17 And when Jesus heard it, He said to them, Those who are strong *and* well have no need of a physician, *but* those who are weak *and* sick; I came not to call the righteous ones *to* repentance, but sinners — the ^{aa}erring ones *and* ^{ab}all those not free from sin.

18 Now John's disciples and the Pharisees were observing a fast, and [some people] came and asked Jesus, Why are John's disciples and the disciples of the Pharisees fasting, but Your disciples are not doing so?

19 Jesus answered them, Can the wedding guests fast (abstain from food and drink) while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast.

20 But the days will come when the bridegroom is taken away from them, and they will fast in that day.

21 No one sews a patch of (new) unshrunk goods on an old garment; if he does, the patch tears away from it, the new from the old, and the rent becomes bigger *and* worse [than it was before].

22 And no one puts new wine into old wineskins; if he does, the wine will burst the skins, and the wine is lost and the bottles destroyed; *but new wine is to be put in new (fresh) wineskins.*

23 One Sabbath He was going along beside the fields of standing grain; and as they made their way, His disciples began to ^{ac}pick off the grains. [Deut. 23:25.]

24 And the Pharisees said to Him, Look! Why are they doing what is not permitted *or* lawful on the Sabbath?

25 And He said to them, Have you never [even] read what David did, when

e) Capitalized because of what He is, the spotless Son of God, not for what the speakers may have thought He was. t) Wuest. u) Cremer's "Biblico — Theological Lexicon of New Testament Greek."
v) Thayer. w) Thayer. x) Young's Concordance. y) Wuest.

he was in need and was hungry, he and those who were accompanying him?

26 How he went into the house of God, when Abiathar was the high priest, and ate the sacred loaves set forth [before God], which it is not permitted or lawful for any but the priests to eat, and [how he] also gave [them] to those who were with him? [I Sam. 21:1-6; II Sam. 8:17.]

27 And Jesus said to them, The Sabbath was made on account and for the sake of man, not man for the Sabbath; [Exod. 23:12; Deut. 5:14.]

28 So the Son of man is Lord even of the Sabbath.

CHAPTER 3

AGAIN Jesus went into a synagogue, and a man was there who had one withered hand (as the result of accident or disease).

2 And [the Pharisees] kept watching Jesus (closely), to see whether He would cure on the Sabbath, so that they might get a charge to bring against Him (formally).

3 And He said to the man that had the withered hand, Get up [and stand here] in the midst.

4 And He said to them, Is it lawful and right on the Sabbath to do good or to do evil, to save life or to take it? But they kept silence.

5 And He glanced around at them with vexation and anger, grieved at the hardening of their hearts, and said to the man, Hold out your hand. He held it out, and his hand was (completely) restored.

6 Then the Pharisees went out and immediately held a consultation with the Herodians against Him, how they might (devise some means to) put Him to death.

7 And Jesus retired with His disciples to the lake, and a great throng from Galilee followed Him. Also from Judea

8 And from Jerusalem and Idumea

and from beyond the Jordan and from about Tyre and Sidon a vast multitude, hearing all the many things that He was doing, came to Him.

9 And He told His disciples to have a little boat in [constant] readiness for Him because of the crowd, lest they press hard upon Him and crush Him;

10 For He had healed so many that all who had distressing bodily diseases kept falling upon Him and pressing upon Him in order that they might touch Him.

11 And the spirits, the unclean ones, as often as they might see Him, fell down before Him and kept screaming out, You are the Son of God!

12 And He charged them strictly and severely under penalty again and again that they should not make Him known.

13 And He went up on the hillside, and called to Him (for Himself those) whom He wanted and chose, and they came to Him.

14 And He appointed twelve to continue to be with Him, and that He might send them out to preach (as apostles),

15 And to have authority and power to heal the sick and to drive out demons.

16 [They were] Simon, and He surnamed [him] Peter;

17 James the son of Zebedee and John the brother of James, and He surnamed them Boanerges, that is, Sons of Thunder; and

18 Andrew, and Philip, and Bartholomew [Nathaniel], and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus [Judas, not Iscariot], and Simon the Cananaean [also called Zelotes],

19 And Judas Iscariot, he who betrayed Him. Then He went to a house [probably Peter's].

20 But a throng came together again, so that Jesus and His disciples could not even take food.

21 And when those who belonged to Him (His kinsmen) heard it, they went out to take Him by force, for they kept

z) Vincent.

a) Wuest.

b) Vincent.

c) Wuest.

d) Tyndale.

e) Wycliffe.

saying, He is out of His mind — beside Himself, deranged!

22 And the scribes who came down from Jerusalem said, He is possessed by Beelzebub, and by [the help of] the prince of demons He is casting out demons.

23 And He summoned them to Him, and said to them in parables, How can Satan drive out Satan?

24 And if a kingdom is divided *and* rebelling against itself, that kingdom cannot stand.

25 And if a house is divided — split into factions and rebelling — against itself that house will not be able to last.

26 And if Satan has raised an insurrection against himself and is divided, he cannot stand, but is [surely] coming to an end.

27 But no one can go into a strong man's house and ransack his household goods right and left *and* seize them as plunder, unless he first binds the strong man; then indeed he may [thoroughly] plunder his house. [Isa. 49:24, 25.]

28 Truly *and* solemnly I say to you, all sins will be forgiven the sons of men, and whatever abusive *and* blasphemous things they utter;

29 But whoever speaks abusively against *or* maliciously misrepresents the Holy Spirit can never get forgiveness, but is guilty of *and* is in the grasp of "an everlasting trespass.

30 For they ^bpersisted in saying, ⁱHe has an unclean spirit.

31 Then His mother and His brothers came, and standing outside they sent word to Him, calling [for] Him.

32 And a crowd was sitting around Him, and they said to Him, Your mother and Your brothers *and* Your sisters are outside, asking for You.

33 And He replied, Who are My mother and My brothers?

34 And looking around on those who sat in a circle about Him, He said, See!

Here are My mother and My brothers, 35 For whoever does the things God wills is My brother, and sister, and mother!

CHAPTER 4

A GAIN Jesus began to teach beside the lake. And a very great crowd gathered about Him, so that He got into a ship in order to sit in it on the sea; and the whole crowd was at the lakeside on the shore.

2 And He taught them many things in parables [concrete illustrations put beside truths to explain them], and in His teaching He said to them:

3 Give attention to this. Behold, a sower went out to sow.

4 And as he was sowing, some seed fell along the path, and the birds came and ate it up.

5 Other seed [of the same kind] fell on ground full of rocks, where it had not much soil, and at once it sprang up, because it had no depth of soil;

6 And when the sun came up, it was scorched, and because it had not taken root withered away.

7 Other seed [of the same kind] fell among thorn-plants, and the thistles grew *and* pressed together *and* utterly choked *and* suffocated it, and it yielded no grain.

8 And other seed [of the same kind] fell into good (well adapted) soil, and brought forth grain, growing up and increasing, and yielded up to thirty times as much, and sixty times as much, and even a hundred times as much as had been sown.

9 And He said, He who has ears to hear, let him be hearing — and ⁱconsider, and comprehend.

10 And as soon as He was alone, those who were around Him with the twelve [apostles] began to ask Him about the parables.

11 And He said to them, To you has

f) Capitalized for what He is, the spotless Son of God, not what the speakers may have thought He was.

g) Wycliffe. h) Vincent.

i) Capitalized for what He is, the spotless Son of God, not what the speakers may have thought He was.

j) Thayer.

been entrusted the mystery of the kingdom of God, [that is, ^kthe secret counsels of God which are hidden from the ungodly;] but for those outside [of our circle] everything becomes a parable,

12 In order that they may [indeed] look *and* look but not perceive, and may hear *and* hear but not grasp *and* comprehend; ^mlest haply they should turn again, and it [^ktheir wilful rejection of the truth] should be forgiven them. [Isa. 6:9, 10.]

13 And He said to them, Do you not discern *and* understand this parable? How then [is it possible for] you to discern *and* understand all the parables?

14 The sower sows the Word.

15 The ones along the path are those who have the Word sown [in their hearts], but when they hear, Satan comes at once and (by force) takes away the message which is sown in them.

16 And in the same way the ones sown upon stony ground are those who, when they hear the Word, at once receive *and* accept *and* welcome it with joy;

17 And they have no real root in themselves, and so they endure for a little while, then when trouble or persecution arises on account of the Word, they immediately are offended — become displeased, indignant, resentful; *and* they stumble *and* fall away.

18 And the ones sown among the thorns are others who hear the Word,

19 Then the cares *and* anxieties of the world, *and* distractions of the age, and the pleasure *and* delight *and* false glamour *and* deceitfulness of riches, and the craving *and* passionate desire for other things creep in and choke *and* suffocate the Word, and it becomes fruitless.

20 And those that were sown on the good (well-adapted) soil are the ones who hear the Word, and receive *and* accept *and* welcome it and bear fruit, some thirty times as much as was sown,

some sixty times as much, and some [even] a hundred times as much.

21 And He said to them, Is the lamp brought in to be put under a ⁿpeck-measure, or under a bed, and not on the [lamp] stand?

22— ⁿThings are hidden [temporarily] only as a means to revelation. For there is nothing hidden except to be revealed, nor is anything [temporarily] kept secret except in order that it may be made known.

23 If any man has ears to hear, let him be listening, *and* perceive *and* comprehend.

24 And He said to them, Be careful what you are hearing. The measure ^o[of thought and study] you give [to ^othe truth you hear] will be the measure ^o[of virtue and knowledge] that comes back to you, and more [besides] will be given to you *who* hear.

25 For to him who has will more be given, and from him who has nothing, even what he has will be taken away (^oby force),

26 And He said, The kingdom of God is like a man who scatters seed upon the ground,

27 Then continues sleeping and rising night and day while the seed sprouts and grows *and* ^oincreases, he knows not how.

28 The earth produces [acting] by itself, first the blade, then the ear, then the full grain in the ear.

29 But when the grain is ripe *and* permits, immediately he ^osends forth [the reapers] *and* puts in the sickle, because the harvest stands ready.

30 And He said, With what can we compare the kingdom of God, or what parable shall we use to illustrate *and* explain it?

31 It is like a grain of mustard seed, which when sown upon the ground is the smallest of all seeds upon the earth;

32 Yet after it is sown it grows up and becomes the greatest of all garden herbs,

k) Wuest. l) Vincent. m) Robertson. n) Moulton and Milligan.
o) After Swete, Robertson, Vincent, etc. p) After "Expositor's Greek Testament."
q) After Gray and Adams' "Bible Commentary," Euthy, Wuest, Barnes, etc.
r) After "Expositor's Greek Testament," etc. s) Thayer. t) Vincent.

and puts out large branches, so that the birds of the air are able to make nests *and* dwell in its shade.

33 With many such parables [Jesus] spoke the Word to them, as they were able to hear *and* ^{to} comprehend *and* understand.

34 He did not tell them anything without a parable, but privately to His disciples [^vthose who were peculiarly His own] He explained everything [fully].

35 On that same day [when] evening had come, He said to them, Let us go over to the other side [of the lake].

36 And leaving the throng, they took Him with them, [just] as He was, in the boat [in which He was sitting]. And other boats were with Him.

37 And a furious storm of wind (^vof hurricane proportions) arose, and the waves kept beating into the boat, so that it was already becoming filled.

38 But He [Himself] was in the stern [of the boat] asleep on the [leather] cushion; and they awoke Him and said to Him, Master, do You not care that we are perishing?

39 And He arose and rebuked the wind, and said to the sea, Hush now! Be still (muzzled)! And the wind ceased, [that is, ^vsank to rest as if exhausted by its beating] and there was (immediately) a great calm — ^aa perfect peacefulness.

40 He said to them, Why are you so timid *and* fearful? How is it that you have no faith — no ^vfirmly relying trust?

41 And they were filled with great awe *and* ^vfeared exceedingly, and said one to another, Who then is this, that even wind and sea obey Him?

CHAPTER 5

THEY came to the other side of the sea, to the region of the Gerasenes.

2 And as soon as He got out of the boat, there met Him a man out of the tombs [under the power of] an unclean spirit.

3 This man ^vcontinually lived among

the tombs, and no one could subdue him any more, even with a chain;

4 For he had been bound often with shackles for the feet, and ^ahandcuffs, but the handcuffs [of light] chains he wrenched apart, and the shackles he rubbed *and* ground together *and* broke in pieces; and no one had strength enough to restrain *or* tame him.

5 Night and day among the tombs and on the mountains he was always ^ashrieking *and* screaming, and ^bbeating *and* bruising *and* ^ccutting himself with stones.

6 And when from a distance he saw Jesus, he ran and fell on his knees before Him in homage,

7 And crying out with a loud voice, he said, What have You to do with me, Jesus, Son of the Most High God? What is there in common between us? I ^vsolemnly implore you by God, do not begin to torment me!

8 For Jesus was commanding, Come out of the man, you unclean spirit!

9 And He asked him, What is your name? He replied, My name is Legion, for we are many.

10 And he kept begging Him urgently not to send them [himself and the other demons] away out of that region.

11 Now a great herd of hogs was grazing there on the hillside;

12 And *the demons* begged Him, saying, Send us to the hogs that we may go into them!

13 So He gave them permission. And the unclean spirits came out [of the man] and entered into the hogs, and the herd, numbering about two thousand, rushed headlong down the steep slope into the lake, and were drowned in the sea.

14 The hog-feeders ran away, and told [it] in the town and in the country. And [the people] came to see what it was that had taken place.

15 And they came to Jesus, and looked intently *and* searchingly at the man who had been a demoniac, sitting

u) Thayer.
z) Wuest.

v) Wuest.
a) Thayer.

w) Vincent.
b) Moulton and Milligan.

x) After Wycliffe.

y) Cremer.
c) Abbott-Smith.

there clothed and in his right mind, [the same man] who had had the legion [of demons]; and they were ^dseized with alarm *and* struck with fear.

16 And those who had seen it related in full what had happened to the man possessed by demons and to the hogs.

17 And they began to beg [Jesus] to leave their neighborhood.

18 And when He had stepped into the boat, the man who had been controlled by the unclean spirits kept begging Him that he might be with Him.

19 But Jesus refused to permit him, but said to him, Go home to your own [family and relatives and friends], and bring back word to them of how much the Lord has done for you, and [how He has] had sympathy for you *and* mercy on you.

20 And he departed and began to publicly proclaim in Decapolis [the region of the ten cities] how much Jesus had done for him, and all the people were astonished *and* marveled.

21 And when Jesus had recrossed in the boat to the other side, a great throng gathered about Him, and He was at the lakeshore.

22 Then one of the rulers of the synagogue came up, Jairus by name; and seeing Him, he prostrated himself at His feet,

23 And begged Him earnestly, saying, My little daughter is at the point of death. Come and lay Your hands on her, so that she may be healed *and* live.

24 And Jesus went with him, and a great crowd kept following Him, and pressed Him ^efrom all sides — so as almost to suffocate Him.

25 And there was a woman who had had a flow of blood for twelve years,

26 And who had endured much ^fsuffering under [the hands of] many physicians, and had spent all that she had; and was no better but instead grew worse.

27 She had heard the reports concern-

ing Jesus, and she came up behind Him in the throng and touched His garment,

28 For she kept saying, If I only touch His garments, I shall be restored to health.

29 And immediately her (flow of) blood was dried up at the source, and (^gsuddenly) she felt in her body that she was healed of her (^hdistressing) ailment.

30 And Jesus, recognizing in Himself that the power proceeding from Him had gone forth, turned around immediately in the crowd, and said, Who touched My clothes?

31 And the disciples kept saying to Him, You see the crowd pressing hard around You (from all sides), and You ask, Who touched Me?

32 Still He kept looking around to see her who had done it.

33 But the woman, knowing what had been done for her, though alarmed *and* frightened and trembling, fell down before Him, and told Him the whole truth.

34 And He said to her, Daughter, your faith [that is, your ⁱtrust and confidence in Me, springing from faith in God] has restored you to health. Go ^jin (to) peace, and be continually healed *and* free from your (^kdistressing bodily) disease.

35 While He was still speaking, there came some from the ruler's house who said [to Jairus], Your daughter has died. Why bother *and* distress the Teacher any further?

36 (^lOverhearing) but ignoring what they said, Jesus said to the ruler of the synagogue, Do not be seized with alarm *and* have no fear, only keep on believing.

37 And He permitted no one to accompany Him except Peter and James and John the brother of James.

38 When they arrived at the house of the ruler of the synagogue, He ^mlooked (carefully and with understanding) at [the] tumult and [the people] weeping and wailing loudly.

d) Thayer. e) Thayer.
j) Alternate reading.

f) Vincent.

g) Wuest.

h) Thayer.

i) Wuest.

39 And when He had gone in, He said to them, Why do you make an uproar and weep? The little girl is not dead, but is sleeping.

40 And they laughed and ^kjeered at Him. But He put them all out, and taking the child's father and mother and those who were with Him, He went in where the little girl was *lying*.

41 Gripping her (firmly) by the hand, He said to her, Talitha cumi, which translated is, Little girl, I say to you, arise (^lfrom the sleep of death)!

42 And instantly the girl got up and started walking around, for she was twelve years [old]. And they were utterly astonished and overcome with amazement.

43 And He strictly commanded and warned them that no one should know this, and He (^lexpressly) told them to give her [something] to eat.

CHAPTER 6

JESUS went away from there and came to His [own] country and home town [Nazareth], and His disciples followed (with) Him.

2 And on the Sabbath He began to teach in the synagogue; and many who listened to Him were utterly astonished, saying, Where did this [Man] acquire all this? What is the wisdom — the broad and full intelligence — [which has been] given to ^mHim? What mighty works and exhibitions of power are wrought by His hands!

3 Is not this the Carpenter, the son of Mary and the brother of James and Joses and Judas and Simon, and are not His sisters here among us? And they took offense at Him and ⁿwere hurt [that is, they ^odisapproved of Him and it hindered them from acknowledging His authority]; and they were caused to stumble and fall.

4 But Jesus said to them, A prophet is not without honor (deference, reverence), except in his [own] country and

among [his] relatives and in his [own] house.

5 And He was not able to do ^peven one work of power there, except that He laid His hands on a few sickly people [and] cured them.

6 And He marveled because of their unbelief — their lack of faith in Him. And He went about among the surrounding villages [and] continued teaching.

7 And He called to Him the twelve [apostles], and began to send them out [as His ambassadors] two by two, and gave them authority and power over the unclean spirits.

8 He charged them to take nothing for their journey except a walking stick; no bread, ^qno wallet for a collection bag, no money in their belts (girdles, purses);

9 But to go with sandals on their feet and not put on two tunics (undergarments).

10 And He told them, Where you go into a house, stay there until you leave that place.

11 And if any [community] will not receive and accept and welcome you, and they refuse to listen to you, when you depart shake off the dust that is on your feet for a testimony against them. *Truly, I tell you, it will be more tolerable for Sodom and Gomorrah in the judgment day than for that town.*

12 So they went out and preached that men should repent [that is ^rthat they should change their minds for the better, and heartily amend their ways with abhorrence for their past sins].

13 And they drove out many unclean spirits, and anointed with oil many who were sick, and cured them.

14 King Herod heard of it, for [Jesus'] name had become well known. ^sHe and they [of his court] said, John the Baptist has been raised from the dead; that is why these mighty powers (^tof performing miracles) are at work in Him.

15 [But] others kept saying, It is because of what He is, the spotless Son of God, not

k) Abbott-Smith. l) Thayer. m) Capitalized what the speakers may have thought He was. n) Tyndale. o) Wuest. p) Wuest. q) Moulton and Milligan. r) Thayer. s) Some ancient authorities read "he." t) Abbott-Smith.

Elijah! And others said, It is a prophet, like one of the prophets [of old].

16 But when Herod heard [of it], he said, ("This very) John, whom I beheaded, has been raised [from the dead].

17 For this Herod himself had sent and seized John, and bound him in prison for the sake of Herodias, his brother Philip's wife, because he [Herod] had married her.

18 For John had told Herod, It is not lawful *and* you have no right to have your brother's wife.

19 And Herodias was angry (enraged) with him, *and* held a grudge against him, and wanted to kill him, but she could not.

20 For Herod had (a reverential) fear of John, knowing that he was a righteous and holy man, and (continually) kept him safe [^uunder guard]. When he heard [John speak] he was much perplexed. And [yet] he heard him gladly.

21 But an opportune time came [for Herodias] when Herod on his birthday gave a banquet for his nobles and the high military and chief men of Galilee.

22 For when the daughter ^vof Herodias herself came in and danced, she pleased *and* ^vfascinated Herod and his guests; and the king said to the girl, Ask me for whatever you desire, and I will give it to you.

23 And he put himself under oath to her, Whatever you ask me, I will give it to you, even to the half of my kingdom. [Esth. 5:3, 6.]

24 Then she left the room and said to her mother, What shall I ask [for myself]? And she replied, The head of John the Baptist!

25 And she rushed back instantly to the king, and requested, saying, I wish you to give me right now the head of John the Baptist on a platter.

26 And the king was deeply pained *and* grieved *and* exceedingly sorry; but because of his oaths and his guests he did not want to slight her [by breaking faith with her].

27 And immediately the king sent off one [of the soldiers] of his bodyguard, and gave him orders to bring [John's] head. He went and beheaded him in the prison,

28 And brought his head on a platter, and handed it to the girl, and the girl gave it to her mother.

29 When his disciples learned of it, they came and took [John's] body and laid it in a tomb.

30 The apostles [sent out as missionaries] came back *and* gathered together to Jesus, and told Him all that they had done and taught.

31 And He said to them, [^vAs for you] come away by yourselves to a deserted place, and rest a while. For many were (continually) coming and going, and they had not even leisure enough to eat.

32 And they went away in a boat to a solitary place by themselves.

33 Now many [people] saw them going and recognized them, and they ran there on foot from all the surrounding towns, and they got there ahead [of those in the boat].

34 As Jesus landed He saw a great crowd waiting, and He was moved with compassion for them, because they were like sheep without a shepherd; and He began to teach them many things.

35 And when ^wthe day was already far gone, His disciples came to Him and said, This is a desolate *and* isolated place, and the hour is now late;

36 Send the crowds away to go into the country and villages round about and buy themselves something to eat.

37 But He replied to them, Give them something to eat yourselves. And they said to Him, Shall we go and buy two hundred denarii [about forty dollars] worth of bread, and give it to them to eat? [II Kings 4:42-44.]

38 And He said to them, How many loaves do you have? Go and see. And when they [had looked and] knew, they said, Five [loaves] and two fish.

t) Abbott-Smith.

u) Vincent.

v) Wuest.

w) Wuest.

39 Then He commanded the people all to recline on the green grass by companies.

40 So they threw themselves down in ranks in hundreds and fifties — with the *regularity of arrangement of beds of herbs, looking †like so many garden plots.

41 And taking the five loaves and two fish, He looked up to heaven, and praising God gave thanks, and broke the loaves, and kept on giving them to the disciples to set before the people; and He [also] divided the two fish among [them] all.

42 And they all ate and were satisfied.

43 And they took up twelve [†small hand] baskets full of broken pieces [from the loaves] and of the fish.

44 And those who ate the loaves were five thousand men.

45 And at once He insisted that the disciples get into the boat and go ahead of Him to the other side, to Bethsaida, while He was sending the throng away.

46 And after He had taken leave of them, He went off into the hills to pray.

47 Now when evening had come, the boat was out in the middle of the lake, and He was by Himself on the land.

48 And having seen that they were troubled *and* tormented in rowing, for the wind was against them, about the fourth watch of the night [3:00 o'clock] He came to them, walking (directly) on the sea. And He acted as if He meant to pass by them,

49 But when they saw Him walking on the sea they thought [it] was a ghost, and †raised a (deep, throaty) shriek of terror.

50 For they all saw Him, and were agitated — troubled and filled with fear and dread. But immediately He talked with them and said, Take heart! I AM! Stop being alarmed *and* afraid. [Exod. 3:14.]

51 And He went up into the boat with them and the wind ceased, [†sank to rest

as if exhausted by its own beating]. And they were astonished exceedingly — beyond measure.

52 For they failed to consider *or* understand [the teaching and meaning of the miracle of] the loaves; [in fact] their hearts had †grown callous — had become dull and had †lost the power of understanding.

53 And when they had crossed over they reached the land of Gennesaret, and †came to (anchor at) the shore.

54 As soon as they got out of the boat [the people] recognized Him,

55 And they ran about the whole countryside, and began to carry around sick people on their pallets (sleeping pads) to any place where they heard that He was.

56 And wherever He came into villages or cities or the country, they would lay the sick in the market places, and beg Him that they might touch even the fringe of His outer garment; and as many as touched Him were restored to health.

CHAPTER 7

NOW there gathered together to [Jesus] the Pharisees and some of the scribes who had come from Jerusalem,

2 For they had seen that some of His disciples ate with †common hands, that is, [with hands defiled and unhallowed, because] they had not [given them a †ceremonial] washing.

3 For the Pharisees and all of the Jews do not eat unless [merely for ceremonial reasons] they wash their hands (diligently †up to the elbow) with clenched fist, adhering (carefully and faithfully) to the tradition of (practices and customs handed down to them by) their forefathers — to be observed.

4 And [when they come] from the market place, they do not eat unless they purify themselves; and there are many other traditions — [that is] oral, man-

x) Moulton and Milligan.

y) Trench's "Notes on the Miracles of our Lord."

z) Vincent. But Moulton and Milligan do not think size is meant.

a) Thayer.

b) Vincent.

c) Thayer.

d) Tyndale.

e) Williams.

f) Abbott-Smith.

made laws handed down to them, which they observe faithfully and diligently — washing of cups and wooden pitchers and widemouthed jugs and utensils of copper and ^abeds.

5 And the Pharisees and scribes kept asking [Jesus], Why do Your disciples not order their way of living according to the tradition handed down by the forefathers to be observed, but eat with hands unwashed *and* ceremonially not purified?

6 But He said to them, Excellently *and* truly — ^bso that there will be no room for blame — did Isaiah prophesy of you, the pretenders *and* hypocrites, as it stands written: This people (constantly) honor Me with their lips, but their heart holds itself off *and* is far distant from Me.

7 In vain — fruitlessly and without profit — do they worship Me, ordering *and* teaching to be obeyed as doctrines the commandments *and* precepts of men. [Isa. 29:13.]

8 You disregard *and* give up *and* bid depart from you the commandment of God, and cling to the tradition of men — keeping it carefully and faithfully.

9 And He said to them, You have a fine way of rejecting (thus thwarting and nullifying and doing away with) the commandment of God, in order to keep your tradition — your own human regulations!

10 For Moses said, Honor (revere with tenderness of feeling and deference) your father and your mother; and, He who speaks ill of, *or* reviles *or* abuses *or* treats improperly father or mother, let him (surely) die. [Exod. 20:12; Deut. 5:16; Exod. 21:17; Lev. 20:9.]

11 But [as for you] you say, A man is exempt if he tells [his] father or [his] mother, What you would otherwise have gained from me (everything I have that would have been of use to you) is Corban, that is, is a gift — already given as an offering to God.

12 Then you no longer are permitting him to do anything for [his] father or mother — but are letting him off from doing for them.

13 Thus you are nullifying *and* making void *and* of no effect [the authority of] the Word of God through your tradition, which you [in turn] hand on. And many [things] of this kind you are doing.

14 And He called the people to [Him] again, and said to them, Listen to Me, all of you, and understand [what I say].

15 There is not [even] one thing outside a man which by going into him can pollute *and* defile him, but the things which come out of a man are what defile him *and* make him unhallowed *and* unclean.

16 *If any man has ears to hear, let him be listening — and* ⁱperceive, comprehend by hearing.

17 And when He had left the crowd and had gone into the house, His disciples began asking Him about the parable.

18 And He said to them, Then are you also unintelligent *and* dull *and* without understanding? Do you not discern *and* see that whatever goes into a man from the outside cannot make him unhallowed *or* unclean,

19 Since it does not reach *and* enter his heart but [only his] digestive tract, and so passes on (into the place designed to receive waste)? Thus He was making *and* declaring all foods (ceremonially) clean [that is, abolishing the ceremonial distinctions of the Levitical Law].

20 And He said, What comes out of a man is what makes a man unclean *and* renders [him] unhallowed.

21 For from within, [that is] out of the heart of men, come base *and* wicked thoughts: sexual immorality, stealing, murder, adultery,

22 Coveting (a greedy desire to have more wealth), dangerous *and* destructive

^b Rendered "beds" in most lexicons, and by Moulton and Milligan, and Young; mistranslated "tables" by the Authorized Version; omitted by Nestle.

^h Thayer.

ⁱ Abbott-Smith.

^j "Expositor's Greek Testament."

wickedness, deceit; ^kunrestrained (indecent) conduct; an evil eye (envy), slander (evil speaking, malicious misrepresentation, abusiveness); pride — [that is] ^lthe sin of an uplifted heart against God and man; foolishness (folly, lack of sense, recklessness, thoughtlessness).

23 All these evil [purposes and desires] come from within, and they make the man unclean *and* render him unhallowed.

24 And Jesus arose and went away from there to the region of Tyre *and* Sidon. And He went into a house and did not want any one to know [that He was there], but it was not possible for Him to be hidden [from public notice].

25 Instead, at once a woman whose little daughter (was under the control of) an unclean spirit, heard about Him, and came and flung herself down at His feet.

26 Now the woman was a Greek [Gentile in religion], a Syrophenician by race. And she kept begging Him to drive the demon out of her little daughter.

27 And He said to her, First let the children be fed, for it is not becoming *or* proper *or* right to take the children's bread and throw it to the (little house) dogs.

28 But she answered Him, Yes, Lord; yet even the small pups under the table eat the little children's scraps of food.

29 And He said to her, Because of this saying you may go your way; the demon has gone out of your daughter [permanently].

30 And she went home, and found the child thrown on the couch, and the demon departed.

31 Soon after this Jesus coming back from the region of Tyre, passed through Sidon on to the Sea of Galilee through the region of Decapolis [the ten cities].

32 And they brought to Him a man who was deaf and had difficulty in

speaking, and they begged Jesus to place His hand upon him.

33 And taking him aside from the crowd privately, He thrust His fingers into the man's ears, and spat and touched his tongue;

34 And looking up to heaven, He sighed as He said, Ephphatha, which means, Be opened.

35 And his ears were opened, his tongue was loosed, and he began to speak distinctly *and* as he should.

36 And Jesus [^min His own interest] admonished *and* ordered them sternly *and* expressly to tell no one, but the more He commanded them, the more zealously they proclaimed it.

37 And they were overwhelmingly astonished, saying, He has done everything excellently — commendably and nobly! He even makes the deaf to hear and the dumb to speak!

CHAPTER 8

IN those days when [again] an immense crowd had gathered, and they had nothing to eat, Jesus called His disciples to Him, and told them,

2 I have pity *and* sympathy for the people *and* My heart goes out to them, for they have been with Me now three days, and have nothing [left] to eat;

3 And if I send them away to their homes hungry, they will be feeble through exhaustion *and* faint along the road; and some of them have come a long way.

4 And His disciples replied to Him, How can any one fill *and* satisfy [these people] with loaves of bread here in [this] desolate *and* uninhabited region?

5 And He asked them, How many loaves have you? They said, Seven.

6 And He commanded the multitude to recline upon the ground, and He [then] took the seven loaves [of bread], and having given thanks, He broke them and kept on giving them to His disciples

k) Souter.

l) Vincent.

m) Wuest: In the middle voice showing charge given with speaker's personal interest in view.

to put before [the people]; and they placed them before the crowd.

7 And they had a few small fish; and when He had ^opraised God *and* given thanks *and* asked Him to bless them [to their use], He ordered that these also should be set before [them].

8 And they ate and were satisfied, and they took up seven [^olarge provision] baskets full of the broken pieces left over.

9 And there were about four thousand people. And He dismissed them,

10 And at once He got into the boat with His disciples, and went to the district of Dalmanutha (or Magdala).

11 The Pharisees came and began to argue with *and* question Him, demanding from Him a sign — an attesting miracle from heaven — [maliciously] to test Him.

12 And He groaned *and* sighed deeply in His spirit, and said, Why does this generation seek for a sign? Positively I say to you, no sign shall be given this generation.

13 And He went away *and* left them, and getting into the boat again He departed to the other side.

14 Now they had [^pcompletely] forgotten to bring bread, and they had only one loaf with them in the boat.

15 And Jesus (repeatedly expressly) charged *and* admonished them saying, Look out; keep on your guard *and* beware of the leaven of the Pharisees and the leaven of Herod [^oand the Herodians].

16 And they discussed it *and* reasoned with one another, [It is] because we have no bread.

17 And being aware [of it], Jesus said to them, Why are you reasoning *and* saying [it is] because you have no bread? Do you not yet discern or understand? Are your hearts in (a settled state of) hardness? [Jer. 5:21; Isa. 6:9, 10.]

18 Having eyes do you not see [with them], and having ears do you not hear

and perceive *and* understand the sense of what is said? And do you not remember?

19 When I broke the five loaves for the five thousand, how many [^ssmall hand] baskets full of broken pieces did you take up? They said to Him, Twelve.

20 And the seven loaves for the four thousand, how many [^rlarge provision] baskets full of broken pieces did you take up? And they said to Him, Seven.

21 And He (^ekept repeating), Do you not yet understand?

22 And they came to Bethsaida. And [people] brought to Him a blind man, and begged Him to touch him.

23 And He 'caught the blind man by the hand, and led him out of the village; and when He had spit on his eyes and put His hands upon him, He asked him, Do you (^epossibly) see anything?

24 And he looked up and said, I see people, but [they look] like trees, walking.

25 Then He put His hands on his eyes again, and the man looked intently [that is, fixed his eyes on definite objects], and he was restored, and saw everything distinctly — even what was ^aat a distance.

26 And He sent him away to his house, telling [him], Do not [even] enter the village *or* tell any one there.

27 And Jesus went on with His disciples to the villages of Caesarea Philippi, and on the way He asked His disciples, Who do people say that I am?

28 And they answered [Him], John the Baptist; and others, Elijah, but others, One of the prophets.

29 And He asked them, But who do you yourselves say that I am? Peter replied to Him, You are the Christ, the Messiah, the Anointed One.

30 And He charged them sharply to tell no one about Him.

31 And He began to teach them that the Son of man must of necessity suffer many things, and be tested *and* disapproved *and* rejected by the elders and the chief priests and the scribes, and be

n) Thayer. o) Vincent. But Moulton and Milligan: *Size not meant.* p) Wuest.
 q) Some ancient authorities so read. r) Vincent. s) "Expositor's Greek Testament."

t) Tyndale. u) Thayer.

put to death, and after three days rise [again ^vfrom death].

32 And He said this freely — frankly, plainly and explicitly, making it unmistakable. And Peter took Him ^vby the hand *and* led Him aside, then [facing Him] began to rebuke Him.

33 But turning around [His back to Peter], and seeing His disciples, He rebuked Peter, saying, Get behind Me, Satan! For you do not have a mind ^vintent on promoting what God wills, but what pleases men — you are not on God's side, but that of men.

34 And Jesus called to [Him] the throng with His disciples, and said to them, If any one intends to come after Me, let him deny himself — forget, ignore, disown, ^vlose sight of himself and his own interests — and take up his cross, and (^vjoining Me as a disciple and siding with My party) follow ^xwith Me — continually, [that is,] cleave steadfastly to Me.

35 For whoever wants to save his [^vhigher, spiritual, eternal] life, will lose [the ^vlower, natural, temporal life ^vwhich is lived (only) on earth]; and whoever gives up his life [which is lived (only) on earth], for My sake and the Gospel's, will save [his ^vhigher, spiritual life ^vin the eternal kingdom of God].

36 For what does it profit a man to gain the whole world, and forfeit his life [^vin the eternal kingdom of God]?

37 For what can a man give as an exchange — ^aa compensation, a ransom, in return — for his [blessed] life [^vin the eternal kingdom of God]?

38 For whoever ^ais ashamed [here and now] of Me and My words in this adulterous (unfaithful) and (preeminent-ly) sinful generation, of him will the Son of man also be ashamed, when He comes in the glory (splendor and majesty) of His Father with the holy angels.

CHAPTER 9

AND Jesus said to them, Truly *and* solemnly, I say to you, there are

u) Thayer.
z) Cremer.
d) Wycliffe.

v) Cremer.
a) Robertson.
e) Abbott-Smith.

w) Thayer.
b) Wuest.

x) Wuest.
y) Jamieson, Fausett and Brown.
c) Kennedy's "Sources of New Testament Greek."

some standing here who will in no way taste death before they see the kingdom of God come in [its] power.

2 Six days after this Jesus took with Him Peter and James and John, and led them up on a high mountain, apart by themselves. And He was transfigured before them *and* became resplendent with divine brightness.

3 And His garments became glistening, intensely white, as no fuller (cloth dresser) on earth could bleach them.

4 And Elijah appeared [there] to them, accompanied by Moses, and they were ^bholding (a protracted) conversation with Jesus.

5 And ^vPeter took up the conversation saying, Master, it is good *and* suitable *and* beautiful for us to be here. Let us make three booths (tents), one for You and one for Moses and one for Elijah.

6 For he did not [really] know what to say, for they were in a violent fright — ^daghast [with] dread.

7 And a cloud threw a shadow upon them, and a voice came out of the cloud, saying, This is My Son, the (^dmost dear-worthy) Beloved One; be ^bconstantly listening to *and* obeying Him.

8 And looking around they suddenly no longer saw any one with them except Jesus only.

9 And as they were coming back down the mountain, He admonished *and* ^eexpressly ordered them to tell no one what they had seen, until the Son of man should rise from among the dead.

10 So they carefully *and* faithfully kept the matter to themselves, questioning *and* disputing with one another about what rising from among the dead [meant].

11 And they asked Him, Why do the scribes say that it is necessary for Elijah first to come? [Mal. 4:5, 6.]

12 And He said to them, Elijah, it is true, does come first to restore all things

and *set* them to right; and how is it written of the Son of man that He will suffer many things *and* be utterly despised *and* be treated with contempt *and* rejected? [Isa. 53:3.]

13 But I tell you that Elijah has already come, and [people] did to him whatever they desired, as it is written of him.

14 And when they came to the [nine] disciples, they saw a great crowd around them, and scribes questioning *and* disputing with them.

15 And immediately all the crowd, when they saw Jesus [returning from the holy mount, His face and person yet glistening] were greatly amazed, and ran up to Him [and] greeted Him.

16 And He asked them, About what are you questioning *and* discussing with them?

17 And one of the throng replied to Him, Teacher, I brought my son to You, for he has a dumb spirit.

18 And wherever it lays hold of him (so as to make him its own), it dashes him down *and* convulses him, and he foams (at the mouth) and grinds his teeth, *and* he [falls into a motionless stupor] and is wasting away; and I asked Your disciples to drive it out, and they were not able [to do it].

19 And He answered them, O unbelieving generation — without any faith! How long ^bshall I (have to do) with you? How long am I to bear with you? Bring him to Me.

20 So they brought [the boy] to Him, and when the spirit saw Him, at once it completely convulsed the boy, and he fell to the ground and kept rolling about, foaming [at the mouth].

21 And [Jesus] asked his father, How long has he had this? And he answered, From the time he was a little boy.

22 And it has often thrown him both into fire and into water, intending to kill him; but if You can do anything, do have pity on us and help us.

23 And Jesus said, [You say to Me], If You can do anything? [Why,] all things can be — are possible — to him who believes!

24 At once the father of the boy gave (an 'eager, 'piercing, inarticulate) cry *with tears*, and he said, Lord, I believe! Constantly help my ^aweakness of faith!

25 But when Jesus noticed that a crowd [of people] came running together, He rebuked the unclean spirit, saying to it, You dumb and deaf spirit, I charge you to come out of him and never go into him again.

26 And after giving a (hoarse, clamoring, fear-stricken) shriek of anguish and convulsing him terribly, it came out; and the boy lay (pale and motionless) like a corpse, so that many of them said, He is dead.

27 But Jesus took (¹a strong grip of) his hand and began lifting him up, and he stood.

28 And when He had gone indoors His disciples asked Him privately, Why could not we drive it out?

29 And He replied to them, This kind cannot be driven out by anything but prayer *and* fasting.

30 They went on from there, and passed along through Galilee. And He did not wish to have any one know it,

31 For He was [engaged for the time in] teaching His disciples. He said to them, The Son of man is being delivered into the hands of men, and they will put Him to death; and when He is killed, after three days He will rise [from death].

32 But they did not comprehend what He was saying, and they were afraid to ask Him [what this statement meant].

33 And they arrived at Capernaum; and when [they were] in the house He asked them, What were you discussing *and* arguing about on the road?

34 But they kept still, for on the road they had discussed *and* disputed with one

f) Henry's "Commentary."

g) Trench's "Notes on the Miracles of Our Lord."

h) Wuest.

i) "Expositor's Greek Testament."

j) Swete in "Mark."

k) Thayer.

l) Wuest.

m) Cremer.

another as to who [was the] greatest.

35 And He sat down and called the twelve [apostles], and He said to them, If any one desires to be first, he must be last of all and servant of all.

36 And He took a little child, and put him in the center of their group; and taking him in [His] arms, He said to them,

37 Whoever in My name *and* for My sake accepts *and* receives *and* welcomes one such child, also accepts *and* receives *and* welcomes Me; and whoever so receives Me, receives not only Me, but Him Who sent Me.

38 John said to Him, Teacher, we saw a man driving out demons in Your name who does not follow along with us, and we forbade him to do it, because he is not of our band [of Your disciples].

39 But Jesus said, Do not restrain *or* hinder *or* forbid him; for no one who does a mighty work in My name will soon afterward be able to speak evil of Me.

40 For he who is not against us is for us. [Num. 11:27-29.]

41 For I tell you truly, whoever gives you a cup of water to drink because you belong to *and* bear the name of Christ, will by no means fail to get his reward.

42 And whoever causes one of (these believers,) these little ones who "acknowledge *and* cleave to Me, to stumble *and* sin, it would be better — more profitable and wholesome — for him if a (huge) millstone were hung about his neck, and he were thrown into the sea.

43 And if your hand puts a stumbling block before you *and* causes you to sin, cut it off; it is more profitable *and* wholesome for you to go into the life [that is really worthwhile] maimed, than with two hands to go to hell (Gehenna), into the fire that cannot be put out.^a

45 And if your foot is a cause of stumbling *and* sin to you, cut it off! It is more profitable *and* wholesome for you to enter into the life [that is really worth-

while] crippled, than having two feet to be cast into hell (Gehenna).^b

47 And if your eye causes you to stumble *and* sin, pluck it out! It is more profitable *and* wholesome for you to enter the kingdom of God with one eye, than with two eyes to be thrown into hell (Gehenna),

48 Where their worm [which preys on the inhabitants, (and is a symbol of)] the wounds inflicted on the man himself by his sins] does not die, and the fire is not put out. [Isa. 66:24.]

49 For everyone shall be salted with fire.

50 Salt is good (beneficial); but if salt has lost its saltness, how will you restore [the saltness to] it? Have salt within yourselves, and be at peace *and* live in harmony with one another.

CHAPTER 10

AND [Jesus] left there [Capernaum] and went to the region of Judea and beyond [east of] the Jordan, and crowds (constantly) gathered around Him again; and again, as was His custom, He began to teach them.

2 And some Pharisees came up, and in order to test Him *and* try to find a weakness in Him asked, Is it lawful for a man to "dismiss *and* repudiate *and* divorce his wife?"

3 He answered them, What did Moses command you?

4 They replied, Moses allowed a man to write a bill of divorce, and to put her away. [Deut. 24:1-4.]

5 But Jesus said to them, Because of your hardness of heart [that is, of "your condition of insensibility to the call of God] he wrote you this "precept in your Law.

6 But from the beginning of creation God made them male and female. [Gen. 1:27; 5:2.]

7 For this reason a man shall leave (behind) his father and his mother *and*

n) Thayer. o) Cremer. p) Wuest.

q) See footnote, verse 45.

r) Verses 44 and 46 (identical with verse 48) are omitted by the best ancient authorities.

s) Gould, quoted by Robertson, and by Swete.

t) Thayer.

u) Swete in "Mark."

v) Thayer.

be ^vjoined to his wife, and cleave closely to her (permanently).

8 And the two shall become one flesh, so that they are no longer two, but one flesh. [Gen. 2:24.]

9 What therefore God has united — joined together — let not man separate or divide.

10 And indoors the disciples questioned Him again about this subject.

11 And He said to them, Whoever ^vdismisses (repudiates and divorces) his wife and marries another, commits adultery against her;

12 And if a woman dismisses (repudiates and divorces) her husband and marries another, she commits adultery.

13 And they kept bringing young children to Him that He might touch them; and the disciples were reproving them [for it].

14 But when Jesus saw [it], He was indignant *and* ^vpained, and said to them, Allow the children to come to Me — do not forbid or prevent or hinder them — for to such belongs the kingdom of God.

15 Truly I tell you, whoever does not receive *and* accept *and* welcome the kingdom of God as a little child [does], positively shall not enter it at all.

16 And He took [the children up ^vone by one] in His arms and (^vferently invoked a) blessing, placing His hands upon them.

17 And as He was setting out on His journey, a man ran up and knelt before Him, and asked Him, Teacher, (You are ^vessentially and perfectly ^bmorally) good, what must I do to inherit eternal life (that is, ^vto partake of eternal salvation in the Messiah's kingdom)?

18 And Jesus said to him, Why do you call Me (^vessentially and perfectly ^bmorally) good? There is no one (^vessentially and perfectly ^bmorally) good except God alone.

19 You know the commandments: Do not kill; do not commit adultery; do not steal; do not bear false witness; do

not defraud; honor your father and mother. [Exod. 20:12-16; Deut. 5:16-20.]

20 And he replied to Him, Teacher, I have carefully guarded *and* observed all these *and* taken care not to violate them from my boyhood.

21 And Jesus looking upon him loved him, and He said to him, You lack one thing; go and sell all you have, and give [the money] to the poor, and you will have treasure in heaven; and come [and] accompany Me — ^vwalking the same road that I walk.

22 At that saying the man's countenance fell *and* was gloomy, and he went away grieved *and* sorrowing, for he was holding great possessions.

23 And Jesus looked around and said to His disciples, With what difficulty will those who possess wealth *and* ^vkeep on holding it enter the kingdom of God!

24 And the disciples were amazed *and* bewildered *and* perplexed at His words. But Jesus said to them again, Children, how hard it is *for those who trust (place their confidence, their sense of safety) in riches* to enter the kingdom of God!

25 It is easier for a camel to go through the eye of a needle than [for] a rich man to enter the kingdom of God.

26 And they were shocked *and* exceedingly astonished, and said to Him *and* ^vto one another, Then who can be saved?

27 Jesus glanced around at them and said, With men [it is] impossible, but not with God; for all things are possible with God.

28 Peter started to say to Him, Lo, we have ^vyielded up *and* abandoned everything (once and for all and ^vjoined You as Your disciples, sided with Your party) and accompanied You — ^vwalking the same road that You walk.

29 Jesus said, Truly, I tell you, there is no one who has given up *and* left house or brothers or sisters or mother or

w) Moulton and Milligan. x) Robertson.
 z) Alford's Greek Testament. a) Thayer.
 e) Many ancient authorities read "to one another."

y) "Expositor's Greek Testament."
 b) Cremer. c) Literal translation. d) Wuest.
 f) Thayer. g) Literal translation.

father or children or lands, for My sake and for the Gospel,

30 Who will not receive a hundred times as much now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life.

31 But many [that are now] first will be last [then], and many [who are now] last will be first [then].

32 They were on the way going up to Jerusalem, and Jesus was walking on in front of them; and they were bewildered and perplexed and greatly astonished, and [those who were still] following were seized with alarm and were afraid. And He took the twelve [apostles] again, and began to tell them what was about to happen to Him.

33 [Saying], Behold, we are going up to Jerusalem; and the Son of man will be turned over to the chief priests and the scribes, and they will condemn and sentence Him to death and turn Him over to the Gentiles.

34 And they will mock Him, and spit on Him, and whip Him, and put Him to death; but after three days He will rise again [from death].

35 And James and John, the sons of Zebedee, approached Him, and said to Him, Teacher, we desire You to do for us whatever we ask of You.

36 And He replied to them, What do you desire Me to do for you?

37 And they said to Him, Grant that we may sit one at Your right hand and one at [Your] left hand, in Your glory — Your majesty and splendor.

38 But Jesus said to them, You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism [of affliction] with which I am baptized?

39 And they replied to Him, We are able. And Jesus told them, The cup that I drink you will drink, and you will be baptized with the baptism with which I am baptized;

40 But to sit at My right hand or at

My left hand is not Mine to give; but [will be given those] for whom it is ordained and prepared.

41 And when the other ten [apostles] heard it, they began to be indignant with James and John.

42 But Jesus called them to [Him], and said to them, You know that those who are recognized as governing and are supposed to rule the Gentiles (the nations) lord it over them — ruling with absolute power, holding them in subjection — and their great men exercise authority and dominion over them.

43 But this is not to be so among you; instead, whoever desires to be great among you must be your servant,

44 And whoever wishes to be most important and first in rank among you must be the slave of all.

45 For even the Son of man came not to have service rendered to Him, but to serve, and to give His life as a ransom for (instead of) many.

46 Then they came to Jericho; and as He was leaving Jericho with His disciples and a great crowd, Bartimaeus, a blind beggar, a son of Timaeus, was sitting by the roadside.

47 And when he heard that it was Jesus of Nazareth, he began to shout saying, Jesus, Son of David, have pity and mercy on me (now)!

48 And many severely censured and reproved him, telling him to keep still; but he kept on shouting out all the more, You Son of David, have pity and mercy on me (now)!

49 And Jesus stopped and said, Call him. And they called the blind man, telling him, Take courage; get up, He is calling you.

50 And throwing off his outer garment, he leaped up and came to Jesus.

51 And Jesus said to him, What do you want Me to do for you? And the blind man said to Him, Master, let me receive my sight.

52 And Jesus said to him, Go your way; your faith has healed you. And at

b) Cremer.

i) Vincent.

j) In the aorist imperative. (Wuest.)

k) Thayer.

once he received his sight and accompanied Jesus on the road. [Isa. 42:6, 7.]

CHAPTER 11

WHEN they were getting near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, He sent ahead two of His disciples,

2 And instructed them, Go into the village in front of you, and as soon as you enter it you will find a colt tied which has never been ridden by any one; unfasten it and bring it [here].

3 If any one asks you, Why are you doing this? answer, The Lord needs it, and He will send it back here presently.

4 So they went away and found a colt tied at the door out in the (winding) open street, and they loosed it.

5 And some who were standing there said to them, What are you doing, untying the colt?

6 And they replied as Jesus had directed them, and they allowed them to go.

7 And they brought the colt to Jesus, and threw their outer garments upon it, and He sat on it.

8 And many [of the people] spread their garments on the road, and others scattered (a layer of) leafy branches which they had cut from the fields.

9 And those who went before and those who followed cried out, 'Hosanna! (Be graciously inclined and propitious [to Him]!) Praised and blessed be He Who comes in the name of the Lord! [Ps. 118:26.]

10 Praised and blessed in the name of the Lord be the coming kingdom of our father David! Hosanna (O save us) in the highest (heaven)!

11 And Jesus went into Jerusalem, and entered the temple (=enclosure); and when He had looked around, surveying and observing everything, as it was already late He went out to Bethany together with the twelve [apostles].

12 On the day following, when they

had come away from Bethany, He was hungry.

13 And seeing in the distance a fig tree [covered] with leaves, He went to see if He could find any [fruit] on it [=for in the fig tree the fruit appears at the same time as the leaves]. But when He came up to it, He found nothing but leaves, for the fig season had not yet come.

14 And He said to it, No one ever again shall eat fruit from you. And His disciples were listening [to what He said].

15 And they came to Jerusalem. And He went into the temple (area, porches and courts) and began to drive out those who sold and bought in the temple area, and He overturned the (=four-footed) tables of the money-changers and the seats of those who dealt in doves;

16 And He would not permit any one to carry any household equipment through the temple enclosure [thus making the temple area a short-cut traffic lane].

17 And He taught, and said to them, Is it not written, My house shall be called a house of prayer for all the nations? But you have turned it into a den of robbers. [Isa. 56:7; Jer. 7:11.]

18 And the chief priests and the scribes heard [of this] and kept seeking some way to destroy Him, for they feared Him, because the entire multitude was struck with astonishment at His teaching.

19 And when evening came on, He and [His disciples] as accustomed went out of the city.

20 In the morning when they were passing along, they noticed that the fig tree was withered (completely) away to its roots.

21 And Peter remembered and said to Him, Master, look! The fig tree which You doomed has withered away!

22 And Jesus replying said to them, Have faith in God (constantly).

23 Truly, I tell you, whoever says to

l) A cry of happiness. — Souter.

m) Trench's "Synonyms of the New Testament."

n) International Standard Bible Encyclopedia. o) Moulton and Milligan. p) Some authorities read "they."

this mountain, Be lifted up and thrown into the sea! and does not doubt at all in his heart, but believes that what he says will take place, it will be done for him.

24 For this reason I am telling you, whatever you ask for in prayer, believe — trust and be confident — that it is granted to you, and you will [get it].

25 And whenever you stand praying, if you have anything against any one, forgive him *and* let it drop — leave it, let it go — in order that your Father Who is in heaven may also forgive you your [own] failings *and* shortcomings *and* let them drop.

26 *But if you do not forgive, neither will your Father in heaven forgive your failings and shortcomings.*

27 And they came again to Jerusalem. And when Jesus was walking about in the (courts and porches of the) temple, the chief priests and the scribes and the elders came to Him,

28 And they kept saying to Him, By what (sort of) authority are You doing these things, or who gave You this authority to do them?

29 Jesus told them, I will ask you a question. Answer Me, and then I will tell you by what (sort of) authority I do these things.

30 Was the baptism of John from heaven or from men? Answer Me.

31 And they reasoned *and* argued with one another, If we say, From heaven, He will say, Why then did you not believe him?

32 But [on the other hand] can we say, from men? For they were afraid of the people, because everybody considered *and* held John actually to be a prophet.

33 So they replied to Jesus, We do not know. And Jesus said to them, Neither am I going to tell you what (sort of) authority I have for doing these things.

q) Moulton and Milligan.

r) Trench.

s) Wuest.

CHAPTER 12

AND [Jesus] started to speak to them in parables — [that is,] with comparisons and illustrations. A man planted a vineyard, and put a hedge about it, and dug a pit for the wine press, and built a tower, and let it out [for rent] to vinedressers, and went into another country.

2 When the season came, he sent a bond servant to the tenants, to collect from them some of the fruit of the vineyard.

3 But they took him and beat him, and sent him away without anything.

4 Again he sent to them another bond servant, and they stoned him and wounded him in the head and treated him shamefully — sending him away with insults.

5 And he sent another, and that one they killed; then many others, some they beat and some they put to death.

6 He had still one left, a beloved son; last of all he sent him to them, saying, They will respect my son.

7 But those tenants said to one another, Here is the heir; come on, let us put him to death, and [then] the inheritance will be ours.

8 And they took him and killed him, and threw [his body] outside the vineyard.

9 Now what will the owner of the vineyard do? He will come and destroy the tenants, and give the vineyard to others.

10 Have you not even read this [passage of] Scripture: The very Stone which [after putting It to the test] the builders rejected, has become the Head of the corner;

11 This is from the Lord *and* is His doing, and it is marvelous in our eyes? [Ps. 118:22, 23.]

12 And they were trying to get hold of Him, but they were afraid of the people, for they knew that He spoke this parable with reference to *and* against

them. So they left Him and departed. [Isa. 5:1-7.]

13 But they sent some of the Pharisees and of the Herodians to Him, for the purpose of entrapping Him in His speech.

14 And they came up and said to Him, Teacher, we know that You are 'sincere *and* what You profess to be; that You cannot lie *and* that You have no personal bias for any one; for You are not influenced by partiality *and* have no "regard for any one's external condition *or* position, but [on the basis of] truth You teach the way of God. Is it lawful (permissible and right) to give tribute ("poll taxes) to Caesar, or not?

15 Should we pay [them], or should we not pay [them]? But knowing their hypocrisy, He asked them, Why do you put Me to the test? Bring Me a coin (a denarius), so I may see it.

16 And they brought [Him one]. Then He asked them, Whose image (picture) is this, and whose superscription ("title)? They said to Him, Caesar's.

17 Jesus said to them, Pay to Caesar the things that are Caesar's, and to "God the things that are God's. And they "stood marveling *and* greatly amazed at Him.

18 And [some] Sadducees came to Him, [of that party] that say there is no resurrection; and they asked Him a question, saying,

19 Teacher, Moses gave us [a law] that if a man's brother died leaving a wife but no child, the man must marry the widow, and raise up offspring for his brother. [Deut. 25:5.]

20 Now there were seven brothers; the first one took a wife and died leaving no children;

21 And the second [brother] married her, and died, leaving no children; and the third did the same,

22 And all seven, leaving no children. Last of all the woman died also.

23 Now in the resurrection, whose

wife will she be? For the seven were married to her.

24 Jesus said to them, Is not this where you wander out of the way *and* go wrong, because you know neither the Scriptures nor the power of God?

25 For when they arise from among the dead, [men] do not marry nor are [women] given in marriage, but are like the angels in heaven.

26 But concerning the dead being raised, have you not read in the book of Moses, [in the passage] about the [burning] bush, how God said to him, I am the God of Abraham, and the God of Isaac, and the God of Jacob? [Exod. 3:2-6.]

27 He is not the God of [the] dead, but of [the] living! You are very wrong.

28 Then one of the scribes came up and listened to them disputing with one another, and noticing that Jesus answered them fitly *and* admirably, he asked Him, Which commandment is first *and* most important of all ("in its nature)?

29 Jesus answered, The first *and* principal *one of all commands* is, Hear, O Israel: The Lord our God is one Lord;

30 And you shall love the Lord your God "out of *and* with your whole heart, and out of *and* with all your soul (your "life) and out of *and* with all your mind — [that is] with "your faculty of thought and your moral understanding — and out of *and* with all your strength. *This is the first and principal commandment.* [Deut. 6:4, 5.]

31 The second *is like it and* is this, You shall love your neighbor as yourself. There is no other commandment greater than these. [Lev. 19:18.]

32 And the scribe said to Him, Excellently *and* fitly *and* admirably answered, Teacher! You have said truly that He is One, and there is no other but He;

33 And to love Him out of all the heart, and with all the understanding — [that is,] with the "faculty of quick appre-

l) Cremer. u) Thayer. v) Wuest. w) A rebuke of Emperor worship. x) Vincent. y) Cremer.

hension and intelligence and keenness of discernment — and with all the strength, and to love one's neighbor as oneself, is much more than all the whole burnt offerings and sacrifices. [I Sam. 15:22; Hos. 6:6; Mic. 6:6-8.]

34 And when Jesus saw that he answered intelligently — discreetly and ^ahaving his wits about him — He said to him, You are not far from the kingdom of God. And after that no one ventured *or* dared to ask Him any further question.

35 And as Jesus taught in (a ^aporch or court of) the temple, He said, How can the scribes say that the Christ is David's Son?

36 David, himself (inspired), in the Holy Spirit declared, The Lord said to my Lord, Sit at My right hand until I make Your enemies (a footstool) under Your feet. [Ps. 110:1.]

37 David himself calls Him Lord, so how can it be that He is his Son? Now the great mass of the people heard [Jesus] gladly — listening to Him with delight.

38 And in [the course of] His teaching He said, Beware of the scribes, who like to go around in long robes, and [to get] greetings in the market places [public forums],

39 And the front seats in the synagogues and the ^achief couches (places of honor) at feasts,

40 Who devour widows' houses and to cover it up make long prayers. They will receive the heavier (sentence of) condemnation.

41 And He sat down opposite the treasury and saw how the crowd was casting money into the treasury. Many rich [people] were throwing in large sums.

42 And a widow who was poverty-stricken came and put in two copper mites [the smallest of coins], which together make ^ahalf of a cent.

43 And He called His disciples to

[Him] and said to them, Truly *and* surely I tell you, this widow, (and she) poverty-stricken, has put in more than all those contributing to the treasury.

44 For they all threw in out of their abundance, but she out of her deep poverty has put in everything that she had, [even] all she had on which to live.

CHAPTER 13

AND as [Jesus] was coming out of the temple (^barea), one of His disciples said to Him, Look, Teacher! Notice the sort *and* quality of these stones and buildings!

2 And Jesus replied to him, You see these great buildings? There will not be left here one stone upon another that will not be loosened *and* torn down.

3 And as He sat on the Mount of Olives opposite the temple (^benclosure), Peter and James and John and Andrew asked Him privately,

4 Tell us when is this to take place and what will be the sign when these things, all [of them], are about to be accomplished?

5 And Jesus began to tell them, Be careful *and* watchful that no one misleads you [about it].

6 Many will come (^aappropriating to themselves) the name (of Messiah) which belongs to Me — ^abasing their claims on the use of My name — saying I am [He]! and they will mislead many.

7 And when you hear of wars and rumors of wars, do not get alarmed — troubled and frightened; it is necessary [that these things] take place, but the end is not yet.

8 For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines *and calamities*; this is but a beginning of the ^aintolerable anguish *and* sufferings — only the first of the ^bbirth pangs.

9 But look to yourselves, for they will turn you over to councils, and you will

x) Vincent.
b) Trench.

z) Trench.
c) Thayer.

a) Davis' "Dictionary of the Bible."
d) Vincent.

e) Thayer. f) Literal meaning.

be beaten in the synagogues, and you will stand before governors and kings for My sake, for a testimony to them.

10 And the good news (the Gospel) must first be preached to all nations.

11 Now when they take you [to court] and put you under arrest, do not be anxious beforehand about what you are to say *nor [even] meditate about it*; but say whatever is given you in that hour *and at* ^{the}moment, for it is not you who will be speaking but the Holy Spirit.

12 And brother will hand over brother to death, and the father his child, and children will take a stand against their parents and [have] them put to death,

13 And you will be hated *and* detested by everybody for My name's sake. But he who patiently perseveres *and* endures to the end will be saved [that is, ^{made}a partaker of the salvation by Christ, and delivered ^{from}spiritual death].

14 But when you see the abomination of desolation *mentioned by Daniel the prophet* standing where it ought not to be, [and] let the one who reads take notice *and* consider *and* understand *and* heed [this], then let those who are in Judea flee to the mountains. [Dan. 11:31; 12:11.]

15 Let him who is on the housetop not go down *into the house*, nor go inside to take anything out of his house;

16 And let him who is in the field not turn back again to get his mantle (cloak).

17 And alas for those who are pregnant and for those who have nursing babies in those days!

18 Pray that it may not occur in winter,

19 For at that time there will be such affliction — oppression and tribulation — as has not been from the beginning of the creation which God created until this particular time, and ^bpositively never will be [again].

20 And unless the Lord had shortened the days, no human being would be saved (rescued); but for the sake of the

elect, His chosen ones — those whom He 'picked out for Himself — He has shortened the days. [Dan. 12:1.]

21 And then if any one says to you, See, here is the Christ! or, Look, there He is! do not believe it.

22 False Christs (Messiahs) and false prophets will arise and show signs and (work) miracles to deceive *and* lead astray, if possible, even the elect — those God has chosen out for Himself.

23 But look to yourselves *and* be on your guard; I have told you everything beforehand.

24 But in those days, after (the affliction and oppression and distress of) that tribulation, the sun will be darkened, and the moon will not give its light. [Isa. 13:10.]

25 And the stars will be falling from the sky, and the powers in the heavens will be shaken. [Isa. 34:4.]

26 And then they will see the Son of man coming in clouds with great (kingly) power and glory (majesty and splendor). [Dan. 7:13, 14.]

27 And then He will send out the angels and will gather together His elect — those He has 'picked out for Himself — from the four winds, from the farthest bounds of the earth to the farthest bounds of heaven.

28 Now learn a lesson from the fig tree; as soon as its branch becomes tender, and it puts forth its leaves, you recognize *and* know that summer is near.

29 So also, when you see these things happening, you will recognize *and* know that He is near, at [the very] door.

30 Surely, I say to you, this generation [the whole multitude of people living at that one time] positively will not perish *or* pass away before all these things take place.

31 Heaven and earth will perish *and* pass away, but My words will not perish *or* pass away.

32 But of that day or that hour not a [single] person knows, not even the

e) Thayer. g) Moulton and Milligan.

h) Wuest.

i) Abbott-Smith.

j) Abbott-Smith.

k) Cremer; Thayer, and Abbott-Smith.

angels in heaven, nor the Son, but only the Father.

33 Be on your guard (constantly alert) and watch *and pray*, for you do not know when the time will come.

34 It is like a man (already) going on a journey; when he leaves home he puts his servants in charge, each with his particular task, and he gives orders to the doorkeeper to be constantly alert *and* on the watch.

35 Therefore watch — give strict attention, be cautious and alert — for you do not know when the Master of the house is coming, in the evening, or at midnight, or at cockcrow, or in the morning.

36 [Watch, I say] lest He come suddenly *and* unexpectedly and find you asleep.

37 And what I say to you I say to everybody: (Give strict attention, be cautious, active, alert, and) watch!

CHAPTER 14

IT was now two days before the Passover and the feast of Unleavened Bread. And the chief priests and the scribes were all the while seeking to arrest [Jesus] by secrecy *and* deceit, and put [Him] to death,

2 For they kept saying, It must not be during the feast, for fear there might be a riot of the people.

3 And while He was in Bethany, [a guest] in the house of Simon the leper, as He was reclining [at table], a woman came with an alabaster jar of ointment (perfume) of pure nard, very costly *and* precious, and she broke the jar and poured [the perfume] over His head.

4 But there were some who were moved with indignation and said to themselves, To what purpose was the ointment (perfume) thus wasted?

5 For it was possible to have sold this [perfume] for more than three hundred denarii [a laboring man's wages for a year], and to have given [them] to the

poor. And they censured *and* reproved her.

6 But Jesus said, Let her alone; why are you troubling her? She has done a good *and* beautiful thing to Me — praiseworthy and noble.

7 For you always have the poor with you, and whenever you wish you can do good to them; but you will not always have Me. [Deut. 15:11.]

8 She has done what she could; she came beforehand to anoint My body for the burial.

9 And surely, I tell you, wherever the good news (the Gospel) is proclaimed in the entire world, what she has done will be told for a memorial of her.

10 Then Judas Iscariot, who was one of the twelve [apostles], went off to the chief priests in order to betray *and* hand Him over to them.

11 And when they heard it they rejoiced *and* were delighted, and they promised to give him money. And he (busying himself continually) sought an opportunity to betray Him.

12 On the first day [of the feast] of Unleavened Bread, when [as was customary] they killed the passover lamb [Jesus'] disciples said to Him, Where do You wish us to go [and] prepare the passover [supper] for You to eat?

13 And He sent two of His disciples and said to them, Go into the city, and a man carrying an (earthenware) jar or pitcher of water will meet you; follow him.

14 And whatever [house] he enters, say to the master of the house, The Teacher says, Where is My guest room, where I may eat the passover [supper] with My disciples?

15 And he will [himself] show you a large upper room furnished [that is, with carpets and with dining couches properly spread] and ready; there prepare for us.

16 Then the disciples set out and came to the city, and found [everything]

l) Wycliffe; Tyndale. m) Moulton and Milligan.

as He had told them; and they prepared the passover.

17 And when it was evening He came with the twelve [apostles].

18 And while they were at the table eating, Jesus said, Surely, I say to you, one of you will betray Me, [one] who is eating [here] with Me. [Ps. 41:9.]

19 And they began to show that they were sad *and* hurt, and to say to Him one after another, Is it I? *or*, It is not I, is it?

20 He replied to them, It is one of the twelve [apostles], one who is dipping [bread] into the (same deep) dish with Me.

21 For the Son of man goes as it stands written concerning Him, but woe to that man by whom the Son of man is betrayed! It would have been good (profitable and wholesome) for that man if he had never been born. [Ps. 41:9.]

22 And while they were eating, He took a loaf [of bread], praised God *and* gave thanks *and* asked Him to bless it to their use. [Then] He broke [it], and gave to them, and said, Take. *Eat*. This is My body.

23 He also took a cup [of juice of grapes], and when He had given thanks He gave [it] to them, and they all drank of it.

24 And He said to them, This is My blood [which ratifies] the *new* covenant, [the blood] which is being poured out for (on account of) many. [Exod. 24:8.]

25 Solemnly *and* surely, I tell you, I shall not again drink of the fruit of the vine till that day when I drink it ^oof a new *and* a higher quality in God's kingdom.

26 And when they had sung a hymn, they went out to the Mount of Olives.

27 And Jesus said to them, You will all fall away *this night* — [that is,] you will be caused to stumble and will begin to distrust and desert Me; for it stands written, I will strike the shepherd, and

the sheep will be scattered. [Zech. 13:7.]

28 But after I am raised [to life], I will go before you into Galilee.

29 But Peter said to Him, Even if they all fall away *and* are caused to stumble *and* distrust *and* desert You, yet I will not [do so]!

30 And Jesus said to him, Truly, I tell you, this very night, before a cock crows twice, you will utterly deny Me — disclaiming all connection with Me — three times.

31 But [Peter] said more vehemently *and* repeatedly, [Even] if it should be necessary for me to die with You, I will not deny *or* disown You! And they all kept saying the same thing.

32 Then they went to a place called Gethsemane, and He said to His disciples, Sit down here while I pray.

33 And He took with Him Peter and James and John, and began to be ^ostruck with terror *and* amazement and deeply troubled *and* depressed.

34 And He said to them, My soul is exceedingly sad — overwhelmed with grief — so that it almost kills Me! Remain here, and ^okeep awake *and* be watching.

35 And going a little farther, He fell on the ground and kept praying that, if it were possible, the [^ofatal] hour might pass from Him.

36 And He was saying, Abba, [which means] Father, everything is possible for You; take away this cup from Me; yet not what I will, but what You [will].

37 And He came back and found them sleeping, and He said to Peter, Simon, are you asleep? Have you not the strength to ^okeep awake *and* watch [with Me] one hour?

38 ^oKeep awake *and* watch and pray (constantly) that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak.

39 He went away again and prayed, saying the same words.

40 And again He came back and

n) Vincent.

o) Thayer.

p) Alternate reading.

q) Alternate reading.

found them sleeping, for their eyes were very heavy; and they did not know what answer to give Him.

41 And He came back a third time, and said to them, Are you still sleeping and resting? It is enough [of that]. The hour has come. The Son of man is betrayed into the hands of sinful men — [that is,] of men whose way or nature is to act in opposition to God.

42 Get up; let us be going. See, My betrayer is at hand.

43 And at once, while He was still speaking, Judas came, one of the twelve [apostles], and with him a crowd of men with swords and clubs, [who came] from the chief priests and the scribes and the elders [of the Sanhedrin].

44 Now the betrayer had given them a signal, saying, The one I shall kiss is [the Man]; seize Him and lead [Him] away safely — so as to prevent His escape.

45 And when he came he went up to Jesus immediately, and said, Master! Master! and he embraced Him and kissed Him fervently.

46 And they threw their hands on Him and arrested Him.

47 But one of the bystanders drew his sword, and struck the bond servant of the high priest and cut off his ear.

48 And Jesus said to them, Have you come out as against a robber, to capture Me with swords and clubs?

49 I was with you daily in the temple (porches and courts) teaching, and you did not seize Me; but that the Scriptures be fulfilled.

50 Then [His disciples], forsaking Him, fled, all [of them].

51 And a young man was following Him, with nothing but a linen cloth (sheet) thrown about [his] naked [body]; and they laid hold of him,

52 But leaving behind the linen cloth (sheet), he fled from them naked.

53 And they led Jesus away to the high priest, and all the chief priests and

the elders and the scribes were gathered together.

54 And Peter followed Him at a distance, even right into the courtyard of the high priest. And he was sitting (in the firelight) with the guards, and warming himself at the fire.

55 Now the chief priests and the entire council (the Sanhedrin) were constantly seeking [to get] testimony against Jesus with a view to condemning Him and putting Him to death, but they did not find any.

56 For many were repeatedly bearing false witness against Him, but their testimonies did not agree.

57 And some stood up and were bearing false witness against Him, saying,

58 We heard Him say, I will destroy this temple (sanctuary) which is made with hands, and in three days I will build another, made without hands.

59 Still not even [in this] did their testimony agree.

60 And the high priest stood up in the midst, and asked Jesus, Have You not even one answer to make? What [about this which] these [men] are testifying against You?

61 But He kept still and did not answer at all. Again the high priest asked Him, Are You the Christ — the Messiah, the Anointed One — the Son of the Blessed?

62 And Jesus said, I AM; and you will (all) see the Son of man seated at the right hand of Power (*the Almighty) and coming with the clouds of heaven [Ps. 110:1; Dan. 7:13.]

63 Then the high priest tore his garments, and said, What need have we for more witnesses? [Num. 14:6.]

64 You have heard His blasphemy. What is your decision? And they all condemned Him as being guilty and deserving death. [Lev. 24:16.]

65 And some of them began to spit on Him, and to blindfold Him, and to strike Him with their fists, saying to

r) Cremer.
v) Vincent.

s) Meyer's "Commentary on Mark."
w) Thayer.

t) Trench. u) Souter.

Him, Prophecy! And the guards received Him with blows *and* by slapping Him.

66 While Peter was down below in the courtyard, one of the (serving) maids of the high priest came;

67 And when she saw Peter warming himself, she gazed intently at him, and said, You were with Jesus of Nazareth too.

68 But he denied it ^afalsely *and* disowned Him, saying, I neither know nor understand what you say. Then he went outside [the courtyard and was] in the ^vvestibule to it. *And a cock crowed.*

69 And the maid servant saw him, and began again to say to the bystanders, This [man] is [one] of them.

70 But again he denied it ^afalsely *and* disowned Him. And after a short while again the bystanders said to Peter, ^aReally you are one of them, for you are a Galilean, *and your dialect shows it.*

71 Then he commenced invoking a curse on himself [if he were not telling the truth] and to swear, I do not know the Man about Whom you are talking!

72 And at once for the second time a cock crowed. And Peter remembered how Jesus said to him, Before a cock crows twice, you will (^vutterly) deny Me — disclaiming all connection with Me — three times. And ^ahaving put his thought upon it, he broke down *and* wept aloud *and* ^alamented.

CHAPTER 15

AND immediately when it was morning the chief priests, with the elders and scribes and the whole council, held a consultation; and when they had bound Jesus they took Him away [^vviolently] and handed Him over to Pilate. [Isa. 53:8.]

2 And Pilate inquired of Him, Are You the King of the Jews? And He replied, It is as you say.

3 And the chief priests kept accusing Him of many things.

4 And Pilate again asked Him, Have ^bYou no answer to make? See how many charges they are bringing against You!

5 But Jesus made no further answer at all, so that Pilate wondered *and* marveled. [Isa. 53:7.]

6 Now at the feast he [was accustomed] to set free for them any one prisoner whom they requested.

7 And among the rioters in the prison who had committed murder in the insurrection there was a man named Barabbas.

8 And the throng came up and began asking Pilate to do as he usually did for them.

9 And he replied to them, Do you wish me to set free for you the King of the Jews?

10 For he was aware that it was (^cbecause they were prompted) by envy that the chief priests had delivered Him up.

11 But the chief priests stirred up the crowd [to get] him to release for them Barabbas instead.

12 And again Pilate said to them, Then what shall I do [with the Man] Whom you call the King of the Jews?

13 And they shouted back again, Crucify Him!

14 But Pilate said to them, (Why?) What has He done that is evil? But they shouted with all their might the more, Crucify Him [^dat once]!

15 So Pilate, wishing to satisfy the crowd, set Barabbas free for them; and after having whipped Jesus, he handed [Him] over to be crucified. [Isa. 53:5.]

16 Then the soldiers led Him away to the courtyard inside the palace which is the praetorium, and they called the entire detachment of soldiers together.

17 And they dressed Him in a purple [robe], and weaving together a crown of thorns they placed it on Him.

18 And they began to salute Him, Hail (greeting, good health to You, long life to You), King of the Jews!

x) Cremer. y) Vincent. z) Wuest. a) Thayer.
 b) Capitalized because of what He is, the spotless Son of God, not what the speaker may have thought He was.
 c) Thayer. d) Wuest.

19 And they struck His head with a staff made of a [bamboo-like] reed, and spat on Him, and kept bowing their knees in homage to Him. [Isa. 50:6.]

20 And when they had [finished] making sport of Him, they took the purple [robe] off of Him, and put His own clothes on Him. And they led Him out [of the city] to crucify Him.

21 And they forced a passerby, Simon of Cyrene, the father of Alexander and Rufus, who was coming in from the field (country), to carry His cross.

22 And they led Him to Golgotha [in Latin, Calvary], meaning the place of a skull.

23 And they (attempted to) give Him wine mingled with myrrh, but He would not take it.

24 And they crucified Him, and divided His garments *and* distributed them among them, throwing lots for them, to decide who should take each. [Ps. 22:18.]

25 And it was the third hour (about nine o'clock in the morning) when they crucified Him. [Ps. 22:14-16.]

26 And the inscription of the accusation against Him was written above, The King of the Jews.

27 And with Him they crucified two robbers, one on [His] right hand and one on His left.

28 *And the Scripture was fulfilled which says, He was counted among the transgressors.* [Isa. 53:12.]

29 And those who passed by kept reviling Him *and* reproaching Him abusively in harsh *and* insolent language, wagging their heads and saying, Aha! You Who would destroy the temple and build it in three days,

30 Now rescue ^eYourself (‘from death), coming down from the cross!

31 So also the chief priests with the scribes made sport of Him to one another, saying, He rescued others (‘from death); Himself He is unable to rescue. [Ps. 22:7, 8.]

32 Let the Christ, the Messiah, the King of Israel, come down now from the cross, that we may see [it] and trust: in *and* rely on Him *and* adhere to Him! Those who were crucified with Him also reviled *and* reproached Him — speaking abusively, harshly and insolently.

33 And when the sixth hour had come (about mid-day), there was darkness over the whole land until the ninth hour (about three o'clock).

34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which means, My God, My God, why have You forsaken Me—^edeserting Me and leaving Me helpless and abandoned? [Ps. 22:1.]

35 And some of those standing by [and] hearing it said, See! He is calling Elijah!

36 And one man ran, and, filling a sponge with vinegar [a ^bmixture of sour wine and water], put it on a staff made of a [bamboo-like] reed, and gave it to Him to drink, saying, Hold off! Let us see whether Elijah [does] come to take Him down. [Ps. 69:21.]

37 And Jesus uttered a loud cry, and breathed out His life.

38 And the curtain [of the Holy of Holies] of the temple was torn in two from top to bottom.

39 And when the centurion who stood facing Him saw Him expire this way, he said, ⁱReally this Man was God's Son!

40 Now some women were there also, looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome,

41 Who, when [Jesus] was in Galilee, were in the habit of accompanying and ministering to Him; and also many other [women] who came up with Him to Jerusalem.

42 As evening had already come, since it was the day of Preparation, that is, [the day] before the Sabbath, [Deut. 21:22, 23.]

e) Capitalized because of what He is, the spotless Son of God, not what the speakers may have thought He was.
 f) Cremer. g) Thayer. b) Thayer. i) Cremer.

43 Joseph, he of Arimathea, noble *and* honorable in rank *and* a respected member of the council (Sanhedrin), who was himself waiting for the kingdom of God, daring the consequences, took courage *and* ventured to go to Pilate, and asked for the body of Jesus.

44 But Pilate wondered whether He was dead so soon, and having called the centurion, he asked him whether [Jesus] was already dead.

45 And when he learned from the centurion [that He was indeed dead], he gave the body to Joseph.

46 And Joseph bought a (fine) linen cloth [for swathing dead bodies], and taking Him down from the cross, he rolled Him up in the (fine) linen cloth; and placed Him in a tomb which had been hewn out of a rock. Then he rolled a [very large] stone against the door of the tomb. [Isa. 53:9.]

47 And Mary Magdalene and Mary [the mother] of Josés were [attentively] observing where He was laid.

CHAPTER 16

AND when the Sabbath was past [that is, after the sun had set], Mary Magdalene, and Mary [the mother] of James, and Salome purchased sweet-smelling spices, so that they might go and anoint [Jesus' body].

2 And very early on the first day of the week they came to the tomb; [by then] the sun had risen.

3 And they said to one another, Who will roll back the stone for us out of [the groove across the floor at] the door of the tomb?

4 And when they looked up, they [distinctly] saw that the stone was already rolled back, for it was very large.

5 And going into the tomb, they saw a young man sitting [there] on the right [side], clothed in a (long, stately, sweeping) robe of white, and they were utterly amazed *and* struck with terror.

6 And he said to them, Do not be

amazed *and* terrified; you are looking for Jesus of Nazareth Who was crucified. He is risen; He is not here. See the place where they laid Him. [Ps. 16:10.]

7 But be going; tell the disciples and Peter, He goes before you into Galilee; you will see Him there, [just] as He told you.

8 Then they went out [and] fled from the tomb, for trembling and bewilderment *and* consternation had seized them. And they said nothing about it to any one, for they were held by alarm *and* fear.

9 Now Jesus, having risen (from death) early on the first day of the week, appeared first to Mary Magdalene, from whom He had driven out seven demons.

10 She went and reported it to those who had been with Him, as they grieved and wept.

11 And when they heard that He was alive and that she had seen Him, they did not believe it.

12 After this He appeared in a different form to two of them, as they were walking [along the way] into the country.

13 And they returned [to Jerusalem] and told the others, but they did not believe them either.

14 Afterward He appeared to the eleven [apostles, themselves] as they reclined at table; and He reproved *and* reproached them for their unbelief (their lack of faith) and their hardness of heart, because they had refused to believe those who had seen Him *and* looked at Him attentively after He was risen (from death).

15 And He said to them, Go into all the world and preach *and* publish openly the good news (the Gospel) to every creature (of the whole human race).

16 He who believes — [that is,] who adheres to and trusts in and relies on the Gospel and Him Whom it sets forth — and is baptized will be saved [from the penalty of eternal death]; but he who

j) Moulton and Milligan.

k) Young.

l) Chap. 16:4.

m) Vincent.

n) Trench.

o) Verses 9 to 20 not in the two earliest manuscripts.

p) Cremer.

q) Thayer.

r) Cremer.

does not believe — who does not adhere to and trust in and rely on the Gospel and Him Whom it sets forth — will be condemned.

17 And these attesting signs will accompany those who believe: in My name they will drive out demons; they will speak in new languages;

18 They will pick up serpents, and [even] if they drink anything deadly, it will not hurt them; they will lay their

hands on the sick, and they will get well.

19 So then the Lord Jesus, after He had spoken to them, was taken up into heaven and He sat down at the right hand of God. [Ps. 110:1.]

20 And they went out and preached everywhere, while the Lord kept working with them and confirming the message by the attesting signs *and* miracles that closely accompanied [it]. Amen — so be it.

THE GOSPEL ACCORDING TO LUKE

CHAPTER 1

SINCE (*as is well known) many have undertaken to put in order *and* draw up a (*thorough) narrative of the surely established deeds which have been accomplished *and* fulfilled ^bin *and* among us,

2 Exactly as they were handed down to us by those who from the (*official) beginning [of Jesus' ministry] were eye-witnesses and ministers of the Word [that is, of *the doctrine concerning the attainment through Christ of salvation in the kingdom of God],

3 It seeming good *and* desirable to me, [I have determined] also after *having searched out diligently *and* followed all things closely *and* traced accurately the course from the highest to the minutest detail from the very first, to write an orderly account for you, most excellent Theophilus.

4 [My purpose is] that you may know the full truth, *and* understand with certainty *and* security against error the accounts (histories) *and* doctrines of the faith of which you have been informed *and* in which you have been *orally instructed.

5 In the days when Herod was king of Judea, there was a certain priest whose name was Zachariah, *of the daily service (the division) of Abia; and his wife was also a descendant of Aaron, and her name was Elizabeth.

6 And they both were righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord.

7 But they had no child, for Elizabeth was barren, and both were *far advanced in years.

8 Now while on duty, serving as priest before God in the order of his division,

9 As was the custom of the priesthood, it fell to him by lot to enter (the *sanctuary of) the temple of the Lord and burn incense. [Exod. 30:7.]

10 And all the throng of people were praying outside [in the court] at the hour of incense [burning].

11 And there appeared to him an angel of the Lord, standing at [the] right side of the altar of incense.

12 And when Zachariah saw him he

a) Vincent's "Word Studies in the New Testament."

b) Wycliffe's Version of the New Testament.

c) Thayer's "Greek-English Lexicon of the New Testament — Grimm."

d) Tyndale's Version of the New Testament.

e) Wycliffe.

f) Trench's "Synonyms of the New Testament."

was troubled, and fear took possession of him.

13 But the angel said to him, Do not be afraid, Zachariah, because your petition ^{was} heard, and your wife Elizabeth will bear you a son, and you must call his name John [meaning God is favorable].

14 And you shall have joy and exultant delight, and many will rejoice over his birth,

15 For he will be great *and* distinguished in the sight of the Lord. And he must drink no wine nor strong drink, and he will be filled with *and* controlled by the Holy Spirit, even ⁱⁿ *and* from his mother's womb. [Num. 6:3.]

16 And he will turn *and* cause to return many of the sons of Israel to the Lord their God,

17 And he will [himself] go before Him in the spirit and power of Elijah, to turn back the hearts of the fathers to the children, and the disobedient *and* incredulous *and* unpersuadable to the wisdom of the upright [which is ^{the} knowledge and holy love of the will of God], in order to make ready for the Lord a people [perfectly] prepared — in spirit, ^{adjusted} and disposed and placed in the right moral state. [Mal. 4:5, 6; Isa. 40:3.]

18 And Zachariah said to the angel, By what shall I know *and* be sure of this? For I am an old man, and my wife is well advanced in years.

19 And the angel replied to him, I am Gabriel; I stand in the [very] presence of God, and I was sent to talk to you, and to bring you this good news. [Dan. 8:16; 9:21.]

20 And lo, you will be *and* ^{will} continue to be silent, and not able to speak till the day when these things take place, because you have not believed what I told you; but my words are ^{of} a kind which will be fulfilled in the appointed *and* proper time.

21 Now the people kept waiting for Zachariah, and they wondered at his delaying [so long] in the ^{sanctuary}.

22 But when he did come out, he was unable to speak to them, and they (^{clearly}) perceived that he had seen a vision in the ^{sanctuary}; and he kept making signs to them, still he remained dumb.

23 And when his time of performing priestly functions was ended, he returned to his [own] house.

24 Now after this his wife Elizabeth became pregnant, and for five months she secluded herself ^{entirely}, saying, [I have hid myself]

25 ^{Because} thus the Lord has dealt with me in the days when He deigned to look on me, to take away my reproach among men. [Gen. 30:23; Isa. 4:1.]

26 Now in the sixth month [after that], the angel Gabriel was sent from God to a town of Galilee named Nazareth,

27 To a girl never having been married *and* a ^{virgin}, engaged to be married to a man whose name was Joseph, a descendant of the house of David; and the virgin's name was Mary.

28 And he came to her and said, Hail, O favored one (^{endued with grace}), the Lord is with you! *Blessed — favored of God — are you before all other women!*

29 But *when she saw him*, she was greatly troubled *and* disturbed *and* confused at what he said, and kept revolving in her mind what such a greeting might mean.

30 And the angel said to her, Do not be afraid, Mary, for you have found grace — ^{free, spontaneous, absolute favor and loving kindness — with God.}

31 And listen! You will become pregnant *and* will give birth to a Son, and you shall call His name Jesus.

32 He will be great (eminent) *and* will be called the Son of the Most

g) Tyndale. h) Thayer. i) Vincent. j) Trench. k) This Greek word, *parthenos* (virgin) is used in Isa. 7:14 in the Septuagint, the Greek O.T. translation Jesus read and quoted.
l) Literal translation. m) Vincent.

High; and the Lord God will give to Him the throne of His forefather David,

33 And He will reign over the house of Jacob throughout the ages, and of His reign there will be no end. [Isa. 9:6, 7; Dan. 2:44.]

34 And Mary said to the angel, How can this be, since I have no [intimacy with any man as a] husband?

35 Then the angel said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you (as a shining cloud); and so the holy (pure, sinless) Thing which shall be born of you, will be called the Son of God. [Exod. 40:34; Isa. 7:14.]

36 And listen! Your relative Elizabeth in her old age has also conceived a son, and this is now the sixth month with her who was called barren;

37 For with God nothing is ever impossible, and no word from God shall be without power or impossible of fulfillment.

38 Then Mary said, Behold I am the handmaiden of the Lord; let it be done to me according to what you have said. And the angel left her.

39 And at that time Mary arose and went with haste into the hill country, to a town of Judah,

40 And she went to the house of Zachariah and entering it saluted Elizabeth.

41 And it occurred that when Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with and controlled by the Holy Spirit,

42 And she cried out with a loud cry, then exclaimed, Blessed — favored of God — above all other women are you! And blessed — favored of God — is the Fruit of your womb!

43 And how [have I deserved that this honor should] be granted to me, that the mother of my Lord should come to me?

44 For lo, the instant the sound of

your salutation reached my ears, the baby in my womb leaped for joy.

45 And blessed — happy, "to be envied — is she who believed that there would be a fulfillment of the things that were spoken to her from the Lord.

46 And Mary said, My soul magnifies and extols the Lord,

47 And my spirit rejoices in God my Savior;

48 For He has looked upon the low station and humiliation of His handmaiden. For behold, from now on all generations (of all ages) will call me blessed and declare me happy and "to be envied!

49 For He Who is almighty has done great things for me, and holy is His name — to be venerated in His purity, majesty and glory!

50 And His mercy — His compassion and kindness toward the miserable and afflicted — is on those who fear Him with godly reverence, from generation to generation and age to age.

51 He has shown strength and "made might with His arm; He has scattered the proud and haughty in and by the imagination and purpose and designs of their hearts;

52 He has put down the mighty from their thrones, and exalted those of low degree.

53 He has filled and satisfied the hungry with good things, and the rich He has sent away empty-handed — without a gift.

54 He has laid hold on His servant Israel (to help him, to espouse his cause), in remembrance of His mercy,

55 Even as He promised to our forefathers, to Abraham and to his descendants forever. [I Sam. 2:1-10; Mic. 7:20; Gen. 17:7; 18:18; 22:17.]

56 And Mary remained with [Elizabeth] for about three months, and [then] returned to her [own] home.

57 Now the time that Elizabeth should be delivered came, and she gave birth to a son.

n) Souter's "Pocket Lexicon to the Greek New Testament."

o) Souter.

p) Wycliffe.

58 And her neighbors and relatives heard that the Lord had shown great mercy on her, and they rejoiced with her.

59 And it occurred that on the eighth day when they came to circumcise the child, they were intending to call him Zachariah after his father; [Lev. 12:3; Gen. 17:12.]

60 But his mother answered, Not so, but he shall be called John.

61 And they said to her, None of your relatives is called by that name.

62 And they inquired with signs of his father what he wanted to have him called.

63 Then Zachariah asked for a writing tablet and wrote, His name is John. And they were all astonished.

64 And at once his mouth was opened and his tongue [loosed], and he began to speak, blessing *and* praising *and* thanking God.

65 And awe *and* reverential fear came on all their neighbors. And all these things were discussed throughout the hill country of Judea;

66 And all who heard them laid them up in their hearts, saying, Whatever will this little boy be then? For the hand of the Lord was [so evidently] with him — protecting and aiding him.

67 Now Zachariah his father was filled with *and* controlled by the Holy Spirit, and prophesied saying,

68 Blessed — praised and extolled and thanked — be the Lord God of Israel, because He has come and brought deliverance *and* redemption to His people!

69 And He has raised up a Horn of salvation [that is, a mighty and valiant Helper, the Author of salvation] for us in the house of David His servant.

70 This is as He promised by the mouth of His holy prophets from the most ancient times (in the memory of man),

71 That we should have deliverance

and be saved from our enemies, and from the hand of all who detest *and* pursue us with hatred;

72 To make true *and* show the mercy *and* compassion *and* kindness [promised] to our forefathers, and to remember *and* carry out His Holy covenant [to bless, which is 'the more sacred because made by God Himself].

73 That covenant He sealed by oath to our forefather Abraham,

74 To grant us that we, being delivered from the hand of our foes, might serve Him fearlessly,

75 In holiness (divine consecration) and righteousness (that is, in accordance with the everlasting principles of right) within His presence all the days of our life.

76 And you, little one, shall be called prophet of the Most High; for you shall go before the face of the Lord to make ready His ways, [Isa. 40:3; Mal. 4:5.]

77 To bring *and* give the knowledge of salvation to His people in the forgiveness *and* remission of their sins.

78 Because of *and* through the heart of tender mercy *and* loving kindness of our God, a Light from on high will dawn upon us *and* visit [us], [Mal. 4:2.]

79 To shine upon *and* give light to those who sit in darkness and in the shadow of death, to direct *and* guide our feet in a straight line into [the] way of peace. [Isa. 9:2.]

80 And the little boy grew and became strong in spirit, and he was in the deserts (wildernesses) until the day of his appearing to Israel [the commencement of his public ministry].

CHAPTER 2

IN those days it occurred that a decree went out from Caesar Augustus that the whole "Roman Empire should be registered.

2 This was the first enrollment and

q) Some translators, quoted in Barnes' "Notes on Luke and John."

r) Berry's "Greek-English New Testament Lexicon."

r) Thayer.

it was made when Quirinius was governor of Syria.

3 And all the people were going to be registered, each to his own city *or* town.

4 And Joseph also went up from Galilee from the town of Nazareth to Judea, to the town of David which is called Bethlehem, because he was of the house and family of David,

5 To be enrolled with Mary, his espoused (^vmarried) wife, who was about to become a mother.

6 And while they were there, the time came for her delivery.

7 And she gave birth to her Son, her first-born, and she wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room *or* place for them in the inn.

8 And in that vicinity there were shepherds living (out under the open sky) in the field, watching (in shifts) over their flock by night.

9 And *behold*, an angel of the Lord stood by them, and the glory of the Lord flashed *and* shone all about them, and they were terribly frightened.

10 But the angel said to them, Do not be afraid, for behold, I bring you good news of a great joy which will come to all the people.

11 For to you is born this day in the town of David a Savior, Who is Christ, the Messiah, the Lord! [Mic. 5:2.]

12 And this will be a sign for you [by which you will recognize Him]: you will find ^vafter searching, a Baby wrapped in swaddling clothes and lying in a manger. [I Sam. 2:34; II Kings 19:29; Isa. 7:14.]

13 Then suddenly there appeared with the angel an army of the troops of heaven — ^va heavenly knighthood — praising God and saying,

14 Glory to God in the highest [heaven], and on earth peace among

men with whom He is well-pleased — ^vmen of good will, of His favor.

15 When the angels went away from them into heaven, the shepherds said one to another, Let us go over to Bethlehem and see this thing (^vsaying) that has come to pass, which the Lord has made known to us.

16 So they went with haste, and (^vby searching) found Mary and Joseph, and the Baby lying in a manger.

17 And when they saw it, they made known what had been told them concerning this Child;

18 And all who heard it were astounded *and* marvelled at what the shepherds told them.

19 But Mary was keeping ^vwithin herself all these things (^vsayings), weighing *and* pondering them in her heart.

20 And the shepherds returned, glorifying and praising God for all things they had heard and seen, just as it had been told them.

21 And at the end of eight days, when [the Baby] was to be circumcised, He was called Jesus, the name given by the angel before He was conceived in the womb.

22 And when the time for their purification [the mother's purification and the Baby's dedication] came according to the Law of Moses, they brought Him up to Jerusalem to present Him to the Lord, [Lev. 12:1-4.]

23 As it is written in the Law of the Lord, Every [first-born] male that opens the womb shall be set apart *and* dedicated *and* called holy to the Lord. [Exod. 13:1, 2, 12; Num. 8:17.]

24 And [they came also] to offer a sacrifice according to what is said in the Law of the Lord, a pair of turtledoves or two young pigeons. [Lev. 12:6-8.]

25 Now there was a man in Jerusalem whose name was Simeon, and this man was righteous and devout —

t) Vincent. Compare Matthew 1:20, 24, 25. Also Matthew 1:18, 19.

v) Wycliffe.

w) Vincent.

x) Thayer.

u) Thayer.

cautiously and carefully observing the divine Law—and looking for the Consolation of Israel.

26 And the Holy Spirit was upon him and it had been divinely revealed (communicated) to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ, the Messiah, the Anointed One.

27 And prompted by the (Holy) Spirit he came into the temple enclosure; and when the parents brought in the little child Jesus, to do for Him what was customary according to the Law,

28 [Simeon] took Him up in his arms and praised *and* thanked God and said,

29 And now, Lord, You are releasing Your servant to depart (leave this world) in peace, according to Your word.

30 For with my [own] eyes I have seen Your Salvation [Isa. 52:10.]

31 Which You have ordained *and* prepared before (in the presence of) all peoples,

32 A Light for revelation to the Gentiles — to disclose what was before unknown — and [to bring] praise *and* honor *and* glory to Your people Israel. [Isa. 42:6; 49:6.]

33 And His [legal] father and [His] mother were marvelling at what was said about Him;

34 And Simeon blessed them and said to Mary His mother, Behold, this Child is appointed *and* destined for the fall and rising of many in Israel, and for a sign that is spoken against, [Isa. 8:14, 15.]

35 And a sword will pierce through your own soul also, that the secret thoughts *and* purposes of many hearts may be brought out *and* disclosed.

36 And there was also a prophetess, Anna, the daughter of Phanuel of the tribe of Asher. She was very old, having lived with her husband seven years from her maidenhood, [Josh. 19:24.]

37 And as a widow even for eighty-four years. She did not go out from the temple enclosure, but was worshiping night and day with fasting and prayer.

38 And she too came up that same hour and she returned thanks to God, and talked of [Jesus] to all who were looking for the redemption (deliverance) of Jerusalem.

39 And when they had done everything according to the Law of the Lord, they went back into Galilee to their own town, Nazareth.

40 And the Child grew and became strong *in spirit*, filled with wisdom, and the grace (favor and spiritual blessing) of God was upon Him. [Judg. 13:24; I Sam. 2:26.]

41 Now His parents went to Jerusalem every year to the Passover feast. [Deut. 16:1-8; Exod. 23:15.]

42 And when He was twelve years [old], they went up as was their custom.

43 And when the feast was ended, as they were returning, the boy Jesus remained behind in Jerusalem. Now His parents did not know this,

44 But supposing Him to be in the caravan they travelled on a day's journey, and [then] they sought Him (diligently, looking up and down for Him) among their kinsfolk and acquaintances.

45 And when they failed to find Him, they went back to Jerusalem, looking for Him (up and down) all the way.

46 After three days they found Him; [came upon Him] in the ^b(court of the) temple, sitting among the teachers, listening to them and asking them questions.

47 And all who heard Him were astonished *and* overwhelmed with bewildered wonder at His intelligence *and* understanding and His replies.

48 And when they [Joseph and Mary] saw Him they were amazed, and His mother said to Him, Child,

y) Trench.

z) Vincent.

a) Trench.

b) Trench.

why have You treated us like this? Here Your father and I have been anxiously looking for You — distressed *and* tormented.

49 And He said to them, How is it that you had to look for Me? Did you not see *and* know that it is necessary (as a duty) for Me ^cto be in My Father's house, *and* [occupied] about My Father's business?

50 But they did not comprehend what He was saying to them.

51 And He went down with them and came to Nazareth, and was (habitually) obedient to them; and his mother kept *and* closely *and* persistently guarded all these things in her heart.

52 And Jesus increased in wisdom (in broad and full understanding), and in stature *and* ^dyears, and in favor with God and man.

CHAPTER 3

IN the fifteenth year of Tiberius Caesar's reign, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene,

2 In the high priesthood of Annas and Caiaphas, the Word of God [^cconcerning the attainment through Christ of salvation in the kingdom of God], came to John the son of Zachariah in the wilderness (desert).

3 And he went into all the country round about the Jordan, preaching a baptism of repentance (that is, ^eof hearty amending of their ways with abhorrence for past wrongdoing) unto the forgiveness of sin.

4 As it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness (shouting in the desert): Prepare the way of the Lord; make His beaten paths straight.

5 Every valley *and* ravine shall be filled up, and every mountain and hill shall be leveled down, and the crooked places shall be made straight, and the rough roads shall be made smooth;

6 And all mankind shall see (behold *and* ^funderstand [and at last acknowledge]) the salvation of God — the deliverance from eternal death ^gdecreed by God. [Isa. 40:3-5.]

7 So he said to the crowds that came out to be baptized by him, You offspring of vipers! Who ^hsecretly warned you to flee from the coming wrath?

8 Bear fruits that are deserving *and* consistent with ^hyour repentance — [that is,] ⁱconduct worthy of a heart changed and abhorring sin. And do not begin to say to yourselves, We have Abraham as our father; for I tell you God is able from these stones to raise up descendants for Abraham.

9 Even now the ax is laid to the root of the trees, so that every tree that does not bear good fruit is cut down and cast into the fire.

10 And the multitudes asked him, Then what shall we do?

11 And he replied to them, He who has two tunics (undergarments), let him share with him who has none; and he who has food, let him do the same way.

12 Even tax collectors came to be baptized, and they said to him, Teacher, what shall we do?

13 And he said to them, Exact *and* collect no more than the fixed amount appointed you.

14 Those serving as soldiers also asked him, And we, what shall we do? And he replied to them, Never demand *or* enforce ^jby terrifying people or by accusing wrongfully, and always be satisfied with your rations (supplies) *and* with your allowance (wages).

15 As the people were in suspense *and* waiting expectantly, and everybody reasoned *and* questioned in their hearts concerning John whether he

c) Literally, "in the things of My Father."
f) Gray and Adams Bible Commentary.
i) Thayer.

d) Alternate reading.
g) Literal meaning.

e) Thayer.
h) Alternate reading (ASV).

perhaps might be the Christ, the Messiah, the Anointed One,

16 John answered them all by saying, I baptize you with water, but He Who is mightier than I is coming, the strap of Whose sandals I am not fit to unfasten; He will baptize you with the Holy Spirit and with fire.

17 His winnowing shovel (fork) is in His hand, to thoroughly clear *and* cleanse His [threshing] floor, and to gather the wheat *and* store it in His granary, but the chaff He will burn with fire that cannot be extinguished.

18 So, with many other (various) appeals and admonitions, he preached the good news (the Gospel) to the people.

19 But Herod the tetrarch, who had been (repeatedly) told his fault *and* reproved *with* rebuke ^{producing} conviction, by *John* for [having] Herodias, his brother's wife, and for all the wicked things that Herod had done,

20 Added this to them all, that he shut up John in prison.

21 Now when all the people were baptized, and when Jesus also had been baptized, and [while He was still] praying, the (visible) heaven was opened,

22 And the Holy Spirit descended upon Him in bodily form, like a dove, and a voice came from heaven, *saying*, You are My Son, the Beloved! In You I am well pleased *and* find delight! [Ps. 2:7; Isa. 42:1.]

23 Jesus Himself, when He began [His ministry], was about thirty years of age, being the Son, as was supposed, of Joseph, the son of Heli,

24 The son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph,

25 The son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,

26 The son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda,

27 The son of Joanan, the son of

Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,

28 The son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

29 The son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

30 The son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim,

31 The son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,

32 The son of Jesse, the son of Obed, the son of Boaz, the son of Salmon (Sala), the son of Nahshon,

33 The son of Adminadab, (the son of Admin), the son of Arni, the son of Hezron, the son of Perez, the son of Judah,

34 The son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

35 The son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,

36 The son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

37 The son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,

38 The son of Enos, the son of Seth, the son of Adam, the son of God. [Gen. 5:3-32; 11:10-26; Ruth 4:18-22; I Chron. 1:1-4, 24-28; 2:1-15.]

CHAPTER 4

THEN Jesus, full of *and* controlled by the Holy Spirit, returned from the Jordan, and was led in (by) the (Holy) Spirit

2 For (during) forty days in the wilderness (desert), where He was tempted ('tried, tested exceedingly) by the devil. And He ate nothing during those days, and when they were completed, He was hungry. [Deut. 9:9; I Kings 19:8.]

3 Then the devil said to Him, If You

k) Vincent.

l) Young's Analytical Concordance.

are the Son of God, order this stone to turn into a loaf [of bread].

4 And Jesus replied to him, It is written, Man shall not live *and* be sustained by (on) bread alone *but by every word and expression of God.* [Deut. 8:3.]

5 Then the devil took Him up to a *high mountain*, and showed Him all the kingdoms of the habitable world in a moment of time — "in the twinkling of an eye;

6 And he said to Him, To You I will give all this power *and* authority and their glory, (that is, all their magnificence, excellence, pre-eminence, dignity and grace,) for it has been turned over to me, and I give it to whom I will;

7 Therefore if You will do homage to *and* worship me ("just once), it shall all be Yours.

8 And Jesus replied to him, *Get behind Me, Satan!* It is written, You shall do homage to *and* worship the Lord your God; and Him only shall you serve. [Deut. 6:13; 10:20.]

9 Then he took Him to Jerusalem, and set Him on "a gable of the temple, and said to Him, If You are the Son of God, cast Yourself down from here;

10 For it is written, He will give His angels charge of you, to guard *and* watch over you closely *and* carefully;

11 And on their hands they will bear you up, lest you strike your foot against a stone. [Ps. 91:11, 12.]

12 And Jesus replied to him, [The Scripture] says, You shall not tempt (try, "test exceedingly) the Lord your God. [Deut. 6:16.]

13 And when the devil had ended every [the complete cycle of] temptation, he left Him — temporarily, that is, "stood off from Him until another more opportune *and* favorable time.

14 Then Jesus went back full of *and*

under the power of the (Holy) Spirit into Galilee, and the fame of Him spread through the whole region round about.

15 And He Himself conducted ("a course of) teaching in their synagogues, being "recognized *and* honored *and* praised by all.

16 So He came to Nazareth, ["that Nazareth] where He had been brought up; and He entered the synagogue, as was His custom on the Sabbath day. And He stood up to read.

17 And there was handed to Him [the roll of] the book of the prophet Isaiah. He opened (unrolled) the book, and found the place where it was written, [Isa. 61:1, 2.]

18 The Spirit of the Lord [is] upon Me, because He has anointed Me [the Anointed One, the Messiah] to preach the good news (the Gospel) to the poor; He has sent Me to announce release to the captives, and recovery of sight to the blind; to send forth delivered those who are oppressed—who are downtrodden, bruised, crushed and broken down by calamity;

19 To proclaim the accepted *and* acceptable year of the Lord — the day "when salvation and the free favors of God profusely abound. [Isa. 61:1, 2.]

20 Then He rolled up the book, and gave it back to the attendant and sat down; and the eyes of all in the synagogue were gazing (attentively) at Him.

21 And He began to speak to them: Today this Scripture has been fulfilled "while you are present *and* hearing.

22 And all spoke well of Him, and marveled at the words of grace that came forth from His mouth: and they said, Is not this Joseph's "Son?

23 So He said to them, You will doubtless quote to Me this proverb, Physician, heal Yourself! What we

m) Tyndale. n) Williams' New Testament, "expressed by the aorist."
 o) Moulton and Milligan's "Vocabulary of the Greek Testament." p) Young's Analytical Concordance.
 q) Wuest's "Golden Nuggets from the Greek New Testament." r) Vincent: in imperfect tense.
 s) Cremer's "Biblico-Theological Lexicon of New Testament Greek." t) Thayer.
 u) Capitalized because of what He is, the spotless Son of God, not what the speakers may have thought He was.

have learned by hearsay that You did in Capernaum, do here also in Your [own] town.

24 Then He said, Solemnly I say to you, no prophet is acceptable *and* welcome in his [own] town (country).

25 But in truth I tell you, there were many widows in Israel in the days of Elijah, when the heavens were closed up for three years and six months, so that there came a great famine over all the land;

26 And yet Elijah was not sent to a single one of them, but only to Zarephath in the country of Sidon, to a woman who was a widow. [I Kings 17: 1, 8-16; 18:1.]

27 And there were many lepers in Israel in the time of Elisha the prophet, and yet not one of them was cleansed (by being healed), but only Naaman the Syrian. [II Kings 5:1-14.]

28 When they heard these things, all the people in the synagogue were filled with rage.

29 And rising up they pushed *and* drove Him out of the town, and (laying hold of Him) they led Him to the (projecting) upper part of the hill on which their town was built, that they might hurl Him headlong down [over the cliff].

30 But passing through their midst, He went on His way.

31 And He descended to Capernaum, a town of Galilee, and there He continued to teach the people on the Sabbath days.

32 And they were amazed at His teaching, for His word was with authority *and* ability *and* weight *and* power.

33 Now in the synagogue there was a man who was possessed by the foul spirit of a demon; and he cried out with a loud (deep, terrible) cry,

34 Ah, 'let us alone! What have You to do with us? — What have *we in common — Jesus of Nazareth? Have You come to destroy us? I know

Who You are, the Holy One of God!

35 But Jesus rebuked him, saying, Be silent (muzzled, gagged), and come out of him! And when the demon had thrown the man down in their midst, he came out of him, without injuring him in any *possible way.

36 And they were all amazed and said to one another, What kind of talk is this? For with authority and power He commands the foul spirits, and they come out!

37 And a rumor about Him spread into every place in the surrounding country.

38 Then He arose and left the synagogue, and went into Simon's (Peter's) house. Now Simon's mother-in-law was suffering in the grip of a burning fever, and they pleaded with Him for her.

39 And standing over her, He rebuked the fever, and it left her; and immediately she got up and began waiting on them.

40 Now at the setting of the sun [indicating the end of the Sabbath], all those who had [any that were] sick with various diseases brought them to Him, and He laid His hands upon every one of them and cured them.

41 And demons even came out of many people, screaming *and* crying out, You are the Son of God! But He rebuked them, and would not permit them to speak, because they knew that He was the Christ, the Messiah.

42 And when daybreak came He left [Peter's house] and went into an isolated (desert) place. And the people looked for Him until they came up to Him, and tried to prevent Him from leaving them.

43 But He said to them, I must preach the good news (the Gospel) of the kingdom of God to the other cities and towns also; for I was sent for this [purpose].

44 And He continued to preach in the synagogues of Galilee.

v) Alternate reading.

w) After Wycliffe's translation.

x) Literal meaning.

CHAPTER 5

NOW it occurred that while the people pressed upon Jesus to hear the message of God, He was standing by the lake of Gennesaret [Sea of Galilee].

2 And He saw two boats drawn up by the lake, but the fishermen had gone down from them and were washing their nets.

3 And getting into one of the boats, [the one] that belonged to Simon (Peter), He requested him to draw away a little from the shore. Then He sat down and continued to teach the crowd (of people) from the boat.

4 When He had stopped speaking, He said to Simon (Peter), Put out into the deep [water], and lower your nets for a haul.

5 And Simon (Peter) answered, Master, we toiled all night (exhaustingly) and caught nothing [in our nets]. But on the ground of Your word, I will lower the nets [again].

6 And when they had done this, they caught a great number of fish; and as their nets were (at the point of) breaking.

7 They signaled to their partners in the other boat to come and take hold with them. And they came and filled both the boats, so that they began to sink.

8 But when Simon Peter saw this, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord.

9 For he was gripped with bewildering amazement — allied to terror — and all that were with him, at the haul of fish which they had made;

10 And so also were James and John, sons of Zebedee, who were partners with Simon (Peter). And Jesus said to Simon, Have no fear; from now on you will be catching men!

11 And after they had run their boats on shore, they left everything

and joined Him as His disciples and sided with His party and accompanied Him.

12 While He was in one of the towns, there came a man full of (covered with) leprosy; and when he saw Jesus, he fell on his face and implored Him, saying, Lord, if You will, You are able to cure me and make me clean.

13 And [Jesus] reached out His hand and touched him, saying, I will; be cleansed! And immediately the leprosy left him.

14 And [Jesus] charged him to tell no one (that he might chance to meet), ^bUntil, He said, you go and show yourself to the priest, and make an offering for your purification, as Moses commanded, for a testimony and proof to the people, that they may have evidence [of your healing]. [Lev. 13:49; 14:2-32.]

15 But so much the more the news spread abroad concerning Him and great crowds kept coming together to hear and to be healed by Him of their infirmities.

16 But He Himself withdrew [in retirement] to the wilderness (desert) and prayed.

17 One of those days, as He was teaching, there were Pharisees and teachers of the Law sitting by, who had come from every village and town of Galilee and Judea and from Jerusalem. And the power of the Lord was with Him (present) to heal (them).

18 And behold, some men were bringing on a stretcher a man who was paralyzed, and they tried to carry him in and lay him before [Jesus].

19 But finding no way to bring him in, because of the crowd, they went up on the roof, and lowered him with his stretcher down through the tiles into the midst in front of Jesus.

20 And when He saw [their confidence in Him, springing from] their

y) Vincent. z) Trench. a) Vincent. b) Trench.
c) Some ancient authorities so read.

faith, He said, Man, your sins are forgiven you!

21 And the scribes and the Pharisees began to reason *and* question *and* argue, saying, Who is this [Man] Who speaks blasphemies? Who can forgive sins but God alone?

22 But Jesus, knowing their thoughts *and* questionings, answered them, Why do you question in your hearts?

23 Which is easier, to say, Your sins are forgiven you, or to say, Arise and walk (about)?

24 But that you may know that the Son of man has the ("power of) authority *and* right on earth to forgive sins, He said to the paralyzed man, I say to you, arise, pick up your litter (little bed), and go to your own house!

25 And instantly *the man* stood up before them, and picked up what he had been lying on, and went away to his house, *recognizing *and* praising *and* thanking God.

26 And overwhelming astonishment *and* ecstasy seized them all, and they *recognized *and* praised *and* thanked God, and they were filled with *and* controlled by reverential fear, and kept saying, We have seen wonderful *and* strange *and* incredible *and* unthinkable things today!

27 And after this Jesus went out and looked attentively at a tax collector named Levi, sitting at the tax office; and He said to him, Join Me as a disciple *and* side with My party *and* accompany Me.

28 And he forsook everything, and got up [and] followed Him — becoming His disciple and siding with His party.

29 And Levi [Matthew] made a great banquet for Him in his own house, and there was a large company of tax collectors and others who were reclining [at the table] with them.

30 Now the Pharisees and their scribes were grumbling against Jesus'

disciples, saying, Why are you eating and drinking with tax collectors and pre-eminently sinful people?

31 And Jesus replied to them, It is not those who are healthy who need a physician, but those who are sick.

32 I have not come to arouse *and* invite *and* call the righteous, but 'the erring ones ('those not free from sin) to repentance — [that is,] *to change their minds for the better and heartily to amend their ways, with abhorrence of their past sins.

33 Then they said to Him, The disciples of John practice fasting often and offer up prayers of [special] petition, and so do [the disciples] of the Pharisees also, but Yours eat and drink.

34 And Jesus said to them, Can you make the wedding guests fast as long as the bridegroom is with them?

35 But the days will come when the bridegroom is taken from them, and then they will fast in those days.

36 He told them a ^bproverb also: No one puts a patch from a new garment on an old garment; if he does, he will both tear the new one, and the patch from the new [one] will not match the old [garment].

37 And no one pours new wine into old wineskins; if he does, the fresh wine will burst the skins and it will be spilled, and the skins will be ruined (destroyed).

38 But new wine must be put in fresh wineskins;

39 And no one after drinking old wine immediately desires new wine, for he says, The old is good *or* 'better.

CHAPTER 6

ONE Sabbath while Jesus was passing through the fields of standing grain, it occurred that His disciples picked some of the spikes and ate [of the grain], rubbing it out in their hands. [Deut. 23:25.]

2 But some of the Pharisees asked

d) Thayer. e) Cremer. f) Young. g) Thayer.
h) Abbott-Smith's "Manual Greek Lexicon of the New Testament."
i) Many ancient authorities read "better."

them, Why are you doing what is not permitted to be done on the Sabbath days? [Exod. 20:10; 23:12; Deut. 5:14.]

3 And Jesus replied to them saying, Have you never so much as read what David did when he was hungry, he and those who were with him? [I Sam. 21:1-6.]

4 How he went into the house of God, and took and ate the [sacred] loaves of the showbread, which it is not permitted for any except only the priests to eat, and also gave to those [who were] with him? [Lev. 24:9.]

5 And He said to them, The Son of man is Lord even over the Sabbath.

6 And it occurred on another Sabbath that when He went into the synagogue and taught, a man was present whose right hand was withered.

7 And the scribes and the Pharisees kept watching Jesus to see whether He would [actually] heal on the Sabbath, in order that they might get [some ground for] accusation against Him.

8 But He was aware all along of their thoughts, and He said to the man with the withered hand, Come and stand here in the midst. And he arose and stood there.

9 Then Jesus said to them, I ask you, is it lawful *and* right on the Sabbath to do good (so that someone derives advantage from it), or to do evil? to save a life (and ^hmake a soul safe) or to destroy it?

10 Then He glanced around at them all, and said to the man, Stretch out your hand! And he did so, and his hand was fully restored *like the other one*.

11 But they were filled with lack of understanding *and* senseless rage, and discussed (consulted) with one another what they might do to Jesus.

12 Now in those days it occurred that He went up into a mountain to pray, and spent the whole night in prayer to God.

13 And when it was day, He summoned His disciples, and selected from them twelve, whom He named apostles: (special messengers).

14 They were Simon, whom He named Peter, and his brother Andrew, and James and John, and Philip and Bartholomew,

15 And Matthew and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot,

16 And Judas the son of James, and Judas Iscariot, who became a traitor a treacherous, basely faithless person.

17 And Jesus came down with them, and took His stand on a level spot, with a great crowd of His disciples and a vast throng of people from all over Judea and Jerusalem and the seacoast of Tyre and Sidon, who came to listen to Him and to be cured of their diseases.

18 Even those who were disturbed *and* troubled with unclean spirits, and they were being healed [also].

19 And all the multitude were seeking to touch Him, for healing power was all the while going forth from Him and cured them all [that is, ^hsaving them from severe illnesses or calamities].

20 And solemnly lifting up His eyes, on His disciples He said: Blessed — happy [^mwith life-joy and satisfaction in God's favor and salvation, apart from your outward condition] and ^hto be envied — are you poor *and* ^llowly *and* afflicted (destitute of wealth, influence, position and honors), for the kingdom of God is yours!

21 Blessed — happy [^mwith life-joy, and satisfaction in God's favor and salvation, apart from your outward condition] and ^hto be envied — are you that hunger *and* seek with eager desire: now, for you shall be filled *and* completely satisfied! Blessed — happy [^pwith life-joy and satisfaction in God's favor and salvation, apart from your outward condition] and ^hto be envied!

j) Cremer.
p) Cremer.

k) Wycliffe.
q) Souter.

l) Vincent.

m) Cremer.

n) Souter.

o) Thayer.

— are you who weep *and* sob now, for you shall laugh!

22 Blessed — happy [^pwith life-joy and satisfaction in God's favor and salvation, apart from your outward condition] and ^qto be envied — are you when people despise (hate) you, and when they exclude *and* excommunicate you (as disreputable), and revile *and* denounce you, and defame *and* cast out *and* spurn your name as evil (wicked) on account of the Son of man.

23 Rejoice *and* be glad at such a time, and exult *and* leap for joy, for behold, your reward is rich *and* great and strong *and* intense *and* abundant in heaven; for even so their forefathers treated the prophets.

24 But woe to (alas for) you rich — ^rabounding in material resources — for you already are receiving your consolation [the solace and sense of strengthening and cheer that come from prosperity]; and have taken *and* enjoyed your comfort in full [having nothing left to be awarded you].

25 Woe to (alas for) you who are full now — completely filled, luxuriously gorged and satiated; for you shall hunger *and* suffer want! Woe to (alas for) you that laugh now, for you shall mourn and weep *and* wail!

26 Woe to (alas for) you when everyone speaks fairly *and* handsomely of you *and* praises you, for even so their forefathers did to the false prophets.

27 But I say to you who are listening now to Me (^sin order to heed, make it a practice to) love your enemies; treat well (do good to, act nobly toward) those who detest you *and* pursue you with hatred.

28 Invoke blessings upon *and* pray for the happiness of those who curse you; implore God's blessing (favor) upon those who abuse you — who revile, reproach, disparage and high-handedly misuse you.

29 To the one who strikes you on

the 'jaw *or* cheek, offer the other 'jaw *or* cheek also; and from him who takes away your outer garment, do not withhold your undergarment as well.

30 Give away to every one who begs of you [who is 'in want of necessities]; and of him who takes away from you your goods, do not demand *or* require them back again.

31 And as you would like *and* desire that men would do to you, do exactly so to them.

32 If you [merely] love those who love you, what "quality of credit *and* thanks is that to you? For even 'the [very] sinners love their lovers — those who love them.

33 And if you are kind *and* good *and* do favors to *and* benefit those who are kind *and* good *and* do favors to *and* benefit you, what "quality of credit *and* thanks is that to you? For even 'the pre-eminently sinful do the same.

34 And if you lend money "at interest to those from whom you hope to receive, what "quality of credit *and* thanks is that to you? Even notorious sinners lend money "at interest to sinners, so as to recover as much again.

35 But love your enemies, and be kind *and* do good — doing favors "so that someone derives benefit from them; and lend expecting *and* hoping for nothing in return, *but* "considering nothing as lost *and* "despairing of no one; and then your recompense (your reward) will be great — rich, strong, intense and abundant — and you will be sons of the Most High; for He is kind *and* charitable *and* good to the ungrateful *and* the selfish and wicked.

36 So be merciful — sympathetic, tender, responsive and compassionate — even as your Father is [all these].

37 Judge not — neither pronouncing judgment nor subjecting to censure — and you will not be judged; do not condemn *and* pronounce guilty, and you will not be condemned *and* pro-

p) Cremer.
v) Tyndale.

q) Souter.
w) Cremer.

r) Thayer.
x) Vincent.

s) Vincent.

t) Thayer.

u) Vincent.

y) Some ancient authorities so read.

nounced guilty; acquit *and* forgive *and* *release (give up resentment, let it drop), and you will be acquitted *and* forgiven *and* *released.

38 Give, and [gifts] will be given you, good measure, pressed down, shaken together and running over will they pour *into [the pouch formed by] the bosom [of your robe and used as a bag]. For with the measure you deal out — that is, with the measure you use when you confer benefits on others — it will be measured back to you.

39 He further told them *a proverb: Can a blind [man] guide *and* direct a blind [man]? Will they not both stumble into a ditch *or* a *hole in the ground?

40 A pupil is not superior to his teacher, but every one [when he is] completely trained — readjusted, restored, set to rights and perfected — will be like his teacher.

41 Why do you see the speck that is in your brother's eye, but do not notice *or* consider the beam [of timber] that is in your own eye?

42 Or how can you say to your brother, Brother, allow me to take out the speck that is in your eye, when you yourself do not see the beam that is in your own eye? You actor — pretender, hypocrite! First take the beam out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

43 For there is no good (healthy) tree that bears decayed (worthless, stale) fruit; nor on the other hand does a decayed (worthless, sickly) tree bear good fruit;

44 For each tree is known *and* identified by its own fruit; for figs are not gathered from thornbushes, nor is a cluster of grapes picked from a bramblebush.

45 The upright (honorable, intrinsically good) man out of the good treasure [stored] in his heart produces what is upright (honorable and intrinsically

good); and the evil man out of the evil storehouse brings forth that which is depraved (wicked and intrinsically evil), for out of the abundance (overflow) of the heart his mouth speaks.

46 Why do you call Me, Lord, Lord and do not [practice] what I tell you?

47 For every one who comes to Me and listens to My words (in order to heed their teaching) and does them, I will show you what he is like:

48 He is like a man building a house... who dug and went down deep, and laid a foundation upon the rock; and when a flood arose, the torrent broke against that house and could not shake *or* move it, because it had been securely built — *founded on a rock.

49 But he who merely hears, and does not practice doing My words, is like a man who built a house on the ground, without a foundation; against which the torrent burst and immediately it collapsed *and* fell, and the breaking *and* ruin of that house was great.

CHAPTER 7

AFTER Jesus had finished all that He had to say in the hearing of the people [on the mountain], He entered Capernaum.

2 Now a centurion had a bond servant who was held in honor *and* highly valued by him, who was sick and at the point of death.

3 And when the centurion heard of Jesus, he sent some Jewish elders to Him, requesting Him to come and make his bond servant well.

4 And when they reached Jesus, they begged Him earnestly, saying, He is worthy that You should do this for him,

5 For he loves our nation, and he built us our synagogue [at his own expense].

6 And Jesus went with them. But when He was not far from the house, the centurion sent [some] friends to Him, saying, Lord, do not trouble

x) Vincent.

z) Literal meaning.

a) Abbott-Smith.

b) Souter.

c) Alternate reading.

[Yourself], for I am not 'sufficiently worthy to have You come under my roof;

7 Neither did I consider myself worthy to come to You. But [just] speak a word, and my servant boy will be healed.

8 For I also am a man daily subject to authority, with soldiers under me; and I say to one, Go, and he goes; and to another, Come, and he comes; and to my bond servant, Do this, and he does it.

9 Now when Jesus heard this He marvelled at him, and He turned and said to the crowd that followed Him, I tell you, not even in [all] Israel have I found such great faith [as this].

10 And when the messengers who had been sent returned to the house, they found the bond servant *who had been ill* quite well again.

11 Soon afterward Jesus went to a town called Nain, and His disciples and a great throng accompanied Him.

12 [Just] as He drew near the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large gathering from the town was accompanying her.

13 And when the Lord saw her, He had compassion on her and said to her, Do not weep.

14 And He went forward and touched the funeral couch, and the pallbearers stood still. And He said, Young man, I say to you, arise [from death]!

15 And the man [who was] dead sat up, and began to speak. And [Jesus] gave him [back] to his mother.

16 Profound *and* reverent fear seized them all; and they began *to recognize God *and* praise *and* give thanks, saying, A great prophet has appeared among us! And God has visited His people (in order to help and care for and provide for them)!

17 And this report concerning [Jesus] spread through the whole of Judea and all the country round about. [I Kings 17:17-24; II Kings 4:32-37.]

18 And John's disciples brought him [now in prison] word of all these things.

19 And John summoned to him a certain two of his disciples and sent them to the Lord saying, Are You He Who is to come, or shall we (continue to) look for another?

20 So the men came to Jesus and said, John the Baptist sent us to You to ask, Are You the One Who is to come, or shall we (continue to) look for another?

21 In that very hour Jesus was healing many of sicknesses and distressing bodily plagues and evil spirits, and to many who were blind He gave (a free, gracious, joy-giving gift of) sight.

22 So He replied to them, Go and tell John what you have seen and heard: the blind are receiving their sight; the lame are walking; the lepers are cleansed; the deaf are hearing; the dead are raised up, and the poor have the good news (the Gospel) preached to them. [Isa. 29:18, 19; 35:5, 6; 61:1.]

23 And blessed — happy [with life-joy and satisfaction in God's favor and salvation apart from outward conditions] and ¹to be envied — is he who takes no offense in Me *and* who is not hurt *or* resentful *or* annoyed *or* repelled *or* made to stumble, [²whatever may occur].

24 And the messengers of John having departed, Jesus began to speak to the crowds about John: What did you go out into the desert to gaze on? A reed shaken *and* swayed by the wind?

25 Then what did you go out to see? A man dressed up in soft garments? Behold, those who wear fine apparel and live in luxury are in the courts *or* palaces of kings.

26 What then did you go out to see?

d) Literal reading, "sufficient."

g) Thayer.

h) Vincent.

e) Many ancient authorities read "the next day."

i) Cremer.

j) Souter.

f) Cremer.

A prophet — a forth-teller? Yes, I tell you, and far more than a prophet.

27 This is he concerning whom it is written, Behold, I send My messenger before Your face, who shall make ready Your way before You. [Mal. 3:1.]

28 I tell you, among those born of women there is not a greater than John; but ^{he} that is inferior [to the other citizens] in the kingdom of God is greater [in incomparable privilege] than he.

29 And all the people who heard Him, even the tax collectors, acknowledged the justice of God [in ^{calling} them to repentance, and in pronouncing future wrath on the impenitent], being baptized with the baptism of John;

30 But the Pharisees and the lawyers [of the Mosaic Law] annulled *and* rejected *and* brought to nothing God's purpose concerning themselves, by [refusing and] not being baptized by [John].

31 So to what shall I compare the men of this generation, and what are they like?

32 They are like little children sitting in the market place, calling to one another and saying, We piped [playing wedding] to you, and you did not dance; we sang dirges *and* wailed [playing funeral], and you did not weep.

33 For John the Baptist has come neither eating bread nor drinking wine, and you say, He has a demon.

34 The Son of man has come eating and drinking, and you say, Behold, a Man Who is a glutton and a wine-drinker, a friend of tax collectors and notorious sinners.

35 Yet wisdom is vindicated [^{shown to be true and divine}] by all her children [that is, ^{by their life, character and deeds}].

36 One of the Pharisees asked Jesus to dine with him, and He went into the

Pharisee's house and reclined at table.

37 And behold, a woman of the town, who was ^{an especially wicked sinner}, when she learned that He was reclining at table in the Pharisee's house, brought an alabaster flask of ointment (perfume).

38 And standing behind Him at His feet weeping, she began to wet His feet with [her] tears, and she wiped them with the hair of her head; and kissed His feet affectionately, and anointed them with the ointment (perfume).

39 Now when the Pharisee who had invited Him saw it, he said to himself, If this Man were a prophet, He would surely know who and what sort of woman this is who is touching Him, for she is a notorious sinner — a social outcast, devoted to sin.

40 And Jesus replying said to him, Simon, I have something to say to you. And he answered, Teacher, say it.

41 A certain lender of money at interest had two debtors; one owed him five hundred denarii, and the other fifty.

42 When they had no means of paying, he freely forgave them both. Now which of them will love him more?

43 Simon answered, The one, I take it, for whom he forgave *and* canceled more. And Jesus said to him, You have decided correctly.

44 Then turning toward the woman, He said to Simon, Do you see this woman? When I came into your house, you gave Me no water for My feet, but she has wet My feet with her tears and wiped them with her hair.

45 You gave Me no kiss, but she from the moment I came in has not ceased [^{intermittently}] to kiss My feet tenderly *and* caressingly.

46 You did not anoint My head with ^{cheap, ordinary} oil, but she has anointed My feet with ^{costly, rare} perfume.

47 Therefore I tell you, her sins, many [as they are], are forgiven her.

k) Thayer.

l) Barnes' "Notes on the New Testament."

m) Thayer.

n) Vincent.

o) Cremer.

because she has loved much; but he who is forgiven little, loves little.

48 And He said to her, Your sins are forgiven!

49 Then those who were at table with Him began to say among themselves, Who is this, Who even forgives sins?

50 But Jesus said to the woman, Your faith has saved you; go (enter) "into peace — "in freedom from all the distresses that are experienced as the result of sin.

CHAPTER 8

SOON afterward [Jesus] went on through towns and villages, preaching and bringing the good news (the Gospel) of the kingdom of God. And the twelve [apostles] were with Him,

2 And also some women who had been cured of evil spirits and diseases: Mary, called Magdalene, from whom seven demons had been expelled;

3 And Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who ministered to *and* provided for "Him *and* them out of their property *and* personal belongings.

4 And when a very great throng was gathering together, and people from town after town kept coming to Jesus, He said in a parable:

5 A sower went out to sow seed, and as he sowed, some fell along the traveled path, and was trodden under foot; and the birds of the air ate it up.

6 And some [seed] fell on the rock, and as soon as it sprouted, it withered away, because it had no moisture.

7 And other [seed] fell in the midst of the thorns, and the thorns grew up with it and choked it (off).

8 And some seed fell into good soil, and grew up and yielded a crop a hundred times [as great]. As He said these things, He called out, He who has ears to hear, let him be listening *and*

"consider *and* understand by hearing!

9 And when His disciples asked Him the meaning of this parable,

10 He said to them, To you it has been given to (come progressively to) know — that is, to recognize and understand more strongly and clearly — the mysteries *and* secrets of the kingdom of God; but for others they are in parables, so that looking they may not see, and hearing they may not comprehend. [Isa. 6:9, 10; Jer. 5:21; Ezek. 12:2.]

11 Now the meaning of the parable is this: The seed is the Word of God.

12 Those along the traveled road are the people who have heard; then the devil comes and carries away the message out of their hearts, that they may not believe ["acknowledge Me as their Savior and devote themselves to Me], and be saved [here and hereafter].

13 And those upon the rock [are the people] who, when they hear [the Word], receive *and* welcome it with joy; but these have no root; they believe for a while, and in time of trial *and* temptation fall away — withdraw and stand aloof.

14 And as for what fell among the thorns, these are [the people] who hear, but as they go on their way they are choked *and* suffocated with the anxieties *and* cares and riches and pleasures of life, and their fruit does not ripen — come to maturity and perfection.

15 But as for that in the good soil, these are [the people] who hearing the Word, hold it fast in a just — "noble, virtuous — and worthy heart, and steadily bring forth fruit with patience.

16 No one after he has lighted a lamp covers it with a vessel, or puts it under a [dining table]-couch; but he puts it on a [lamp]stand, that those who come in may see the light.

17 For there is nothing hid that shall not be disclosed, nor anything secret

n) Vincent.
r) Thayer.

o) Cremer.
s) Vincent.

p) Some ancient authorities read "Him" instead of "them."

q) Thayer.

that shall not be known and come out into the open.

18 Be careful therefore how you listen, for to him who has [spiritual knowledge] will more be given, and from him who does not have [spiritual knowledge] even what he thinks *and* 'guesses *and* "supposes that he has will be taken away.

19 Then Jesus' mother and His brothers came along toward Him, but they could not get to Him for the crowd.

20 And it was told Him, Your mother and Your brothers are standing outside, desiring to have an interview with You.

21 But He answered them, My mother and My brothers are those who listen to the Word of God and do it!

22 One of those days He and His disciples got into a boat, and He said to them, Let us go across to the other side of the lake. So they put off to sea.

23 But as they were sailing, He fell off to sleep. And a 'whirlwind revolving from below upwards swept down on the lake, and the boat was filling with water, and they were in great danger.

24 And the disciples came and woke Him, saying, Master, Master, we are perishing! And He, being thoroughly awakened, "censured *and* 'blamed *and* rebuked the wind and the raging waves; and they ceased, and there came a calm.

25 And He said to them, (Why are you so fearful?) Where is your faith — your trust, your confidence in Me, [in My veracity and My integrity]? And they were seized with alarm *and* profound *and* reverent dread, and they marveled, saying to one another, Who then is this, that He commands even wind and sea, and they obey Him?

26 Then they came to the country of the Gerasenes, which is opposite Galilee.

27 Now when Jesus stepped out on land, there met Him a certain man out of the town who had [was possessed by] demons. For a long time he had worn no clothes, and he lived not in a house but in the tombs.

28 And when he saw Jesus, he raised a deep (terrible) cry (from the depths of his throat), and fell down before Him [in terror], and shouted loudly, What have You [to do] with me, Jesus, Son of the Most High God? — What have we in common? I beg You, do not torment me!

29 For Jesus was already commanding the unclean spirit to come out of the man. For many times it snatched *and* held him; he was kept under guard and bound with chains and fetters, but he would break the bonds and be driven by the demon into the wilderness (desert).

30 Jesus then asked him, What is your name? And he answered, Legion; for many demons had entered him.

31 And they begged [Jesus] not to command them to depart into the bottomless pit (abyss).

32 Now a great herd of swine was there feeding on the hillside, and [the demons] begged Him to give them leave to enter these. And He allowed them [to do so].

33 Then the demons came out of the man and entered into the swine, and the herd rushed down the steep cliff into the lake and were drowned.

34 When the herdsmen saw what had happened, they ran away, and told it in the town and in the country.

35 And [people] went out to see what had occurred, and they came to Jesus and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right (sound) mind, and they were seized with alarm *and* fear.

36 And those *also* who had seen it, told them how he who had been pos-

f) Wycliffe. u) Tyndale.
w) Moulton and Milligan.

v) Schmidt's "Synonymik der Griechischen Sprache." (-Thayer).

essed with demons was restored (to health).

37 Then all the people of the country surrounding the Gerasenes district asked [Jesus] to depart from them, for they were possessed *and* suffering with dread *and* terror; so He entered a boat and returned [to the west side of the sea of Galilee].

38 But the man from whom the demons had gone kept begging *and* ^{x)}praying that he might accompany Him *and* be with Him, but [Jesus] sent him away, saying,

39 Return to your home, and recount [the story] throughout of how many *and* great things God has done for you. And [the man] departed, proclaiming throughout the whole city how much Jesus had done for him.

40 Now when Jesus came back [to Galilee], the crowd received *and* welcomed Him gladly, for they were all waiting *and* looking for Him.

41 And there came a man named Jairus, who had (for a ^{y)}long time) been a director of the synagogue; and falling at the feet of Jesus he begged Him to come to his house,

42 For he had an only daughter, about twelve years of age, and she was dying. As [Jesus] went, the people pressed together around Him — almost suffocating Him;

43 And a woman who had suffered from a flow of blood for twelve years *and had spent all her living upon physicians* and could not be healed by any one,

44 Came up behind Him and touched the tassel of His garment; and immediately her flow of blood ceased.

45 And Jesus said, Who is it that touched Me? When all were denying it, Peter *and those who were with him* said, Master, the multitudes surround You *and* press You on every side!

46 But Jesus said, Some one did touch Me; for I perceived that [heal-

ing] power has gone forth from Me.

47 And when the woman saw that she had not escaped notice, she came up trembling, and falling down before Him she declared in the presence of all the people for what reason she had touched Him, and how she had been instantly cured.

48 And He said to her, Daughter, your faith — that is, your confidence and trust in Me — has made you well! Go (enter) ^{z)}into peace — ^{a)}untroubled, undisturbed well-being.

49 While He was still speaking, a man from the house of the director of the synagogue came and said [to Jairus], Your daughter is dead; do not ^{b)}weary *and* trouble the Teacher any further.

50 But Jesus on hearing this answered him, Do not be seized with alarm *or* struck with fear; simply believe [^{c)}in Me as able to do this], and she shall be well.

51 And when He came to the house, He permitted no one to enter with Him, except Peter and John and James, and the girl's father and mother.

52 And all were weeping and bewailing her; but He said, Do not weep, for she is not dead but sleeping.

53 And they laughed Him to scorn, knowing well that she was dead.

54 And grasping her hand He called, saying, Child, arise [^{d)}from the sleep of death]!

55 And her spirit returned [^{e)}from death], and she arose immediately; and He directed that she should be given something to eat.

56 And her parents were amazed, but He charged them to tell no one what had occurred.

CHAPTER 9

THEN Jesus called together the twelve *apostles*, and gave them

x) Vincent.
a) Cremer.

y) Williams: "Imperfect expresses this idea of duration."
b) Thayer. c) Thayer.

z) Trench.

power and authority over all demons and to cure diseases,

2 And He sent them out to announce *and* preach the kingdom of God and to bring healing.

3 And He said to them, Do not take anything for your journey, neither walking stick, nor ^owallet [for a collection-bag], nor food of any kind, nor money, and do not have two undergarments (tunics).

4 And whatever house you enter, stay there until you go away [from that place].

5 And wherever they do not receive *and* accept *and* welcome you, when you leave that town shake off *even* the dust from your feet as a testimony against them.

6 And departing they went about from village to village, preaching the Gospel and restoring the afflicted to health everywhere.

7 Now Herod the tetrarch heard of all that was being done by [Jesus], and he was (thoroughly) perplexed *and* troubled, because it was said by some that John [the Baptist] had been raised from the dead;

8 And by others that Elijah had appeared; and by others, that one of the prophets of old had come back to life.

9 But Herod said, John I beheaded; but Who is this about Whom I [learn] such things by hearsay? And he sought to see Him.

10 On their return the apostles reported to Jesus all that they had done. And He took them [along with Him] and withdrew into privacy near a town called Bethsaida.

11 But when the crowds learned of it, [they] followed Him; and He welcomed them [and] talked to them about the kingdom of God, and healed those who needed restoration to health.

12 Now the day began to decline, and the twelve came and said to Him, Dismiss the crowds *and* send them

away, so that they may go to the neighboring hamlets *and* villages and the surrounding country and find lodging, and get a 'supply of provisions; for we are here in an uninhabited (barren, solitary) place.

13 But He said to them, You [yourselves] give them [food] to eat. They said, We have not more than five loaves and two fishes, unless we are to go and buy food for all this crowd, [II Kings 4:42-44.]

14 For there were about five thousand men. And [Jesus] said to His disciples, Have them [sit down] reclining in table-groups (companies), of about fifty each.

15 And they did so, and made them all recline.

16 And taking the five loaves and the two fishes, He looked up to heaven, and (praising God) gave thanks *and* asked Him to bless them [to their use]. Then He broke them and gave them to the disciples to place before the multitude.

17 And all the people ate and were satisfied. And they gathered up what remained over, twelve [^osmall hand] baskets of broken pieces.

18 Now it occurred that as Jesus was praying privately the disciples were with Him, and He asked them, Who do men say that I am?

19 And they answered, John the Baptist; but some say, Elijah, and others, that one of the ancient prophets has come back to life.

20 And He said to them, But who do you [yourselves] say that I am? And Peter replied, The Christ of God!

21 But He strictly charged and sharply commanded them (^uunder penalty) to tell this to no one—no one, ^hwhoever he might be,

22 Saying, The Son of man must suffer many things, and be (^udeliberately) disapproved *and* repudiated *and* rejected on the part of the elders and chief

e) Moulton and Milligan.

f) Vincent.

g) Vincent. But Moulton and Milligan think size not meant.

h) Vincent.

priests and scribes, and be put to death, and on the third day be raised [again].

23 And He said to all, If any person wills to come after Me, let him deny himself—that is, 'disown himself, 'forget, lose sight of himself and his own interests, 'refuse and give up himself—and take up his cross daily, and follow Me [that is, 'cleave steadfastly to Me, conform wholly to My example, in living and if need be in dying also].

24 For whoever would preserve his life *and* save it, will lose *and* destroy it; but whoever loses his life for My sake, he will preserve *and* save it [*from the penalty of eternal death].

25 For what does it profit a man, if he gains the whole world and ruins or forfeits (loses) himself?

26 Because whoever is ashamed of Me and of My teachings, of him will the Son of man be ashamed when He comes in the [threefold] glory (that is, the splendor and majesty) of Himself and of the Father and of the holy angels.

27 However I tell you truly, there are some of those standing here who will not taste of death before they see the kingdom of God.

28 Now about eight days after these teachings, Jesus took with Him Peter and John and James, and went up on the mountain to pray.

29 And as He was praying, the appearance of His countenance became altered (different), and His raiment became dazzling white—'flashing with the brilliance of lightning.

30 And behold, two men were conversing with Him, Moses and Elijah,

31 Who appeared in splendor *and* majesty *and* brightness and were speaking of His exit [from life], which He was about to bring to realization at Jerusalem.

32 Now Peter and those with him were welghed down with sleep. But when they fully awoke they saw His

glory (splendor and majesty and brightness) and the two men who stood with Him.

33 And it occurred as the men were parting from Him, that Peter said to Jesus, Master, it is delightful *and* good that we are here: and let us construct three booths *or* huts, one for You and one for Moses and one for Elijah! not noticing *or* knowing what he was saying.

34 But even as he was saying this, a cloud came and began to overshadow them; and they were seized with alarm *and* struck with fear as they entered into the cloud.

35 Then there came a voice out of the cloud, saying, This is My Son, My Chosen One—'My Beloved; listen to *and* yield to *and* obey Him!

36 And when the voice had died away, Jesus was found there alone. And they kept still and told no one at that time any of these things that they had seen.

37 Now it occurred the next day, when they had come down from the mountain, that a great multitude met Him.

38 And behold, a man from the crowd shouted out, Master, I implore You to look at my son, for he is my only child;

39 And behold, a spirit seizes him and suddenly he cries out; it convulses him so that he foams at the mouth, and he is sorely shattered, and it will scarcely leave him.

40 And I implored Your disciples to drive it out, but they could not.

41 Jesus answered, O (faithless ones,) unbelieving *and* without trust in God, a perverse ('wayward, °crooked and °warped) generation! Until when am I to be with you and bear with you? Bring your son here [to Me].

42 And even while he was coming the demon threw him down, and (completely) convulsed him. But Jesus cen-

) Moulton and Milligan.

j) Thayer.

k) Cremer.

l) Vincent.

n) Many ancient authorities so read.

o) Wycliffe.

p) Tyndale.

q) Vincent.

sured *and* severely rebuked the unclean spirit and healed the child, and restored him to his father.

43 And all were astounded at the evidence of God's mighty power *and* His majesty *and* magnificence. But [while] they were all marveling at everything Jesus was doing, He said to His disciples,

44 Let these words sink into your ears: the Son of man is about to be delivered into the hands of men [^qwhose conduct is opposed to God].

45 However, they did not comprehend this saying, and it was kept hidden from them so that they should not grasp it *and* understand, and they were afraid to ask Him about the statement.

46 But a controversy arose among them as to which of them might be the greatest — that is, be surpassing the others in excellence, worth and authority.

47 But Jesus, as He perceived the thought of their heart, took a little child and put him at His side,

48 And told them, Whoever receives *and* accepts *and* welcomes this child in My name *and* for My sake receives *and* accepts *and* welcomes Me; and whoever so receives Me so also receives Him Who sent Me; for he who is least *and* lowliest among you all, he is [the one who is truly] great.

49 John said, Master, we saw a man driving out demons in Your name, and we commanded him to stop it, for he does not follow along with us.

50 But Jesus told him, Do not forbid [people]; for whoever is not against you is for you.

51 Now when the time was almost come for Jesus to be received up, He steadfastly *and* determinedly set His face to go to Jerusalem. And He sent messengers before Him.

52 And they reached and entered a Samaritan village to make ready for Him;

53 But [the people] would not wel-

come *or* receive *or* accept Him, because His face was [set as if He were] going to Jerusalem.

54 And when His disciples James and John observed this, they said, Lord, do You wish us to command fire to come down from heaven and consume them, *even as Elijah did?* [11 Kings 1:9-16.]

55 But He turned and rebuked *and* severely censured them. *He said, You do not know of what sort of spirit you are,*

56 *For the Son of man did not come to destroy men's lives, but to save (them 'from the penalty of eternal death).* And they journeyed on to another village.

57 And it occurred that, as they were going along the road, a man said to Him, *Lord, I will follow You wherever You go.*

58 And Jesus told him, Foxes have lurking-holes, and the birds of the air have roosts *and* nests; but the Son of man has no place to lay His head.

59 And He said to another, 'Become My disciple, side with My party, and accompany Me! But he replied, *Lord, permit me first to go and bury [await the death of] my father.*

60 But Jesus said to him, Allow the dead to bury their own dead; but as for you, go *and* publish abroad "throughout all regions the kingdom of God.

61 Another also said, I will follow You, Lord, *and* become Your disciple, *and* side with Your party; but let me first say goodbye to those at my home.

62 Jesus said to him, No one who puts his hand to the plow and looks back [to the things behind] is fit for the kingdom of God.

CHAPTER 10

NOW after this the Lord chose *and* appointed seventy others, and sent them out ahead of Him, two by two, into every town and place where He Himself was about to come (visit).

q) Cremer.

r) Cremer.

s) Thayer.

t) Many commentators.

u) Vincent.

2 And He said to them, ^v(There is much ripe *grain*,) the harvest indeed is abundant, but the farm hands are few. Pray therefore the Lord of the harvest to send out laborers into His harvest.

3 Go your way; behold, I send you out as lambs into the midst of wolves.

4 Carry no purse, no provisions bag, no [change of] sandals; refrain from [retarding your journey by] saluting *and* wishing well any one along the way.

5 Whatever house you enter, first say, Peace be to this household! — [that is,] ^wfreedom from all the distresses that result from sin be with this family.

6 And if any one [worthy] of peace *and* blessedness is there, the peace *and* blessedness you wish shall come upon him; but if not, it shall come back to you.

7 And stay on in the same house, eating and drinking what they provide, for the laborer is worthy of his wages; do not keep moving from house to house. [Deut. 24:15.]

8 Whenever you go into a town and they receive *and* accept *and* welcome you, eat what is set before you;

9 And heal the sick in it and say to them, The kingdom of God has come close to you.

10 But whenever you go into a town and they do not receive *and* accept *and* welcome you, go out into its streets and say,

11 Even the dust of your town that clings to our feet we are wiping off against you; yet know *and* understand this, that the kingdom of God has come near you.

12 I tell you, it shall be more tolerable in that day for Sodom than for that town. [Gen. 19:24-28.]

13 Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty miracles performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

14 However it shall be more tolerable in the judgment for Tyre and Sidon than for you.

15 And you, Capernaum, will you be exalted unto heaven? You shall be brought down to Hades (the regions of the dead).

16 He who hears *and* heeds you [disciples] hears *and* heeds Me; and he who slights *and* rejects you, slights *and* rejects Me; *and* he who slights *and* rejects Me, slights *and* rejects Him who sent Me.

17 The seventy returned with joy, saying, Lord, even the demons are subject to us in Your name!

18 And He said to them, I saw Satan falling like a lightning [flash] from heaven.

19 Behold! I have given you authority *and* power to trample upon serpents and scorpions, and (physical and mental strength and ability) over all the power that the enemy [possesses], and nothing shall in any way harm you.

20 Nevertheless do not rejoice at this, that the spirits are subject to you, but rejoice that your names are enrolled in heaven. [Exod. 32:32; Ps. 69:28; Dan. 12:1.]

21 In that same hour He rejoiced *and* gloried in the Holy Spirit and said, I thank You, Father, Lord of heaven and earth, that You have concealed these things [relating to salvation] from the wise and understanding *and* learned, and revealed them to babes — the childish, unskilled and untaught. Yes, Father, for such was Your gracious ^xwill *and* choice *and* good pleasure.

22 All things have been given over into My power by My Father, and no one knows Who the Son is except the Father, or Who the Father is except the Son and any one to whom the Son may choose to reveal *and* make Him known.

23 Then turning to His disciples He said privately, Blessed — happy, ^yto be

v) Wycliffe.

w) Cremer.

x) Thayer.

y) Souter.

envied — are those whose eyes see what you see!

24 For I tell you that many prophets and kings longed to see what you see, and they did not see it, and to hear what you hear, and they did not hear it.

25 And then a certain lawyer arose to try (test, tempt) Him, saying, Teacher, what am I to do to inherit everlasting life — [that is,] to partake of eternal salvation in the Messiah's kingdom?

26 Jesus said to him, What is written in the Law? How do you read it?

27 And he replied, You must love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself. [Deut. 6:5; Lev. 19:18.]

28 And Jesus said to him, You have answered correctly; do this, and you will live — enjoy active, blessed, endless life in the kingdom of God.

29 And he, ²determined to acquit himself of reproach, said to Jesus, And who is my neighbor?

30 Jesus ²taking him up replied, A certain man was going from Jerusalem down to Jericho and he fell among robbers, who stripped him of his clothes and belongings, and beat him, and went their way [²unconcernedly] leaving him half dead, as it happened.

31 Now by ²coincidence a certain priest was going down along that road; and when he saw him he passed by on the other side.

32 A Levite likewise came down to the place and saw him, and passed by on the other side [of the road].

33 But a certain Samaritan, as he traveled along came down to where he was, and when he saw him was moved with pity and sympathy [for him],

34 And went to him and dressed his wounds, pouring on [them] oil and wine. Then he set him on his own beast, and brought him to an inn, and took care of him.

35 And the next day he took out two denarii [two day's wages], and gave [them] to the innkeeper, saying, Take care of him; and whatever more you spend, I [myself] will repay you when I return.

36 Which of these three, do you think, proved himself neighbor to him, who fell among the robbers?

37 He answered, The one who showed pity and mercy to him. And Jesus said to him, Go and do likewise.

38 Now while they were on their way, it occurred that Jesus entered a certain village, and a woman named Martha received and welcomed Him into her house.

39 And she had a sister named Mary, who seated herself at the Lord's feet and was listening to His teaching.

40 But Martha (overoccupied and too busy) was distracted about much serving; and she came up to Him and said, Lord, is it nothing to You that my sister has left me to serve alone? Tell her then to help me — to lend a hand and do her part along with me.

41 But the Lord replied to her by saying, Martha, Martha, you are anxious and troubled about many things;

42 There is need of (but ^aa few things, or) ^aonly one. Mary has chosen the good portion — ^bthat which is to advantage — which shall not be taken away from her.

CHAPTER 11

THEN He was praying in a certain place, and when He stopped, one of His disciples said to Him, Lord, teach us to pray, as John taught his disciples.

2 And He said to them, When you pray, say, [Our] Father, [Who is in heaven,] hallowed be Your name. Your kingdom come. *Your will be done — held holy and revered — on earth as it is in heaven.*

2) Vincent.

a) Many ancient authorities read "few things" or "only one."

b) Cremer.

3 Give us daily our bread ("food for the morrow),

4 And forgive us our sins, for we ourselves also forgive every one who is indebted to us — who has offended us or done us wrong; and bring us not into temptation, *but rescue us from evil.*

5 And He said to them, Which of you who has a friend will go to him at midnight and will say to him, Friend, lend me three loaves [of bread],

6 For a friend of mine who is on a journey has just come, and I have nothing to put before him;

7 And he from within will answer, Do not disturb me; the door is now closed, and my children are with me in bed; I cannot get up and supply you [with anything]?

8 I tell you, although he will not get up and supply him anything because he is his friend, yet because of his shameless persistence *and* insistence, he will get up and give him as much as he needs.

9 So I say to you, Ask *and* "keep on asking, and it shall be given you; seek *and* "keep on seeking, and you shall find; knock *and* "keep on knocking, and the door shall be opened to you.

10 For every one who asks *and* "keeps on asking receives, and he who seeks *and* "keeps on seeking finds, and to him who knocks *and* "keeps on knocking the door shall be opened.

11 What father among you, if his son asks for a loaf of bread, will give him a stone; or if he asks for a fish, will instead of a fish give him a serpent;

12 Or if he asks for an egg, will give him a scorpion?

13 If you then, evil-minded as you are, know how to give good gifts — gifts "that are to advantage — to your children, how much more will your heavenly Father give the Holy Spirit

to those who ask *and* "continue to ask Him!

14 Now Jesus was driving out a demon that was dumb, and it occurred that when the demon had gone out, the dumb man spoke. And the crowds marveled.

15 But some of them said, He drives out demons [because He is in league with, and] by Beelzebub, the prince of demons;

16 While others, to try *and* test *and* tempt Him, demanded a sign of Him from heaven.

17 But He, [well] aware of their intent *and* purpose, said to them, Every kingdom split up against itself is doomed *and* brought to desolation, and so house falls upon house. — The dis-united household will collapse.

18 And if Satan also is divided against himself, how will his kingdom last? For you say that I expel demons with the help of *and* by Beelzebub.

19 Now if I expel demons with the help of *and* by Beelzebub, with whose help *and* by whom do your sons drive them out? Therefore they shall be your judges.

20 But if I drive out the demons by the finger of God, then the kingdom of God has (already) come upon you.

21 When the strong man, fully armed, ("from his courtyard) guards his own dwelling, his belongings are undisturbed — his property is at peace (secure).

22 But when one stronger than he attacks him and conquers him, he robs him of his whole armor on which he had relied, and divides up *and* distributes all his goods as plunder (spoil).

23 He who is not with Me — siding and believing with Me — is against Me, and he who does not gather with Me (engage in My interest), scatters.

24 When the unclean spirit has gone out of a person, he roams through waterless places in search [of a place]

c) Moulton and Milligan. principles often repeated."

d) Williams: "This continuance is in the present imperative and present participle."
e) Cremer.

f) Vincent.

of rest (release, refreshing, ease): and finding none he says, I will go back to my house from which I came.

25 And when he arrives, he finds [the place] swept *and* put in order and furnished *and* decorated.

26 And he goes and brings other spirits, seven [of them], more evil than himself, and they enter in, settle down *and* dwell there; and the last state of that person is worse than the first.

27 Now it occurred that as He was saying these things, a certain woman in the crowd raised her voice and said to Him, Blessed — happy and *to be envied — is the womb that bore You, and the breasts that You sucked!

28 But He said, Blessed — happy and *to be envied — rather are they who hear the Word of God and obey *and* practice it!

29 Now as the crowds were (increasingly) thronging Him, He began to say, This present generation is a wicked one; it seeks *and* demands a sign (miracle), but no sign shall be given to it except the sign of Jonah [the prophet]. [Jonah 1:17 with Matt. 12:40.]

30 For [just] as Jonah became a sign to the people of Nineveh, so will also the Son of man be [a sign] to this age *and* generation. [Jonah 3:4-10.]

31 The queen of the South will arise in the judgment with the people of this age *and* generation and condemn them; for she came from the ends of the (inhabited) earth to listen to the wisdom of Solomon, and notice, ^hhere is more than Solomon. [I Kings 10:1-13; II Chron. 9:1-12.]

32 The men of Nineveh will appear as witnesses at the judgment with this generation and will condemn it; for they repented at the preaching of Jonah, and behold, ^hhere is more than Jonah. [Jonah 3:4-10.]

33 No one after lighting a lamp puts it in a cellar *or* crypt *or* under a bushel measure, but on a [lamp]stand, that

those who are coming in may see the light.

34 Your eye is the lamp of your body; when your eye [your conscience] is sound *and* fulfilling its office, your whole body is full of light; but when it is not sound *and* is not fulfilling its office, your body is full of darkness.

35 Be careful therefore that the light that is in you be not darkness.

36 If then your entire body is illuminated, having no part dark, it will be wholly bright [with light], as when a lamp with its bright rays gives you light.

37 Now while Jesus was speaking, a Pharisee invited Him to take dinner with him, so He entered and reclined at table.

38 The Pharisee noticed and was astonished [to see] that Jesus did not first wash before dinner.

39 But the Lord said to him, Now you Pharisees cleanse the outside of the cup *and* of the plate, but inside you yourselves are full of greed *and* robbery *and* extortion *and* malice *and* wickedness.

40 You senseless (foolish, stupid) ones — acting without reflection *or* intelligence! Did not He Who made the outside make the inside also?

41 But [dedicate your inner self *and*] give for donations to the poor of those things which are within [of inward righteousness] and behold, everything is purified *and* clean for you.

42 But woe to you, Pharisees! Because you tithe mint and rue and every (little) herb, and disregard *and* neglect justice and the love of God. These you ought to have done without leaving the others undone. [Lev. 27:30; Mic. 6:8.]

43 Woe to you, Pharisees! For you love the best seats in the synagogues *and* to be greeted *and* bowed down to in the market (public) places.

44 Woe to you! For you are like

g) Souter. h) Wycliffe. i) Cremer.

graves which are not marked *or* seen, and men walk over them without being aware of it [and are ceremonially defiled].

45 One of the experts of the [Mosaic] Law answered Him, Teacher, in saying this You reproach *and* outrage *and* affront even us!

46 But He said, Woe to you, the lawyers, also! For you load men with oppressive burdens hard to bear, and you do not personally [even ¹gently] touch the burdens with one of your fingers.

47 Woe to you! For you are ²rebuilding *and* repairing the tombs of the prophets whom your fathers killed (destroyed).

48 So you bear witness, and give your full approval *and* consent to the deeds of your fathers; for they actually killed them, and you rebuild *and* repair monuments to them.

49 For this reason also the Wisdom of God said, I will send them prophets and apostles, [some] of whom they will put to death and persecute,

50 So that the blood of all the prophets shed from the foundation of the world may be charged against *and* required of this age *and* generation,

51 From the blood of Abel to the blood of Zechariah, who was slain between the altar and the sanctuary. Yes, I tell you, it shall be charged against *and* required of this age *and* generation. [Gen. 4:8; II Chron. 24:20, 21; Zech. 1:1.]

52 Woe to you, lawyers — experts in the [Mosaic] Law! For you have taken away the key to knowledge; you did not go in yourselves, and you hindered *and* prevented those who were entering.

53 As He left there, the scribes and the Pharisees [followed Him closely, and they] began ¹to be enraged with *and* set themselves violently against Him, and to draw Him out *and* provoke Him to speak of many things,

54 Secretly watching *and* plotting

and lying in wait for Him, to seize upon something He might say [that they might accuse Him].

CHAPTER 12

IN the meanwhile, when so many thousands of the people had gathered that they were trampling on one another, Jesus commenced by saying, primarily to His disciples, Be on your guard against the leaven (ferment) of the Pharisees which is hypocrisy [producing unrest and violent agitation].

2 Nothing is [so closely] covered up that it will not be revealed, or hidden that will not be known.

3 Whatever you have spoken in the darkness shall be heard *and* listened to in the light, and what you have whispered in [people's] ears and behind closed doors, will be proclaimed upon the housetops.

4 I tell you, My friends, do not dread *and* be afraid of those who kill the body, and after that have nothing more that they can do.

5 But I will warn you whom you should fear: fear Him Who, after killing, has power to hurl into hell (Gehenna); yes, I say to you, fear Him!

6 Are not five sparrows sold for two pennies? And [yet] not one of them is forgotten *or* uncared for in the presence of God.

7 But [even] the very hairs of your head are all numbered. Do not be struck with fear *or* seized with alarm; you are of greater worth than many [flocks] of sparrows.

8 And I tell you: Whoever declares openly — speaking out freely — *and* confesses that he is My worshipper *and* acknowledges Me before men, the Son of man also will declare *and* confess *and* acknowledge him before the angels of God.

9 But he who disowns *and* denies *and* rejects *and* refuses to acknowledge Me before men will be disowned *and* denied *and* rejected *and* refused ac-

j) Vincent.

k) Thayer.

l) Thayer.

knowledge in the presence of the angels of God.

10 And everyone who makes a statement or speaks a word against the Son of man, it will be forgiven him; but he who blasphemes against the Holy Spirit [that is, whoever intentionally comes short of the reverence due the Holy Spirit], it will not be forgiven him — for him there is no forgiveness.

11 And when they bring you before the synagogues and the magistrates and the authorities, do not be anxious [beforehand] how you shall reply in defense or what you are to say.

12 For the Holy Spirit will teach you in that very hour and moment what [you] ought to say.

13 Someone from the crowd said to Him, Master, order my brother to divide the inheritance and share it with me.

14 But He told him, Man, who has appointed Me a judge or umpire and divider over you?

15 And He said to them, Guard yourselves and keep free from all covetousness — the immoderate desire for wealth, the greedy longing to have more; for a man's life does not consist and is not derived from possessing overflowing abundance, or that which is over and above his needs.

16 Then He told them a parable, saying, The land of a rich man was fertile and yielded plentifully;

17 And he considered and debated within himself, What shall I do? I have no place to gather together my harvest.

18 And he said, I will do this: I will pull down my storehouses and build larger ones; and there I will store all my grain (produce) and my goods.

19 And I will say to my soul, Soul, you have many good things laid up, [enough] for many years; take your ease, eat, drink and enjoy yourself merrily.

20 But God said to him, You fool! This very night they [that is, the messengers of God] demand your soul of you; and all the things that you have prepared, whose will they be? [Jer. 17:11; Job 27:8.]

21 So it is with him who continues to lay up and hoard possessions for himself, and is not rich [in his relation] to God — this is how he fares.

22 And [Jesus] said to His disciples, Therefore I tell you, do not be anxious and troubled [with cares] about your life, as to what you will [have to] eat, or about your body, as to what you will [have to] wear;

23 For life is more than food, and the body [more] than clothes.

24 Observe and consider the ravens, for they neither sow nor reap, they have neither storehouse nor barns, and [yet] God feeds them. Of how much more worth are you than the birds!

25 And which of you by being over-anxious and troubled with cares can add a cubit to his stature, or a moment [unit] of time to his age — the length of his life?

26 If then you are not able to do such a little thing as that, why are you anxious and troubled with cares about the rest?

27 Consider the lilies, how they grow; they neither [wearily] toil nor spin nor weave; yet I tell you, even Solomon in all his glory — his splendor and magnificence — was not arrayed like one of these. [I Kings 10:4-7.]

28 But if God so clothes the grass in the field, which is alive today and tomorrow is thrown into the furnace, how much more will He clothe you, O you [people] of little faith?

29 And you, do not seek [by meditating and reasoning to inquire into] what you are to eat and what you are to drink, nor be of anxious (troubled) mind — "unsettled, excited, worried and in suspense;

m) Thayer. n) Moulton and Milligan. o) Souter. p) Abbott-Smith. q) Some ancient texts read "grain."
r) Vincent: "The indefiniteness is impressive."
s) Abbott-Smith: "A stage of growth whether measured by age or stature."
t) Some ancient authorities read "weave."
u) Vincent. v) Abbott-Smith.

30 For all the pagan world is [greedily] seeking after these things, and your Father knows that you need them.

31 Only aim at *and* strive for *and* seek after His kingdom, and all these things shall be supplied to you also.

32 Do not be seized with alarm *and* struck with fear, little flock, for it is your Father's good pleasure to give you the kingdom!

33 Sell what you possess and give donations to the poor; provide yourselves with purses *and* handbags that do not grow old, an unfailing *and* inexhaustible treasure in the heavens, where no thief comes near and no moth destroys.

34 For where your treasure is, there will your heart be also.

35 Keep your loins girded and your lamps burning,

36 And be yourselves like men who are waiting for their master to return home from the marriage feast, so that when he shall return from the wedding and comes and knocks, they may open to him immediately.

37 Blessed — happy, fortunate and ^{to} be envied — are those servants whom the master finds awake *and* alert *and* watching when he comes. Truly, I say to you, he will gird himself and have them recline at table and will come and serve them!

38 If he comes in the second watch (before midnight), or the third watch (after midnight), and finds them so, blessed — happy, fortunate and ^{to} be envied — are those servants!

39 But of this be assured, that if the householder had known at what time the burglar was coming, he would have been awake *and* alert *and* watching, and would not have permitted his house to be dug through *and* broken open.

40 You also must be ready, for the Son of man is coming at an hour *and* a ^{moment} when you do not anticipate it.

41 Peter said, Lord, are You telling

this parable for us, or for all alike?

42 And the Lord said, Who then is that faithful steward, the wise man whom his master will set over those in his household service, to supply them their allowance of food at the appointed time?

43 Blessed — happy, and ^{to} be envied — is that servant whom his master finds so doing when he arrives.

44 Truly, I tell you, he will set him in charge over all his possessions.

45 But if that servant says in his heart, My master is late in coming, and begins to strike the menservants and the maids, and to eat and drink and get drunk,

46 The master of that servant will come on a day when he does not expect him and at an hour of which he does not know, and will punish him *and* ^{cut} him off and assign his lot with ^{the} unfaithful.

47 And that servant who knew his master's will, but did not get ready or act as he would wish him to act, shall be beaten with many [lashes].

48 But he who did not know and did things worthy of a beating shall be beaten with few [lashes]. For every one to whom much is given, of him shall much be required; and of him to whom men entrust much they will require *and* demand the more. [Deut. 25:2,3; Num. 15:29, 30.]

49 I have come to cast fire upon the earth, and how I wish that it were already kindled!

50 I have a baptism with which to be baptized, and how greatly *and* sorely I am urged — impelled, ^{constrained} — until it is accomplished!

51 Do you suppose that I have come to give peace upon earth? No, I say to you, but rather division;

52 For from now on in one house there will be five divided [among themselves], three against two and two against three.

53 They will be divided, father

w) Souter. x) Moulton and Milligan.

y) Souter.

z) Alternate reading.

a) Wycliffe.

against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law. [Mic. 7:6.]

54 He also said to the crowds of people, When you see a cloud rising in the west, at once you say, It is going to rain! And so it does.

55 And when [you see that] a south wind is blowing, you say, There will be severe heat! And it occurs.

56 You play actors — hypocrites! You know how [intelligently] to discern *and* interpret *and* ^aprove the looks of the earth and sky, but how is it you do not know how to discern *and* interpret *and* apply the proof to the present time?

57 And why do you not judge what is just, *and* personally decide what is right?

58 Then, as you go with your accuser before a magistrate, on the way make diligent effort to settle *and* be quit of him, lest he drag you to the judge, and the judge turn you over to the officer, and the officer put you in prison.

59 I tell you, you will never get out until you have paid the very last (fraction of a) cent.

CHAPTER 13

JUST at that time there [arrived] some people who informed Jesus about the Galileans whose blood Pilate mixed with their sacrifices.

2 And He replied by saying to them, Do you think that those Galileans were greater sinners than all the other Galileans, because they have suffered in this way?

3 I tell you, No; but unless you repent — [that is,] ^bchange your mind for the better and heartily amend your ways with abhorrence of your past

sins — you will all likewise perish *and* be lost [^eeternally].

4 Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were more guilty offenders (debtors) than all the others who dwelt in Jerusalem?

5 I tell you, No; but unless you repent — [that is,] ^bchange your mind for the better and heartily amend your ways with abhorrence of your past sins — you will all likewise perish *and* be lost [^eeternally].

6 And He told them this parable: A certain man had a fig tree planted in his vineyard, and he came looking for fruit on it, but did not find [any].

7 So he said to the vinedresser, See here! For these three years I have come looking for fruit on this fig tree and I find none. Cut it down; why should it continue also to use up the ground — that is, to ^ddeplete the soil, intercept the sun and take up room?

8 But he replied to him, Leave it alone, sir, [just] this one more year, till I dig around it and put manure [on the soil];

9 Then perhaps it will bear fruit after this, but if not, you can cut it down *and* out.

10 Now Jesus was teaching in one of the synagogues on the Sabbath.

11 And there was a woman there who for eighteen years had had an ^ainfirmity caused by a spirit [^ademon of sickness]. She was ^abent completely forward and utterly unable to straighten herself *or* to ^blook upward.

12 And when Jesus saw her, He called [her to Him] and said to her, Woman, you are released from your infirmity!

13 Then He laid [His] hands on her and instantly she was made straight, and she ^arecognized *and* thanked *and* praised God.

14 But the ^bleader of the synagogue, indignant because Jesus had healed on

a) Wycliffe. b) Thayer. c) Jamieson, Faussett and Brown; George W. Clark; Matthew Henry, etc.
d) Bengel's "Gnomon Novi Testamenti." (-Vincent) e) Vincent. f) Cremer.
g) Thayer. h) Souter.

the Sabbath, said to the crowd, There are six days on which work ought to be done, so come on those days and be cured, and not on the Sabbath day. [Exod. 20:9, 10.]

15 But the Lord replied to him, saying, You play actors — hypocrites! Does not each one of you on the Sabbath loose his ox or his donkey from the stall, and lead it out to water it?

16 And ought not this woman, a daughter of Abraham whom Satan has kept bound for eighteen years, be loosed from this bond on the Sabbath day?

17 Even as He said this, all His opponents were put to shame, and all the people were rejoicing over all the glorious things that were being done by Him.

18 This led Him to say, What is the kingdom of God like? And to what shall I compare it?

19 It is like a grain of mustard seed which a man took and planted in his own garden; and it grew and became a tree, and the wild birds 'found shelter and roosted and nested in its branches.

20 And again He said, To what shall I liken the kingdom of God?

21 It is like leaven which a woman took and hid in three measures of wheat flour or meal, until it was all leavened (fermented).

22 [Jesus] journeyed on through towns and villages, teaching, and making His way toward Jerusalem.

23 And one asked Him, Lord, will only a few be saved [that is, rescued, delivered from the penalties of the last judgment, and made partakers of the salvation by Christ]? And He said to them,

24 Strive to enter by the narrow door — force yourselves through it — for many, I tell you, will try to enter and will not be able.

25 When once the Master of the house gets up and closes the door, and you begin to stand outside and to

knock at the door (again and again) saying, Lord, open to us! He will answer you, I do not know where [what household, certainly not Mine] you come from.

26 Then you will begin to say, We ate and drank in Your presence, and You taught in our streets.

27 But He will say, I tell you, I do not know where [what household — certainly not Mine] you come from; depart from Me, all you wrongdoers!

28 There will be weeping and grinding of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves being cast forth — banished, driven away.

29 And [people] will come from east and west, and from north and south, and sit down [feast at table] in the kingdom of God.

30 And behold, there are some [now] last who will be first [then], and there are some [now] first who will be last [then].

31 At that very hour some Pharisees came up and said to Him, Go away from here, for Herod is determined to kill You.

32 And He said to them, Go and tell that fox [sly and crafty, skulking and cowardly], Behold, I drive out demons and perform healings today and tomorrow, and on the third day I finish (complete) My course.

33 Nevertheless I must continue on My way today and tomorrow and the day after that, for it will never do for a prophet to be destroyed away from Jerusalem!

34 O Jerusalem, Jerusalem, you who continue to kill the prophets and to stone those who are sent to you! How often I have desired and yearned to gather your children together [around Me], as a hen [gathers] her young under her wings, but you would not!

35 Behold, your house is forsaken — abandoned, left to you destitute [of

i) Moulton and Milligan.

j) Vincent.

God's help)! And I tell you, you will not see Me again until the time comes when you shall say, Blessed (to be celebrated with praises) is He Who comes in the name of the Lord! [Jer. 22:5; Ps. 118:26.]

CHAPTER 14

IT occurred one Sabbath, when [Jesus] went for a meal at the house of one of the ruling Pharisees, that they were (engaged in) watching Him (closely).

2 And behold, [just] in front of Him there was a man who had dropsy.

3 And Jesus asked the lawyers and the Pharisees, Is it lawful *and* right to cure on the Sabbath, or not?

4 But they kept silent. Then He took hold [of the man and] cured him and ^asent him away.

5 And He said to them, Which of you, having ¹a son or a donkey or an ox that has fallen into a well, will not at once pull him out on the Sabbath day?

6 And they were unable to reply to this.

7 Now He told a parable to those who were invited, [when] He noticed how they were selecting the places of honor, saying to them,

8 When you are invited by any one to a marriage feast, do not recline on the chief seat — in the place of honor — lest a more distinguished person than you has been invited by him; [Prov. 25:6, 7.]

9 And he who invited both of you will come to you and say, Let this man have the place [you have taken]. Then with humiliation *and* a guilty sense of impropriety you will begin to take the lowest place.

10 But when you are invited, go and recline in the lowest place, so that when your host comes in he may say to you, Friend, go up higher! Then

you will be honored in the presence of all who sit [at table] with you.

11 For every one who exalts himself will be humbled [that is, ranked below others who are honored or rewarded], and he who humbles himself [that is, keeps a modest opinion of himself and behaves accordingly] will be exalted — elevated in rank.

12 Jesus also said to the man who had invited Him, When you give a dinner or a supper, do not invite your friends or your brothers or your relatives or your wealthy neighbors, lest perhaps they also invite you in return and you be paid back.

13 But when you give a banquet or a reception, invite the poor, the disabled, the lame, and the blind.

14 Then you will be blessed — happy, fortunate and ^mto be envied — because they have no way of repaying you, and you will be recompensed at the resurrection of the just (upright).

15 When one of those who reclined [at the table] with [Him] heard this, he said to Him, Blessed — happy, fortunate and ^mto be envied — is he who shall eat bread in the kingdom of God!

16 But Jesus said to him, A man was once giving a great supper and invited many;

17 And at the hour for the supper he sent his servant to say to those who had been invited, Come, for all is now ready.

18 But they all alike began to make excuses *and* to beg off. The first said to him, I have bought a piece of land, and I have to go out and see it; I beg you, have me excused.

19 And another said, I have bought five yoke of oxen, and I am going to examine *and* ^mput my approval on them; I beg you, have me excused.

20 And another said, I have married a wife, and because of this I am unable to come. [Deut. 24:5.]

21 So the servant came and reported

k) Thayer. l) Many ancient authorities so read. n) Wuest's "Treasures from the Greek New Testament."

m) Souter.

these [answers] to his master. Then the master of the house said in wrath to his servant, Go quickly to the °great streets and the small streets of the city, and bring in here the poor and the disabled and the blind and the lame.

22 And the servant [returning] said, Sir, what you have commanded me to do has been done, and yet there is room.

23 Then the master said to the servant, Go out into the highways and hedges and urge *and* constrain [them] to yield *and* come in, so that my house may be filled;

24 For I tell you, that no one of those who were invited shall taste my supper.

25 Now huge crowds were going along with [Jesus]; and He turned and said to them,

26 If any one comes to Me and does not hate his [own] father and mother [that is, ^pin the sense of indifference to or relative disregard for them in comparison with his attitude toward God] and [likewise] his wife and children and brothers and sisters, [yes] and even his own life also, he cannot be My disciple.

27 Whoever does not persevere *and* carry his own cross and come after (follow) Me, cannot be My disciple.

28 For which of you, wishing to build a °farm-building, does not first sit down and calculate the cost, whether he has sufficient means to finish it?

29 Otherwise, when he has laid the foundation and is unable to complete [the building], all who see it begin to mock *and* jeer at him,

30 Saying, This man began to build, and was not able (°worth enough) to finish.

31 Or what king going to engage in conflict with another king, will not first sit down and consider *and* take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand?

32 And if he cannot [do so], when the other king is still a great way off, he sends an envoy and asks the [terms] of peace.

33 So then, whoever of you does not forsake — renounce, surrender claim to, give up, °say goodbye to — all that he has cannot be My disciple.

34 Salt is good — an excellent thing; but if salt has lost its strength *and* has become saltless (insipid, flat), how shall its saltness be restored?

35 It is fit neither for the land nor for the manure heap; men throw it away. He who has ears to hear, let him listen *and* consider *and* comprehend by hearing!

CHAPTER 15

NOW the tax collectors and (notorious and °especially wicked) sinners were all coming near to [Jesus] to listen to Him.

2 And the Pharisees and the scribes kept muttering *and* indignantly complaining, saying, This man accepts *and* receives *and* welcomes (°pre-eminently wicked) sinners and eats with them.

3 So He told them this parable:

4 What man of you, if he has a hundred sheep and should lose one of them, does not leave the ninety-nine in the wilderness (desert), and go after the one that is lost, until he finds it?

5 And when he has found it, he lays it on his [own] shoulders rejoicing.

6 And when he gets home, he summons together [his] friends and [his] neighbors, saying to them, Rejoice with me, because I have found my sheep which was lost.

7 Thus, I tell you, there will be more joy in heaven over one (°especially) wicked person who repents — [that is,] °changes his mind, abhorring his errors and misdeeds, and determines to enter upon a better course of life — than over ninety-nine righteous persons who have no need of repentance.

8 Or what woman, having ten (sil-

o) Wycliffe.

p) Abbott-Smith.

q) Moulton and Milligan.

r) Vincent.

s) Thayer.

ver) drachmas [each one equal to a day's wages], if she loses one coin, does not light a lamp and sweep the house and look carefully *and* diligently until she finds it?

9 And when she has found it, she summons her (women) friends and neighbors, saying, Rejoice with me, for I have found the silver coin which I had lost.

10 Even so, I tell you, there is joy among *and* in the presence of the angels of God over one ('especially) wicked person who repents — 'changes his mind for the better, heartily amending his ways with abhorrence for his past sins.

11 And He said, There was a certain man who had two sons;

12 And the younger of them said to his father, Father, give me the part of the property that falls [to me]. And he divided the livelihood [between] them. [Deut. 21:15-17.]

13 And not many days after that the younger son gathered up all that he had and journeyed into a distant country, and there he wasted his fortune in reckless *and* loose-from-restraint living.

14 And when he had spent all he had, a "mighty famine came upon that country, and he began to fall behind *and* be in want.

15 So he went and forced (glued) himself upon one of the citizens of that country, who sent him into his fields to feed hogs.

16 And he would gladly have fed on (and 'filled his belly with) the "carob pods that the hogs were eating, but [they could not satisfy his hunger and] nobody gave him anything [better]. [Jer. 30:14.]

17 Then when he came to himself, he said, How many hired servants of my father have enough food and to spare, but I am perishing (dying) here of hunger!

18 I will get up and go to my father, and I will say to him, Father, I have sinned against heaven and in your sight;

19 I am no longer worthy to be called your son; [just] make me as one of your hired servants.

20 So he got up and came to his [own] father. But while he was still a long way off, his father saw him and was moved with pity *and* tenderness [for him], and he ran and embraced him and kissed him — "fervently.

21 And the son said to him, Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son — I no longer deserve to be recognized as a son of yours!

22 But the father said to his bond servants, Bring quickly the best robe — the festive, honor robe — and put it on him, and give him a ring for his hand and sandals for his feet; [Gen. 41:42; Zech. 3:4.]

23 And bring out *that [wheat-]fattened calf and kill it, and let us 'revel *and* feast *and* be happy *and* merry;

24 Because this my son was dead, and is alive again; he was lost, and is found! And they began to 'revel *and* feast *and* make merry.

25 But his older son was in the field, and as he returned and came near to the house, he heard music and dancing.

26 And having called one of the servant (boys) to him, he began to ask what this meant.

27 And he said to him, Your brother has come, and your father has killed *that [wheat-]fattened calf, because he has received him safe and well.

28 But [the elder brother] was angry — with deep-seated wrath — and resolved not to go in. Then his father came out [and] began to plead with him,

29 But he answered his father, Lo, these many years I have served you, and I have never disobeyed your com-

t) Thayer.
y) Souter.

u) Abbott-Smith.
z) Tyndale.

v) Many ancient authorities so read.

w) Abbott-Smith.

x) Tyndale.

mand; yet you never gave me [so much as] a (little) kid, that I might **revel and feast and be happy and make merry* with my friends;

30 But when this son of yours arrived, who has devoured your living with immoral women, you have killed for him **that [wheat-]fattened calf!*

31 And the father said to him, Son, you are always with me, and all that is mine is yours.

32 But it was fitting to make merry, to **revel and feast and rejoice*, for his brother of yours was dead, and is alive again! He was lost and is found!

CHAPTER 16

ALSO [Jesus] said to the disciples, There was a certain rich man who had a **manager of his estate*, and accusations [against this man were brought] to him, that he was squandering his [master's] possessions.

2 And he called him and said to him, What is this that I hear about you? Turn in the account of your management [of my affairs], for you can be [my] manager no longer.

3 And the manager of the estate said to himself, What shall I do, seeing that my master is taking the management away from me? I am not able to dig, and I am ashamed to beg.

4 I have come to know what I will do, so that they [my master's debtors] may accept *and welcome* me into their houses when I am put out of the management.

5 So he summoned his master's debtors one by one, and he said to the first, How much do you owe my master?

6 He said, A hundred measures [about nine hundred gallons] of oil. And he said to him, Take back your written acknowledgement of **obligation*, and sit down quickly and write fifty [about four hundred fifty gallons].

7 After that he said to another, And

how much do you owe? He said, A hundred measures [about nine hundred bushels] of wheat. He said to him, Take back your written acknowledgement of **obligation*, and write eighty [about seven hundred bushels].

8 And [his] master praised the dishonest (unjust) manager for acting **shrewdly and *prudently*; for the sons of this age are shrewder *and more prudent and wiser* in [**relation to*] their own generation — that is, to their own age and **kind* — than are the sons of light.

9 And I tell you, make friends for yourselves by means of unrighteous mammon [that is, **deceitful riches, money, possessions*], so that when it fails, they [those you have favored] may receive *and welcome* you into the everlasting habitations (dwellings).

10 He who is faithful in a very little [thing], is faithful also in much; and he who is dishonest *and unjust* in a very little [thing], is dishonest *and unjust* also in much.

11 Therefore, if you have not been faithful in the [case of] the unrighteous mammon — the **deceitful riches, money, possessions* — who will entrust to you the true riches?

12 And if you have not proved faithful in that which belongs to another [whether God or man], who will give you that which is your own [that is, **the true riches*]?

13 No servant is able to serve two masters; for either he will hate the one and love the other, or he will stand by *and be devoted* to the one and despise the other. You cannot serve God and mammon — riches, that is, or **anything* in which you trust and on which you rely.

14 Now the Pharisees, who were covetous *and lovers of money*, heard all these things (taken together), and they began to sneer *and ridicule and scoff* at Him.

z) Tyndale.
e) Tyndale.

a) Souter.
f) Souter.

b) Moulton and Milligan.
g) Souter. b) Vincent.

c) Wycliffe.
i) Thayer.

d) Vincent.

15 But He said to them, You are they who declare yourselves just *and* upright before men, but God knows your hearts. For what is exalted *and* highly thought of among men is detestable *and* abhorrent (an abomination) in the sight of God. [I Sam. 16: 7; Prov. 21:2.]

16 Until John came, there were the Law and the prophets; since then the good news (the Gospel) of the kingdom of God is being preached, and every one strives violently to go in—would force his [own way, rather than God's] way into it.

17 Yet it is easier for heaven and earth to pass away, than for one dot of the Law to become void *and* fail.

18 Whoever (dismisses, repudiates *and*) divorces his wife and marries another commits adultery, and he who marries a woman who is divorced from her husband commits adultery.

19 There was a certain rich man, who (habitually) clothed himself in purple and fine linen, and ^hreveled *and* feasted *and* made merry in splendor every day.

20 And at his gate there ^hwas (carelessly) dropped down *and* left a certain ^hutterly destitute man, named Lazarus, (reduced to begging alms) and covered with (^hulcerated) sores.

21 He [eagerly] desired to be satisfied with what fell from the rich man's table; moreover the dogs even came and licked his sores.

22 And it occurred that the man (reduced to) begging died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried.

23 And in Hades [the realm of the dead], being in torment, he lifted up his eyes and saw Abraham far away and Lazarus in his bosom.

24 And he cried out and said, Father Abraham, have pity *and* mercy upon me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in anguish in this flame.

25 But Abraham said, Child, remember that you in your lifetime fully received (what is due you) in comforts *and* delights, and Lazarus in like manner the discomforts *and* distresses; but now he is comforted here, and you are in anguish.

26 And besides all this, between us and you there is a great chasm fixed, in order that those who want to pass from this [place] to you may not be able, and no one may pass from there to us.

27 And [the man] said, Then, father, I beseech you to send him to my father's house,

28 For I have five brothers, so that he may give (solemn) testimony *and* warn them, lest they too come into this place of torment.

29 But Abraham said, They have Moses and the prophets; let them hear *and* listen to them.

30 But he answered, No, father Abraham; but if some one from the dead goes to them, they will repent (^hchange their minds for the better and heartily amend their ways with abhorrence of their past sins).

31 He said to him, If they do not hear *and* listen to Moses and the prophets, neither will they be persuaded *and* convinced *and* believe if some one should rise from the dead.

CHAPTER 17

AND [Jesus] said to His disciples, Temptations [that is, snares, traps set to entice to sin] are sure to come; but woe to him by *or* through whom they come!

2 It would be more profitable for him if a millstone were hung around his neck and he were hurled into the sea, than that he should cause to sin *or* be a snare to one of these little ones [^hlowly in rank or influence].

3 ^hPay attention *and* always be on your guard — looking out for one another; if your brother sins (misses the

j) Berkeley Version. k) Souter. l) Vincent. m) Thayer. n) Abbott-Smith. o) Moulton and Milligan

mark), solemnly tell him so *and* reprove him, and if he repents (feels sorry for having sinned), forgive him.

4 And even if he sins against you seven times in a day, and turns to you seven times and says, I repent (I am sorry), you must forgive him — [that is,] give up resentment and consider the offense as recalled and annulled.

5 The apostles said to the Lord, Increase our faith — that trust and confidence that springs from our belief in God.

6 And the Lord answered, If you had faith (trust and confidence in God) even as a grain of mustard seed, you could say to this mulberry tree, Be pulled up by the roots, and be planted in the sea, and it would obey you.

7 Will any man of you, who has a servant plowing or tending sheep, say to him when he has come in from the field, Come at once and take your place at the table?

8 Will he not instead tell him, Get my supper ready, and gird yourself and serve me till I eat and drink; then afterward you yourself shall eat and drink?

9 Is he grateful *and* does he praise the servant because he did what he was ordered to do?

10 Even so on your part, when you have done everything that was assigned *and* commanded you, say, We are unworthy servants—possessing no merit, for we have not gone beyond our obligation; we have [merely] done what was our duty to do.

11 As He went His way to Jerusalem, it occurred that [Jesus] was passing [along the border] between Samaria and Galilee.

12 And as He was going into one village, He was met by ten lepers, who stood at a distance.

13 And they raised up their voices and called, Jesus, Master, take pity *and* have mercy on us!

14 And when He saw them He said to them, Go (at once) and show your-

selves to the priests. And as they went they were cured *and* made clean. [Lev. 14:2-32.]

15 Then one of them, upon seeing that he was cured, turned back, ⁹recognizing *and* thanking *and* praising God with a loud voice;

16 And he fell prostrate at Jesus' feet, thanking Him (over and over). And he was a Samaritan.

17 Then Jesus asked, Were not ten cleansed? Where are the nine?

18 Was there no one found to return and to ⁹recognize *and* give thanks *and* praise to God except this alien?

19 And He said to him, Get up and go on your way. Your faith [that is, your trust and confidence that spring from your belief in God] has restored you to health.

20 Asked by the Pharisees when the kingdom of God would come, He replied to them by saying, The kingdom of God does not come with signs to be observed *or* with visible display.

21 Nor will people say, Look! Here [it is]! *or*, See, [it is] there! For behold, the kingdom of God is within you (in your hearts) *and* among you (surrounding you).

22 And He said to the disciples, The time is coming when you will long to see [even] one of the days of the Son of man, and you will not see [it].

23 And they will say to you, Lo, [He is] there! *or*, Lo, [He is] here! But do not go out *or* follow [them].

24 For as the lightning that flashes and lights up the sky from [one end] to the [other], so will the Son of man be in His [own] day.

25 But first He must suffer many things and be disapproved *and* repudiated *and* rejected by this age *and* generation.

26 And [just] as it was in the days of Noah, so will it be in the time of the Son of man.

27 [People] ate, they drank, they married, they were given in marriage,

right up to the day when Noah went into the ark, and the flood came and destroyed them all. [Gen. 6:5-8; 7:6-24.]

28 So also as it was in the days of Lot: [people] ate, they drank, they bought, they sold, they planted, they built;

29 But on the [very] day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed [them] all.

30 That is the way it will be on the day that the Son of man is revealed. [Gen. 18:20-33; 19:24, 25.]

31 On that day, let him that is on the housetop and his belongings in the house, not come down [and go inside] to carry them away; and likewise let him who is in the field not turn back.

32 Remember Lot's wife! [Gen. 19:26.]

33 Whoever tries to preserve his life will lose it, but whoever loses his life will preserve and ^qquicken it.

34 I tell you, in that night there will be two men in one bed; one will be taken and the other will be left.

35 There will be two women grinding together; one will be taken and the other will be left.

36 *Two men will be in the field; one will be taken and the other will be left.*

37 Then they asked Him, Where, Lord? He said to them, Wherever the dead body is, there will the vultures (or eagles) be gathered together.

CHAPTER 18

ALSO [Jesus] told them a parable, to the effect that they ought always to pray and not to ^tturn coward — faint, lose heart and give up.

2 He said, In a certain city there was a judge who neither revered *and* feared God nor respected *or* considered man.

3 And there was a widow in that city who kept coming to him and say-

ing, Protect *and* defend *and* give me justice against my adversary.

4 And for a time he would not; but later he said to himself, Though I have neither reverence *or* fear for God nor respect *or* consideration for man,

5 Yet because this widow continues to bother me, I will defend *and* protect *and* avenge her; lest she give me ^tintolerable annoyance *and* wear me out by her continual coming, *or* ^uat the last she come and rail on me, *or* ^uassault me, *or* ^ustrangle me.

6 Then the Lord said, Listen to what the unjust judge says!

7 And will not [our just] God defend *and* protect *and* avenge His elect (His chosen ones) who cry to Him day and night? Will He ^udefer them *and* ^udelay help on their behalf?

8 I tell you, He will defend *and* protect *and* avenge them speedily. However, when the Son of man comes will He find (^tpersistence in) the faith on the earth?

9 He also told this parable to some people who trusted in themselves *and* were confident that they were righteous [that is, that they were upright and in right standing with God], and scorned *and* made nothing of all the rest of men:

10 Two men went up into the temple (^eenclosure) to pray, the one a Pharisee and the other a tax collector.

11 The Pharisee ^ttook his stand ostentatiously, and began to pray thus before *and* with himself: God, I thank You that I am not as the rest of men, extortioners, (robbers), swindlers — unrighteous in heart and life — adulterers, or even like this tax collector here.

12 I fast twice a week; I give tithes of all that I gain.

13 But the tax collector, [merely] standing at a distance, would not even lift up his eyes to heaven; but kept striking his breast, saying, O God, be

q) Wycliffe.
v) Wycliffe.

r) Alternate reading.
w) Tyndale.

s) Vincent.
x) Vincent.

t) Thayer.
y) Trench.

u) Tyndale.

favorable (be gracious, be merciful) to me, the *especially wicked sinner that I am!

14 I tell you, this man went down to his home justified — forgiven and made upright and in right standing with God — rather than the other man; for every one who exalts himself will be humbled, but he who humbles himself will be exalted.

15 Now they were also bringing even babies to Him that He might touch them, and when the disciples noticed it, they reproved them.

16 But Jesus called them [*the parents] to Him, saying, Allow the little children to come to Me, and do not hinder them, for to such [as these] belongs the kingdom of God.

17 Truly, I say to you, whoever does not accept *and* receive *and* welcome the kingdom of God as a little child [does], shall not in any way enter it (at all).

18 And a certain ruler asked Him, Good Teacher. (You who are ^bessentially and perfectly ^amorally good), what shall I do to inherit eternal life [that is, to partake of eternal salvation in the Messiah's kingdom]?

19 Jesus said to him, Why do you call Me (^bessentially and perfectly ^amorally) good? No one (is ^bessentially and perfectly ^amorally) good except God only.

20 You know the commandments: Do not commit adultery; do not kill; do not steal; do not witness falsely; honor your father and your mother. [Exod. 20:12-16; Deut. 5:16-20.]

21 And he replied, All these I have kept from my youth.

22 And when Jesus heard it, He said to him, One thing you still lack. Sell everything that you have and ^bdivide [the money] among the poor, and you will have rich treasure in heaven; and come back [and] follow Me — become My disciple, join My party and accompany Me.

23 But when he heard this, he became distressed *and* very sorrowful, for he was rich, exceedingly so.

24 Jesus observing him said, How difficult it is for those who have wealth to enter into the kingdom of God!

25 For it is easier for a camel to enter in through a needle's eye than [for] a rich man to enter into the kingdom of God.

26 And those who heard it said, Then who can be saved?

27 But He said, What is impossible with men is possible with God. [Gen. 18:14; Jer. 32:17.]

28 And Peter said, See, we have left our own [things] — home, family and business — and have followed You.

29 And He said to them, I say to you, truly there is no one who has left house or wife or brothers or parents or children for the sake of the kingdom of God,

30 Who will not receive in return many times more in this world, and in the coming age eternal life.

31 Then taking the twelve (apostles) aside, He said to them, Listen! We are going up to Jerusalem, and all things that are written about the Son of man through *and* by the prophets will be fulfilled. [Isa. 53:1-12.]

32 For He will be handed over to the Gentiles, and will be made sport of *and* scoffed *and* jeered at *and* insulted *and* spit upon; [Isa. 50:6.]

33 They will flog Him and kill Him, and on the third day He will rise again. [Ps. 16:10.]

34 But they understood nothing of these things; His words were a mystery *and* hidden from them, and they did not comprehend what He was telling them.

35 As He came near to Jericho, it occurred that a blind man was sitting by the roadside begging;

36 And hearing a crowd going by, he asked what it meant.

2) Thayer. a) Henry. b) Thayer. c) Cremer.

37 They told him, Jesus of Nazareth is passing by.

38 And he shouted, saying, Jesus, Son of David, take pity *and* have mercy on me!

39 But those who were in front reproved him, [telling him] to keep quiet; yet he ^dscreamed *and* shrieked so much the more, Son of David, take pity *and* have mercy on me!

40 Then Jesus stood still, and ordered that he be led to Him; and when he came near, Jesus asked him,

41 What do you want Me to do for you? He said, Lord, let me receive my sight!

42 And Jesus said to him, Receive your sight! Your faith [that is, 'your trust and confidence springing from your faith in God] has healed you.

43 And instantly he received his sight and began to follow Jesus — 'recognizing, praising and honoring God; and all the people, when they saw it, praised God.

CHAPTER 19

AND [Jesus] entered Jericho and was passing on through it,

2 And there was a man called Zacchaeus, a chief tax collector and rich.

3 And he was trying to see Jesus, which [one] He was; but he could not on account of the crowd, because he was small in stature.

4 So he ran on ahead, and climbed up in a sycamore tree in order to see Him, for He was about to pass that way.

5 And when Jesus reached the place, He looked up and said to him, Zacchaeus, hurry and come down; for I must stay at your house today.

6 So he hurried and came down, and he received *and* welcomed Him joyfully.

7 And when the people saw it, they all ^mmuttered among themselves *and* indignantly complained, He has gone in to be the guest of *and* lodge with a

man who is devoted to sin *and* pre-eminently a sinner.

8 So then Zacchaeus stood up and solemnly declared to the Lord, See, Lord, the half of my goods I [now] give [by way of restoration] to the poor; and if I have cheated any one out of anything, I [now] restore four times as much. [Exod. 22:1; Lev. 6:5; Num. 5:6, 7.]

9 And Jesus said to him, Today is (^bMessianic and spiritual) salvation come to [all the members of] this household, since Zacchaeus too is a [real spiritual] son of Abraham;

10 For the Son of man came to seek and to save that which was lost.

11 Now as they were listening to these things, He proceeded to tell a parable, because He was approaching Jerusalem, and because they thought that the kingdom of God was going to be brought to light *and* shown forth immediately.

12 He therefore said, A certain nobleman went into a distant country to obtain for himself a kingdom and then return.

13 Calling ten of his [own] bond servants, he gave them ten minas [each equal to about one hundred days' wages or nearly twenty dollars], and said to them, 'Buy *and* sell with these' while I go *and* return.

14 But his citizens detested him, and sent an embassy after him to say, We do not want this man to become ruler over us.

15 When he returned, having received the kingdom, he ordered these bond servants to whom he had given the money to be called to him, that he might know how much each one had made by 'buying *and* selling.

16 The first one came before him, and he said, Lord, your mina has made ten [additional] minas.

17 And he said to him, Well done, excellent bond servant! Because you have been faithful *and* trustworthy in

d) Vincent. e) Thayer. f) Cremer. g) Abbott-Smith. h) Moulton and Milligan. i) Tyndale. j) Vincent.

a very little, you shall have authority over ten cities.

18 The second one also came, and said, Lord, your mina has made five more minas.

19 And he said also to him, And you will have charge over five cities.

20 Then another came and said, Lord, here is your mina, which I have kept laid up in a ^hhandkerchief.

21 For I was constantly afraid of you, because you are a stern (hard, severe) man; you pick up what you did not lay down, and you reap what you did not sow.

22 He said to the servant, I will judge *and* condemn you out of your own mouth, you wicked slave! You knew [did you], that I was a stern (hard, severe) man, picking up what I did not lay down, and reaping what I did not sow?

23 Then why did you not put my money in a bank, so that on my return I might have collected it with interest?

24 And he said to the bystanders, Take the mina away from him, and give it to him who has the ten minas.

25 And they said to him, Lord, he has ten minas [already]!

26 And [said Jesus,] I tell you, that to every one who gets *and* has, will more be given; but from the man who does not get, *and* does not have, will be taken away even what he has.

27 [The indignant king ended by saying,] But as for these enemies of mine, who did not want me to reign over them, bring them here and 'slaughter them in my presence!

28 And after saying these things, Jesus went on ahead of them, going up to Jerusalem.

29 When He came near Bethphage and Bethany, at the mount called Olives, He sent two of His disciples,

30 Telling [them], Go into the village yonder; there as you go in you will find a donkey's colt tied, on which no

man has ever yet sat; loose it and bring [it here].

31 If anybody asks you, Why are you untying [it]? you shall say this, Because the Lord has need of it.

32 So those who were sent went away, and found it as He had told them.

33 And as they were loosening the colt, its owners said to them, Why are you untying the colt?

34 And they said, The Lord has need of it.

35 And they brought it to Jesus; then they threw their garments over the colt, and set Jesus upon it, [Zech. 9:9.]

36 And as He rode along, the people kept spreading their garments on the road. [II Kings 9:13.]

37 As He was approaching [the city], at the descent of the Mount of Olives, the whole crowd of the disciples began to rejoice and to praise God, (extolling Him exultantly and) loudly for all the mighty miracles *and* works of power that they had witnessed,

38 Crying, Blessed — celebrated with praises — be the King Who comes in the name of the Lord! Peace in heaven — [that is,] ^mfreedom [there] from all the distresses that are experienced as the result of sin; and glory (majesty and splendor) in the highest [heaven!] [Ps. 118:26.]

39 And some of the Pharisees from the throng said to Jesus, Teacher, reprove Your disciples!

40 He replied, I tell you that if these kept silent, the very stones would cry out. [Hab. 2:11.]

41 And when as He approached He saw the city, He wept (^maudibly) over it,

42 Exclaiming, Would that you had known personally, even at least in this your day, the things that make for peace (for ^mfreedom from all the distresses that are experienced as the result of sin and upon which your peace,

k) Moulton and Milligan.

l) Vincent.

m) Cremer.

n) Vincent.

that is, your "security, safety, prosperity and happiness depends)! But now they are hidden from your eyes.

43 For a time is coming upon you when your enemies will throw up a "bank (with pointed stakes) about you, and surround you, and shut you in on every side. [Isa. 29:3; Jer. 6:6; Ezek. 4:2.]

44 And they will dash you down to the ground, you [Jerusalem] and your children within you, and they will not leave in you one stone upon another; [all] because you did not come progressively to recognize *and* know *and* understand [from observation and experience] the time of your visitation [that is, when God was visiting you, the time "in which God showed Himself gracious toward you and offered you salvation through Christ].

45 Then He went into the temple (enclosure) and began to drive out those who were selling,

46 Telling them, It is written, My house shall be a house of prayer, but you have made it a "cave of robbers. [Isa. 56:7; Jer. 7:11.]

47 And He continued to teach day after day in the temple ("porches and courts). The chief priests and scribes and the leading men of the people were seeking to put Him to death,

48 But they did not discover anything they could do, for all the people hung upon His words *and* "stuck by Him.

CHAPTER 20

ONE day as Jesus was instructing the people in the temple ["porches] and preaching the good news (the Gospel), the chief priests and the scribes came up with the elders [members of the Sanhedrin]

2 And said to Him, Tell us by what (sort of) authority You are doing these things? Or who is it who gave You this authority?

o) Thayer. p) Vincent.
s) Moulton and Milligan. x) Vincent.

q) Thayer. t) Tyndale.

r) Trench's "Synonyms of the New Testament."
u) Vincent. v) Thayer. w) Souter.

3 He replied to them, I will also ask you a question. Now answer Me:

4 Was the baptism of John from heaven or from men?

5 And they argued *and* discussed [it] *and* reasoned together "with themselves, saying, If we reply, From heaven, He will say, Why then did you not believe him?

6 But if we answer, From men, all the people will stone us "to death; for they are "long since firmly convinced that John was a prophet.

7 So they replied that they did not know from where it came.

8 Then Jesus said to them, Neither do I tell you by what authority I do these things.

9 Then He began to relate to the people this parable — "this story to figuratively portray what He had to say: A man planted a vineyard, and leased it to some vinedressers and went into another country for a long stay. [Isa. 5:1-7.]

10 When the [right] season came, he sent a bond servant to the tenants, that they might give him [his part] of the fruit of the vineyard; but the tenants beat ("thrashed) him and sent him away empty-handed.

11 And he sent still another servant; him they also beat ("thrashed) and dishonored, *and* insulted him "disgracefully, and sent him away empty-handed.

12 And he sent yet a third; this one they wounded and threw out [of the vineyard].

13 Then the owner of the vineyard said, What shall I do? I will send my beloved son; it is "probable that they will respect him.

14 But when the tenants saw him, they argued with themselves, saying, This is the heir; let us kill him, so that the inheritance may be ours.

15 So they drove him out of the vineyard [and] killed him. What then

will the owner of the vineyard do to them?

16 He will come and (utterly) put an end to those tenants, and will give the vineyard to others. When they [the chief priests and the scribes and the elders] heard this, they said, May it never be!

17 But [Jesus] looked at them and said, What then is [the meaning of] this that is written: The [very] Stone which the builders rejected has become the chief Stone of the corner? [Ps. 118:22, 23.]

18 Every one who falls on that Stone will be broken [in pieces]; but upon whomever It falls, It will crush him — winnow him and scatter him as dust. [Isa. 8:14, 15; Dan. 2:34, 35.]

19 The scribes and the chief priests desired *and* tried to find a way to arrest Him at that very hour, but they were afraid of the people; for they discerned that He had related this parable against themselves.

20 So they watched (for an opportunity to ensnare) Him, and sent spies who pretended to be upright (honest and sincere), that they might lay hold of something He might say, so as to turn Him over to the control and authority of the governor.

21 They asked Him, Teacher, we know that You speak and teach what is right, and show no partiality to any one, but teach the way of God honestly *and* in truth.

22 Is it lawful for us to give tribute to Caesar, or not?

23 But He recognized *and* understood their cunning *and* unscrupulousness, and said to them,

24 Show Me (a coin,) a denarius! Whose image and inscription has it? They answered, Caesar's.

25 He said to them, Then render to Caesar the things that are Caesar's, ^band to God the things that are God's.

26 So they could not in the presence

of the people take hold of anything He said to turn it against Him, but marveling at His reply they were silent.

27 Also there came to Him some Sadducees, those who say that there is no resurrection.

28 And they asked Him a question, saying, Teacher, Moses wrote for us a law that if a man's brother dies, leaving a wife and no children, the man shall take the woman and raise up offspring for his brother. [Deut. 25:5, 6.]

29 Now there were seven brothers, and the first took a wife and died without [having any] children,

30 And the second,

31 Then the third took her, and in like manner all seven, and they died leaving no children.

32 Last of all the woman died also.

33 Now in the resurrection, whose wife will the woman be? For the seven married her.

34 And Jesus said to them, The people of this world *and* present age marry and are given in marriage;

35 But those who are considered worthy to gain that other world *and* that future age and to attain to the resurrection from the dead neither marry nor are given in marriage.

36 For they cannot die again, but they are angel-like *and* equal to angels; and being sons of [that is, sharers in] the resurrection, they are sons of God.

37 But that the dead are raised [from death], even Moses made known *and* showed in the passage concerning the [burning] bush, where he calls the Lord, The God of Abraham, the God of Isaac, and the God of Jacob. [Exod. 3:6.]

38 Now He is not the God of the dead, but of the living; for, to Him, all men are alive [whether in the body or out of it]; *and* they are alive [not dead]

y) Thayer.
c) Cremer.

z) Moulton and Milligan.
d) Abbott-Smith.

a) Vincent.
e) Thayer.

b) A protest against Emperor-worship.

unto Him [in definite relationship to Him].

39 And some of the scribes replied, Teacher, you have spoken well *and* expertly — so that there is no room for blame.

40 For they did not dare to question Him more.

41 But He asked them, How can people say that the Christ, the Messiah, the Anointed One, is David's Son?

42 For David himself says in [the] Book of Psalms, The Lord said to my Lord, Sit at My right hand

43 Till I make Your enemies a footstool for Your feet. [Ps. 110:1.]

44 So David calls Him Lord; how then is He his Son?

45 And with all the people listening, He said to His disciples,

46 Beware of the scribes, who like to walk about in long robes, and love to be saluted (with honor) in places where people congregate, and love the front *and* best seats in the synagogues, and places of distinction at feasts,

47 Who make away with *and* devour widows' houses, and (to cover it up) with pretense make long prayers. They will receive the greater condemnation — the heavier sentence, the severer punishment.

CHAPTER 21

LOOKING up [Jesus] saw the rich people putting their gifts into the treasury,

2 And He saw also a poor widow putting in two mites [copper coins].

3 And He said, Truly I say to you, this poor widow has put in more than all of them;

4 For they all gave out of their abundance — their surplus — but she has contributed out of her lack *and* her want, putting in all that she had on which to live.

5 And as some were saying of the temple that it was decorated with handsome (shapely and magnificent) stones

and consecrated offerings ('laid up to be kept), He said,

6 As for all this that you (thoughtfully) behold, the time will come when there shall not be left here one stone upon another that will not be thrown down.

7 And they asked Him, Teacher, when will this happen, and what sign will there be when this is about to occur?

8 And He said, Be on your guard *and* be careful that you are not led astray; for many will come in My name ('appropriating to themselves the name [Messiah] which belongs to Me), saying, I am He! *and*, The time is at hand! Do not go out after them.

9 And when you hear of wars and insurrections — disturbances, disorder and confusion — do not become alarmed *and* panic-stricken *and* terrified; for all this must take place first, but the end will not [come] immediately.

10 Then He told them, Nation will rise against nation, and kingdom against kingdom. [II Chron. 15:6; Isa. 19:2.]

11 There will be mighty *and* violent earthquakes, and in various places famines and pestilences (plagues, 'malignant and contagious or infectious epidemic diseases, deadly and devastating). And there will be sights of terror and great signs from heaven.

12 But previous to all this they will lay their hands on you and persecute you, turning you over to the synagogues and prisons, and you will be led away before kings and governors for My name's sake.

13 This will be a time (an opportunity) for you to bear testimony.

14 Resolve *and* settle it in your minds, not to meditate *and* prepare beforehand how you are to make your defense *and* how you will answer;

15 For I [Myself] will give you a mouth *and* such utterance and wisdom

e) Thayer.

f) Thayer.

g) Thayer.

h) Webster's definition of "plague" and "pestilence."

as all of your foes combined will be unable to stand against or refute.

16 You will be delivered up *and* betrayed even by parents and brothers and relatives and friends, and [some] of you they will put to death.

17 And you will be hated (despised) by everyone because [you bear] My name *and* for its sake.

18 But not a hair of your head shall perish. [I Sam. 14:45.]

19 By your steadfastness *and* patient endurance you 'shall win the 'true life of your souls.

20 But when you see Jerusalem surrounded by armies, then know *and* understand that its desolation has come near.

21 Then let those who are in Judea flee to the mountains, and let those who are inside [the city] get out of it, and let not those who are out in the country come into it;

22 For those are days of vengeance (that is, of rendering full justice or satisfaction), that all things that are written may be fulfilled.

23 Alas for those who are pregnant and for those who have babies which they are nursing in those days! For great misery *and* anguish *and* distress shall be upon the land, and indignation *and* punishment *and* retribution upon this people.

24 They will fall by ^{the} mouth *and* the edge of the sword, and be led away as captives to *and* among all nations, and Jerusalem will be trodden down by the Gentiles until the times of the Gentiles are fulfilled — completed. [Isa. 63:18; Dan. 8:13.]

25 And there will be signs in the sun and moon and stars, and upon the earth distress (trouble and anguish) of nations in bewilderment *and* perplexity (that is, 'without resources, left wanting, embarrassed, in doubt, not knowing which way to turn) at (^{the} the echo) the roaring of the tossing of the

sea; [Isa. 13:10; Joel 2:10; Zeph. 1:15.]

26 Men swooning away *or* expiring with fear *and* dread *and* apprehension and expectation of the things that are coming on the world; for the [very] powers of the heavens will be shaken *and* 'caused to totter.

27 And then they will see the Son of man coming in a cloud with great (transcendent and overwhelming) power and [all His kingly] glory (majesty and splendor). [Dan. 7:13, 14.]

28 Now when these things begin to occur, look up and lift up your heads, because your redemption (deliverance) is drawing near.

29 And He told them a parable: Look at the fig tree, and all the trees;

30 When they put forth their buds *and* come out in leaf, you see for yourselves and perceive *and* know that the summer is already near.

31 Even so, when you see these things taking place, understand *and* know that the kingdom of God is at hand.

32 Truly, I tell you, this generation (that is, ^{those} those living at that definite period of time), will not perish *and* pass away until all has taken place.

33 The ^{the} sky and the earth (that is, ^{the} the universe, the world) will pass away; but My words will not pass away.

34 But take heed to yourselves *and* be on your guard lest your hearts be overburdened *and* depressed — weighed down — with the ^{the} giddiness *and* headache *and* ^{the} nausea of self-indulgence, drunkenness, and worldly worries *and* cares pertaining to (the ^{the} business of) this life, and that day come upon you suddenly like a trap *or* a noose;

35 For it will come upon all who live upon the face of the entire earth.

36 Keep awake then *and* watch at all times (that is, be discreet, attentive and ready); praying that you may have the

l) Vincent.

j) Thayer.

k) Wycliffe.

l) Thayer.

m) Vincent.

n) Cremer.

o) Moulton and Milligan.

p) Thayer.

q) Abbott-Smith.

r) Wycliffe.

full strength *and* ability *and* be accounted worthy to escape all these things [taken together] that will take place, and to stand in the presence of the Son of man.

37 Now in the daytime Jesus was teaching in (*the porches and courts of) the temple, but at night He would go out and stay on the mount called Olivet.

38 And early in the morning all the people came to Him in the temple (*porches *or* courts) to listen to Him.

CHAPTER 22

NOW the festival of Unleavened Bread was drawing near, which is called the Passover.

2 And the chief priests and the scribes were seeking how to make away with [Jesus], for they feared the people.

3 But [then] Satan entered into Judas called Iscariot, who was one of the twelve [apostles];

4 And he went away and discussed with the chief priests and captains how he might betray Him *and* deliver Him up to them.

5 And they were delighted, and pledged [themselves] to give him money.

6 So he agreed [to this] and sought for an opportunity to betray Him to them [without an uprising] in the absence of the throng.

7 Then the day of Unleavened Bread came, on which the passover [lamb] had to be slain. [Exod. 12:18-20; Deut. 16:5-8.]

8 So Jesus sent Peter and John, saying, Go and prepare for us the passover meal, that we may eat it.

9 They said to Him, Where do You want us to prepare [it]?

10 He said to them, Behold, when you have gone into the city, a man carrying an earthen jug *or* pitcher of water will meet you; follow him into the house which he enters,

11 And say to the master of the house, The Teacher asks you, Where is the guest room, where I may eat the passover [meal] with My disciples?

12 And he will show you a large room upstairs, furnished [that is, with carpets and with couches properly spread]; there make [your] preparations.

13 And they went and found it as He had said to them, and they made ready the passover [supper].

14 And when the hour came, [Jesus] reclined at table, and the apostles with Him.

15 And He said to them, I have earnestly *and* intensely desired to eat this passover with you before I suffer.

16 For I say to you, I shall eat it no more until it is fulfilled in the kingdom of God.

17 And He took a cup, and when He had given thanks He said, Take this, and divide *and* distribute it among yourselves;

18 For I say to you that from now on I shall not drink of the fruit of the vine at all until the kingdom of God comes.

19 Then He took a loaf [of bread], and when He had given thanks He broke [it] and gave it to them saying, This is My body which is given for you. Do this in remembrance of Me.

20 And in like manner He took the cup after supper, saying, This cup is the new testament *or* covenant [ratified] in My blood, which is shed [poured out] for you.

21 But, lo, the hand of him who 'is now engaged in betraying Me is with Me on the table. [Ps. 41:9.]

22 For the Son of man goes as it has been determined *and* appointed, but woe to that man by whom He is betrayed *and* delivered up!

23 And they began to inquire among themselves, which of them it was who was about to do this. [Ps. 41:9.]

24 Now 'an eager contention arose

s) Trench. t) Vincent.

among them, which of them was considered *and* reputed to be the greatest.

25 But Jesus said to them, The kings of the Gentiles "are deified by them *and* exercise lordship ["ruling as emperor-gods] over them; and those in authority over them are called benefactors *and* well-doers.

26 But this is not to be so with you; on the contrary let him who is the greatest among you become as the youngest, and him who is the chief *and* leader as one who serves.

27 For which is the greater, he who reclines at table (the master), or he who serves? Is it not he who reclines at table? But I am in your midst as one who serves.

28 And you are those who have remained (throughout) *and* persevered with Me in My trials;

29 And as My Father has appointed a kingdom *and* conferred it on Me, so do I confer on you [the privilege and decree]

30 That you may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel.

31 Simon, Simon (Peter), listen! Satan "has asked excessively that (all of) you be given up to him — out of the power and keeping of God — that he might sift (all of) you like grain, [Job 1:6-12; Amos 9:9.]

32 But I have prayed especially for you [Peter] that your [own] faith may not fail; and when you yourself have turned again, strengthen *and* establish your brethren.

33 And [Simon Peter] said to Him, Lord, I am ready to go with You both to prison and to death.

34 But Jesus said, I tell you, Peter, before a [single] cock shall crow this day, you will three times [utterly] deny that you know Me.

35 And He said to them, When I sent you out with no purse or (pro-

vision) bag or sandals, did you lack anything? They answered, Nothing!

36 Then He said to them, But now let him who has a purse take it, and also (his provision) bag; and let him who has no sword sell his mantle and buy a sword.

37 For I tell you that this Scripture must yet be fulfilled in Me, And He was counted *and* classed among the wicked (the outlaws, the criminals); for what is written about Me has its fulfillment—has reached its end, and is finally settled. [Isa. 53:12.]

38 And they said, Look, Lord! Here are two swords. And He said to them, It is enough.

39 And He came out, and went, as was His habit, to the Mount of Olives; and the disciples also followed Him.

40 And when [He] came to the place He said to them, Pray that you may not [at all] enter into temptation.

41 And He withdrew from them about a stone's throw, and knelt down and prayed,

42 Saying, Father, if You are willing, remove this cup from Me; yet not My will, but (*always) Yours, be done.

43 And there appeared to Him an angel from heaven, strengthening Him in spirit.

44 And being in an agony [of mind] He prayed [the] more earnestly *and* intently; and His sweat became like great *clots of blood dropping down upon the ground.

45 And when He got up from prayer, He came to the disciples and found them sleeping for grief,

46 And He said to them, Why do you sleep? Get up and pray that you may not enter [at all] into temptation.

47 And while He was still speaking, behold, there came a crowd, and the man called Judas, one of the twelve [apostles], was going before [leading] them. He drew near to Jesus to kiss Him;

u) Wuest's "Bypaths in the Greek New Testament."

v) Thayer.

w) Williams: "in the present imperative."

x) Vincent.

48 But Jesus said to Him, Judas! Would you betray *and* deliver up the Son of man with a kiss?

49 And when those who were around Him saw what was about to happen, they said, Lord, shall we strike with the sword?

50 And one of them struck the bond servant of the high priest and cut off his ear, the right one.

51 But Jesus said, Permit ²them to go so far [as to seize Me]. And He touched the ³little [insignificant] ear and healed him.

52 Then Jesus said to those who had come out against Him, the chief priests and captains of the temple and elders [of the Sanhedrin], Have you come out with swords and clubs as against a robber?

53 When I was with you day after day in the temple (⁴enclosure), you did not stretch forth [your] hands against Me. But this is your hour, and the power [which] darkness [gives you has its way].

54 Then they seized Him and led Him away, bringing Him into the house of the high priest. Peter was following at a distance.

55 And when they had kindled a fire in the middle of the courtyard and were seated together, Peter sat among them.

56 Then a servant girl, seeing him as he sat in the firelight and gazing (intently) at him said, This man too was with ⁵Him.

57 But he denied it and said, Woman, I do not know Him!

58 And a little later someone else saw him and said, You are one of them also. But Peter said, Man, I am not!

59 And when about an hour more had elapsed still another emphatically insisted, It is the truth that this man also was with Him, for he too is a Galilean!

60 But Peter said, Man, I do not

know what you are talking about. And instantly, while he was still speaking, the cock crowed.

61 And the Lord turned and looked at Peter. And Peter recalled the Lord's words, how He had told him, Before the cock crows today, you will deny Me thrice.

62 And he went out, and wept bitterly [that is, with painfully moving grief].

63 Now the men who had Jesus in custody treated Him with contempt *and* scoffed at *and* ridiculed Him and beat Him;

64 They blindfolded Him also, and asked Him, Prophecy! Who is it that struck ⁶You?

65 And they said many other evil *and* slanderous *and* insulting words against Him, reviling Him.

66 As soon as it was day, the assembly of the elders of the people gathered together, both chief priests and scribes; and they led Him into their council [the Sanhedrin], and they said,

67 If You are the Christ, the Messiah, tell us. But He said to them, If I tell you, you will not believe — trust in, cleave to and rely on what I say:

68 And if I question you, you will not answer.

69 But hereafter (from this time on) the Son of man shall be seated at the right hand of the power of God. [Ps. 110:1.]

70 And they all said, You are the Son of God, then? And He said to them, ⁷It is just as you say; I am.

71 And they said, What further evidence do we need? For we have heard [it] ourselves from His own mouth!

CHAPTER 23

THEN the whole assembly of them got up, and conducted [Jesus] before Pilate.

2 And they began to accuse Him, as-

y) Vincent. z) Wycliffe. a) Trench. b) Capitalized because of what He is, the spotless Son of God, not what the speaker may have thought He was. c) Thayer.

serting, We found this "Man perverting (misleading, corrupting and turning away) our nation, and forbidding to pay tribute to Caesar, saying that He Himself is Christ, the Messiah, the Anointed One, a King!

3 So Pilate asked Him, Are You the King of the Jews? And He answered him, ["It is just as] you say; [I am.]

4 And Pilate said to the chief priests and the throngs, I find no guilt *or* crime in this Man.

5 But they were urgent *and* emphatic, saying, He stirs up *and* excites the people, teaching throughout all Judea, from Galilee where He began, even to this place.

6 Upon hearing this, Pilate asked whether the Man was a Galilean.

7 And when he found out certainly that He belonged to Herod's jurisdiction, he sent Him up to Herod, [a higher authority,] who was also in Jerusalem in those days.

8 Now when Herod saw Jesus, he was exceedingly glad, for he had eagerly desired to see Him for a long time, because of what he had heard concerning Him, and he was hoping to witness some sign—some striking evidence or spectacular performance—done by Him.

9 So he asked Him many questions, but He made no reply. [Isa. 53:7.]

10 Meanwhile the chief priests and the scribes stood by, continuing vehemently *and* violently to accuse Him.

11 And Herod with his soldiers treated Him with contempt, and scoffed at *and* ridiculed Him; then, dressing Him up in bright *and* gorgeous apparel, he sent Him back to Pilate. [Isa. 53:8.]

12 And that very day Herod and Pilate became friends with each other, [though] they had been at enmity before this.

13 Pilate then called together the chief priests and the rulers and the people,

14 And said to them, You brought this Man before me as one Who was perverting *and* misleading *and* turning away *and* corrupting the people; and behold, after examining Him before you, I have not found any offense, (crime or guilt) in this Man in regard to your accusations against Him;

15 No, nor indeed did Herod, for he sent him back to us. Behold, He has done nothing deserving of death.

16 I will therefore chastise Him *and* deliver Him amended (reformed, taught His lesson) and release Him.

17 *For it was necessary for him to release to them one prisoner at the feast.*

18 But they all together raised a deep cry (from the depths of their throats), saying, Away with this Man! Release to us Barabbas!

19 He was a man who had been thrown into prison for raising a riot in the city and for murder.

20 Once more Pilate called to them, wishing to release Jesus;

21 But they kept shouting out, Crucify, crucify Him!

22 A third time he said to them, Why, what wrong has He done? I have found (no offense *or* crime *or* guilt) in Him, nothing deserving of death; I will therefore chastise Him (*in order to teach Him better) and release Him.

23 But they were insistent *and* urgent, demanding with loud cries that He should be crucified. And their voices prevailed—accomplished their purpose.

24 And Pilate gave sentence that what they asked should be done.

25 So he released the man who had been thrown into prison for riot and murder, for whom they continued to ask, but Jesus he delivered up to be done with as they willed.

26 And as they led Him away, they seized one Simon of Cyrene, who was coming in from the country, and laid

c) Thayer. thought He was. d) Capitalized because of what He is, the spotless Son of God, not what the speaker may have
e) Wycliffe. f) Wycliffe. g) Vincent.

on him the cross and made him carry it behind Jesus.

27 And there accompanied [Jesus] a great multitude of the people, [including] women who bewailed and lamented Him.

28 But Jesus turning toward them said, Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children.

29 For behold, the days are coming during which they will say, Blessed — happy, fortunate and ^hto be envied — [are] the barren, and the wombs that have not borne, and the breasts that have never nursed [babies]!

30 Then they will begin to say to the mountains, Fall on us; and to the hills, cover (conceal, hide) us!

31 For if they do these things when the timber is green, what will happen when it is dry?

32 Two others also, who were criminals, were led away to be executed with Him. [Isa. 53:12.]

33 And when they came to the place which is called The Skull [Calvary, from the Latin; Golgotha, the Hebrew equivalent], there they crucified Him [along with] the criminals, one on the right and one on the left.

34 And Jesus prayed, Father, forgive them, for they know not what they do. And they divided His garments and distributed them by casting lots for them. [Ps. 22:18.]

35 Now the people stood by, (^ccalmly and leisurely) watching; but the rulers scoffed and sneered (^tturned up their noses) at Him, saying, He rescued others (^ffrom death), let Him now rescue Himself, if He is the Christ, the Messiah of God, His Chosen One!

36 The soldiers also ridiculed and made sport of Him, coming up and offering Him vinegar [a sour wine mixed with water], [Ps. 69:21.]

37 And saying, If you are the King

of the Jews, save (rescue) Yourself (^ffrom death).

38 For there was also an inscription above Him in letters of Greek and Latin and Hebrew, This is the King of the Jews.

39 One of the criminals who were suspended kept up a railing at Him, saying, Are You not the Christ, the Messiah? Rescue Yourself and us (^ffrom death)!

40 But the other one reproved him, saying, Do you not even fear God, seeing you yourself are under the same sentence of condemnation and suffering the same penalty?

41 And we indeed suffer it justly, receiving the due reward of our actions: but this Man has done nothing out of the way — nothing ^lstrange or eccentric or perverse or unreasonable.

42 Then he said to Jesus, Lord, remember me when You come ⁱin Your kingly glory!

43 And He answered him, Truly, I tell you, today you shall be with Me in Paradise.

44 It was now about the sixth hour [midday], and darkness enveloped the whole land and earth until the ninth hour [about three o'clock in the afternoon],

45 While the sun's light faded — ^wwas darkened; and the curtain [of the Holy of Holies] of the temple was torn in two. [Exod. 26:31-35.]

46 And Jesus, crying out with a loud voice, said, Father, into Your hands I commit My spirit! And with these words He expired. [Ps. 31:5.]

47 Now the centurion, having seen what had taken place, ^rrecognized God and thanked and praised Him, and said, Indeed, without question, this Man was upright — just and innocent!

48 And all the throngs that had gathered to see this spectacle, when they saw what had taken place, re-

h) Souter. i) Vincent. j) Literal meaning. k) Cremer.
l) Many ancient manuscripts so read. m) Cremer.

turned to their homes beating their breasts.

49 And all the acquaintances of [Jesus] and the women who had followed Him from Galilee stood at a distance and watched these things.

50 Now notice, there was a man named Joseph from the Jewish town of Arimathea. He was a member of the council [the Sanhedrin], and a good (upright, ^madvantageous) man and righteous — in right standing with God and man,

51 Who had not agreed with *or* assented to the purpose and action of the others, and he was expecting *and* waiting for the kingdom of God.

52 This man went to Pilate and asked for the body of Jesus.

53 Then he took it down and ⁿrolled it up in a linen cloth ^ofor swathing dead bodies, and laid Him in a rock-hewn tomb, where no one had ever yet been laid.

54 It was the day of preparation [for the Sabbath], and the Sabbath was dawning (approaching).

55 The women who had come with [Jesus] from Galilee followed closely, and saw the tomb, and how His body was laid;

56 Then they went back, and made ready spices and ointments (perfumes). On the Sabbath day they rested in accordance with the commandment. [Exod. 12:16; 20:10.]

CHAPTER 24

BUT on the first day of the week at early dawn [the women] went to the tomb, taking the spices which they had made ready.

2 And they found the stone rolled back from the tomb,

3 But when they went inside they did not find the body of the Lord Jesus.

4 And while they were perplexed *and* wondering what to do about this, be-

hold, two men in dazzling raiment suddenly stood beside them.

5 And as [the women] were frightened and were bowing their faces to the ground, the men said to them, Why do you look for the living among [those who are] dead?

6 He is not here, but has risen! Remember how He told you while He was still in Galilee,

7 That the Son of man must be given over into the hands of sinful men [that is, men ^pwhose way or nature is to act in opposition to God], and be crucified, and on the third day rise (^qfrom death). [Ps. 16:10.]

8 And they remembered His words,

9 And having returned from the tomb they reported all these things (taken together) to the eleven apostles and to all the rest.

10 Now it was Mary Magdalene and Joanna and Mary the mother of James, and the other women with them who reported these things to the apostles;

11 But these reports seemed to the men an idle tale — ^rmadness, ^sfeigned things, ^tnonsense — and they did not believe the women.

12 But Peter got up and ran to the tomb, and stooping down and looking in, he saw the linen cloths alone by themselves, and he went away wondering about *and* marveling at what had happened.

13 And behold, that very day two of [the disciples] were going to a village called Emmaus, [which is] about seven miles from Jerusalem,

14 And they were talking with each other about all these things that had occurred.

15 And while they were conversing and discussing together, Jesus Himself caught up with them and was already accompanying them.

16 But their eyes were held, so that they did not recognize Him.

17 And He said to them, What is

m) Cremer.
p) Cremer.

n) Young's Concordance.
q) Wycliffe.
r) Tyndale.

o) Moulton and Milligan.
s) Moulton and Milligan.

this discussion that you are exchanging ('throwing back and forth) between you as you walk along? And they stood still, looking sad *and* downcast.

18 Then one of them named Cleopas answered Him, Do you alone dwell as a stranger in Jerusalem and not know the things that have occurred there in these days?

19 And He said to them, What (kind of) things? And they said to Him, About Jesus of Nazareth, Who was a Prophet mighty in work and word before God and all the people,

20 And how our chief priests and rulers gave Him up to be sentenced to death and crucified Him.

21 But we were hoping that it was He Who would redeem *and* set Israel free. [Yes] and besides all this, it is now the third day since these things occurred.

22 And moreover, some women of our company astounded us *and* "drove us out of our senses. They were at the tomb early [in the morning],

23 But did not find His body; and they returned saying that they had [even] seen a vision of angels who said that He was alive!

24 So some of those [who were] with us went to the tomb, and they found it just as the women had said; but Him they did not see.

25 And [Jesus] said to them, O foolish ones (sluggish in mind, dull of perception) and slow of heart to believe — to adhere to and trust in and rely on — everything that the prophets have spoken!

26 Was it not necessary *and* essentially fitting that the Christ, the Messiah, should suffer all these things before entering into His glory (His majesty and splendor)?

27 Then beginning with Moses and (throughout) all the prophets, He went on explaining *and* interpreting to them in all the Scriptures the things concerning *and* referring to Himself.

28 Then they drew near to the village to which they were going; and He acted as if He would go further,

29 But they urged *and* insisted, saying to Him, Remain with us, for it is toward evening and the day is now far spent. So He went in to stay with them.

30 And it occurred that as He reclined at table with them, He took [a loaf of] bread and praised [God] *and* gave thanks *and* asked a blessing, then broke it and was giving it to them,

31 When their eyes were [instantly] opened and they (clearly) recognized Him; and He vanished (*departed invisibly).

32 And they said to one another, Was not our heart greatly moved *and* burning within us while He was talking with us on the road [and] as He opened *and* explained to us [the sense of] the Scriptures?

33 And rising up that very hour they went back to Jerusalem, where they found the eleven [apostles] gathered together and those who were with them,

34 Who said, The Lord really is risen, and has appeared to Simon [Peter]!

35 Then they [themselves] *related in full what had happened on the road, and how He was known *and* recognized by them in the breaking of bread.

36 Now while they were talking about this, Jesus Himself took His stand among them and said to them, Peace [that is, ^xfreedom from all the distresses that are experienced as the result of sin] be to you!

37 But they were so startled and terrified that they thought they saw a spirit.

38 And He said to them, Why are you disturbed *and* troubled, and why do such doubts *and* questionings arise in your hearts?

39 See My hands and My feet, that it is I Myself: feel of *and* handle Me

t) Literal meaning.

u) Literal meaning.

v) Vincent.

w) Vincent.

x) Cremer.

and see, for a spirit does not have flesh and bones as you see that I have.

40 And when He had said this, He showed them His hands and His feet.

41 And while [since] they still could not believe it for sheer joy, and marveled, He said to them, Have you anything here to eat?

42 They gave Him a piece of broiled fish,

43 And He took [it] and ate [it] before them.

44 Then He said to them, This is what I told you while I was still with you, that everything which is written concerning Me in the Law of Moses and the prophets and the Psalms must be fulfilled.

45 Then He (thoroughly) opened up their minds to understand the Scriptures,

46 And said to them, Thus it is written, that the Christ, the Messiah, should suffer and on the third day rise

from (among) the dead, [Hos. 6:2.]

47 And that repentance [with a view to and as the condition of] forgiveness of sins should be preached in His name to all nations, beginning from Jerusalem.

48 You are witnesses of these things.

49 And behold, I will send forth upon you What My Father has promised; but remain in the city [Jerusalem] until you are clothed with power from on high.

50 Then He conducted them out as far as Bethany, and lifting up His hands He invoked a blessing on them.

51 And it occurred that while He was blessing them, He parted from them and was taken up into heaven.

52 And they worshipping Him went back to Jerusalem with great joy,

53 And they were continually in the temple *celebrating with praises and blessing and extolling God. Amen.— So be it.*

THE GOSPEL ACCORDING TO JOHN

CHAPTER 1

IN the beginning [before all time] was the Word [^aChrist], and the Word was with God, and the Word was God ^bHimself. [Isa. 9:6.]

2 He was present originally with God.

3 All things were made *and* came into existence through Him; and without Him was not even one thing made that has come into being.

4 In Him was Life and the Life was the Light of men.

5 And the Light shines on in the darkness, for the darkness has never overpowered it — put it out, or has not absorbed it, has not appropriated it, and is unreceptive to it.

6 There came a man, sent from God,

whose name was John. [Mal. 3:1.]

7 This man came to witness, that he might testify of the Light, that all men might believe in it — adhere to it, trust it and rely upon it — through him.

8 He was not the Light himself, but came that he might bear witness regarding the Light.

9 There it was; the true Light [was then] coming into the world — the genuine, perfect, steadfast Light — that illumines every person. [Isa. 49:6.]

10 He came into the world, and though the world was made through Him, the world did not recognize Him — did not know Him.

y) Berry's "New Testament."
Lords."

a) Rev. 19:13, 16, "His name is called The Word of God . . . and Lord of
b) "God," emphatic, so "God Himself." (Williams' N.T.)

11 He came to that which belonged to Him — to His own [domain, creation, things, world] — and they who were His own did not receive Him *and* did not welcome Him.

12 But to as many as did receive *and* welcome Him, He gave the authority [power, privilege, right] to become the children of God, that is, to those who believe in — adhere to, trust in and rely on — His name; [Isa. 56:5.]

13 Who owe their birth neither to ^obloods, nor to the will of the flesh [that of physical impulse], nor to the will of man [that of a natural father], but to God. — They are born of God!

14 And the Word [Christ] became flesh (human, incarnate) and tabernacled — fixed His tent of flesh, lived awhile — among us; and we [actually] saw His glory — His honor, His majesty; such glory as an only begotten son receives from his father, full of grace (favor, loving kindness) and truth. [Isa. 40:5.]

15 John testified about Him and cried out, This is He of Whom I said, He that comes after me has priority over me, for He was before me — He takes rank above me, for He existed before I did. [He has advanced before me, because He is my Chief.]

16 For out of His fullness (abundance) we all received — all had a share and we were all supplied with — one grace after another *and* spiritual blessing upon spiritual blessing, *and* even favor upon favor *and* gift [heaped] upon gift.

17 For while the Law was given through Moses, grace — ^dunearned, undeserved favor and spiritual blessing — and truth came through Jesus Christ. [Exod. 20:1.]

18 No man has ever seen God at any time; the only ^eunique Son, ^fthe only-begotten God, Who is in the bosom [that is, in the intimate presence] of the

Father, He has declared Him — He has revealed Him, brought Him out where He can be seen; He has interpreted Him, *and* He has made Him known. [Prov. 8:30.]

19 And this is the testimony of John, when the Jews sent priests and Levites to him from Jerusalem to ask him, Who are you?

20 He confessed — admitted the truth — and did not try to conceal it, but acknowledged, I am not the Christ!

21 They asked him, What then? Are you Elijah? And he said, I am not! Are you the prophet? And he answered, No! [Mal. 4:5.]

22 Then they said to him, Who are you? Tell us, so that we may give an answer to them that sent us. What do you say about yourself?

23 He said, I am the voice of one crying aloud in the wilderness — the voice of one shouting in the desert — Prepare the way of the Lord (level, straighten out, the path of the Lord), as the prophet Isaiah said. [Isa. 40:3.]

24 The messengers had been sent from the Pharisees.

25 And they asked him, Why then are you baptizing, if you are not the Christ, nor Elijah, nor the prophet?

26 John answered them, I [only] baptize ^gin (with) water. Among you there stands One Whom you do not recognize *and* with Whom you are not acquainted *and* of Whom you know nothing. [Mal. 3:1.]

27 It is He Who coming after me is preferred before me, the string of Whose sandal I am not worthy to unloose.

28 These things occurred in Bethany (Bethabara) across the Jordan [^hat the Jordan crossing] where John was then baptizing.

29 The next day John saw Jesus coming to him and said, Look! There is the Lamb of God, Who takes away the sin

c) Literal translation. d) Trench's "Synonyms of the New Testament."

e) Moulton and Milligan's "Vocabulary of the Greek Testament."

f) Supported by "a great mass of ancient evidence" (Vincent).

g) King James Version gives preference to "with," the American "Revised" Version to "in." Other versions are about equally divided in use of the two words.

h) Lamsa's "Modern New Testament."

of the world! [Exod. 12:3; Isa. 53:7.]

30 This is He of Whom I said, After me comes a Man Who has priority over me — Who takes rank above me — because He was before me *and* existed before I did.

31 And I did not know Him *and* did not recognize Him [myself]; but it is in order that He should be made manifest *and* be revealed to Israel — be brought out where we can see Him — that I came baptizing ⁱⁿ (with) water.

32 John gave further evidence, saying, I have seen the Spirit descending as a dove out of heaven; and it dwelt on Him — not to depart.

33 And I did not know Him *nor* recognize Him; but He Who sent me to baptize ⁱⁿ (with) water said to me, Upon Whom you shall see the Spirit descend and remain, that One is He Who baptizes with the Holy Spirit.

34 And I have seen [that happen] — I actually did see it — and my testimony is that this is the Son of God!

35 Again the next day John was standing with two of his disciples,

36 And he looked at Jesus as He walked along and said, Look! There is the Lamb of God!

37 The two disciples heard him say this, and followed Him.

38 But Jesus turned and as He saw them following Him He said to them, What are you looking for? *And* what is it you wish? And they answered Him, Rabbi, which translated is Teacher, where do You stay?

39 He said to them, Come and see. So they went and saw where He was staying, and they remained with Him ^{that} day. It was then about the tenth hour — about four o'clock in the afternoon.

40 One of the two who heard what John said and followed Jesus was Andrew, Simon Peter's brother.

41 He first sought out *and* found his

own brother Simon and said to him, We have found (discovered) the Messiah! which translated is the Christ, the Anointed One.

42 Andrew then led (brought) Simon to Jesus. Jesus looked at him and said, You are Simon the son of John. You shall be called Cephas, which translated is Peter — meaning Stone.

43 The next day Jesus desired *and* decided to go into Galilee; and He found Philip and said to him, Join Me as My attendant *and* follow Me.

44 Now Philip was from Bethsaida, of the same city as Andrew and Peter.

45 Philip sought for *and* found Nathanael and told him, We have found (discovered) the One Moses in the Law and also the prophets wrote about, Jesus from Nazareth, the [legal] son of Joseph!

46 Nathanael answered him, [Nazareth!] Can any thing good come out of Nazareth? Philip replied, Come and see!

47 Jesus saw Nathanael coming toward Him and said concerning him, See! Here is an Israelite indeed — a true descendant of Jacob — in whom there is no guile *nor* deceit *nor* falsehood *nor* duplicity!

48 Nathanael said to Jesus, How do You know me? — How is it that You know these things about me? — Jesus answered him, Before ever Philip called you, when you were still under the fig tree, I saw you.

49 Nathanael answered, Teacher, You are the Son of God! You are the King of Israel!

50 Jesus replied, Because I said to you, I saw you beneath the fig tree, do you believe in *and* rely on *and* trust in Me? You shall see greater things than this!

51 Then He said to him, I assure you, most solemnly I tell you all, you shall see Heaven opened up, and the angels of God ascending and descending upon

g) King James version gives preference to "with," the American "Revised" Version to "in." Other versions are about equally divided in use of the two words.

i) In accordance with Oriental hospitality, the guests would be invited to remain that night also. (Lamsa's "Gospel Light.")

the Son of man! [Gen. 28:12; Dan. 7:13.]

CHAPTER 2

ON the third day there was a wedding at Cana of Galilee, and the mother of Jesus was there.

2 Jesus also was invited with His disciples to the wedding.

3 And when the wine was all gone, the mother of Jesus said to Him, They have no more wine!

4 Jesus said to her, (ⁱDear) woman, what is that to you and to Me? [What have we in common? Leave it to Me.] My time (hour to act) is not come yet. [Eccl. 3:1.]

5 His mother said to the servants, Whatever He says to you, do it.

6 Now there were six waterpots of stone standing there, as the Jewish custom of purification (ceremonial washing) demanded, holding twenty to thirty gallons apiece.

7 Jesus said to them, Fill the waterpots with water. So they filled them up to the brim.

8 Then He said to them, Draw some out now and take it to the manager of the feast — to the one presiding, the superintendent of the banquet. So they took him some.

9 And when the manager tasted the water just now turned into wine, not knowing where it came from, though the servants that had drawn the water knew, he called the bridegroom,

10 And said to him, Everyone else serves his best wine first, and when people have drunk freely, then he serves that which is not so good; but you have kept back the good wine until now!

11 This first of His signs (miracles, wonderworks) Jesus performed in Cana of Galilee and manifested His glory — by it He displayed His greatness *and* His power openly; and His disciples believed in Him — adhered to, trusted

in and relied on Him. [Deut. 5:24; Ps. 72:19.]

12 After that He went down to Capernaum with His mother and brothers, and disciples and they stayed there only a few days.

13 Now the Passover of the Jews was approaching, so Jesus went up to Jerusalem.

14 There He found in the temple ^kenclosure those who were selling oxen and sheep and doves, and the money changers sitting there [too at their stands].

15 And having made a lash (a whip) of cords, He drove them all out of the temple ^kenclosure, both the sheep and the oxen; spilling *and* scattering the brokers' money and upsetting *and* tossing around their trays — their stands.

16 Then to them that sold the doves He said, Take these things away — out of here! Make not My Father's house a house of merchandise — a market place, a sales shop! [Ps. 93:5.]

17 And His disciples remembered that it is written [in the Holy Scriptures], The zeal — the fervor of love — for Your house will eat Me up. — I will be consumed with jealousy for the honor of Your house. [Ps. 69:9.]

18 Then the Jews retorted, What sign can ^lYou show us, seeing You do these things? — What sign, miracle, token, indication can You give us as evidence that You have authority *and* are commissioned to act in this way?

19 Jesus answered them, Destroy (undo) this temple and in three days I will raise it up again.

20 Then the Jews replied, It took forty-six years to build this temple (sanctuary), and will You raise it up in three days?

21 But He spoke of the temple which was His body.

22 When therefore He had risen from the dead, His disciples remembered that He said this: and so they believed *and*

j) Abbott-Smith: "a term of respect and endearment."
l) Capitalized because of what He is, the spotless Son of

k) Trench's "Synonyms of the New Testament."
God, not what the speaker may have thought He was.

trusted in *and* relied on the Scripture and the word (message) Jesus had spoken. [Ps. 16:10.]

23 But when He was in Jerusalem during the Passover Feast, many believed on His name [identified themselves with His party] after seeing His signs (wonders, miracles) which He was doing.

24 But Jesus [for His part] did not trust Himself to them, because He knew all [men];

25 And He did not need that any one should witness concerning man — needed no evidence from any one about men; for He Himself knew what was in human nature. [He could read men's hearts.] [I Sam. 16:7.]

CHAPTER 3

NOW there was a certain man among the Pharisees named Nicodemus, a ruler — a leader, an authority — among the Jews;

2 Who came to Jesus at night and said to Him, Rabbi, we know *and* are certain that You are come from God [as] a Teacher; for no one can do these signs — these wonderworks, these miracles, and produce the proofs — that You do, unless God is with him.

3 Jesus answered him, I assure you, most solemnly I tell you, that unless a person is born again (anew, from above), he cannot ever see — know, be acquainted with [and experience] — the kingdom of God.

4 Nicodemus said to Him, How can a man be born when he is old? Can he enter his mother's womb again, and be born?

5 Jesus answered, I assure you, most solemnly I tell you, except a man be born of water and (^meven) the Spirit, he cannot [ever] enter the kingdom of God. [Ezek. 36:25-27.]

6 What is born of [from] the flesh is flesh — of the physical is physical; and what is born of the Spirit is spirit.

7 Marvel not — do not be surprised,

astonished — at My telling you, You must all be born anew (from above).

8 The wind blows (breathes) where it will; and though you hear its sound, yet you neither know where it comes from nor where it goes. So it is with every one who is born of the Spirit.

9 Nicodemus answered by asking, How can all this be possible?

10 Jesus replied, Are you the teacher of Israel and yet do not know *nor* understand these things? [Are they strange to you?]

11 I assure you, most solemnly I tell you, We speak only of what we know — we know absolutely what we are talking about; we have actually seen what we are testifying to — were eyewitnesses of it. And still you do not receive our testimony — you reject, refuse our evidence [that of Myself and of all those who are born of the Spirit].

12 If I have told you of things that happen right here on the earth, and yet none of you believes Me, how can you believe — trust Me, adhere to Me, rely on Me — if I tell you of heavenly things?

13 And yet no one has ever gone up to heaven; but there is One Who has come down from heaven, the Son of man [Himself], *Who is — dwells, Whose home is — in heaven.*

14 And just as Moses lifted up the serpent in the desert [on a pole], so must — so it is necessary that — the Son of man be lifted up [on the cross]; [Num. 21:9.]

15 In order that every one who believes in Him — who cleaves to Him, trusts Him and relies on Him — may *not perish, but* have eternal life *and* [actually] live forever!

16 For God so greatly loved *and* dearly prized the world that He [even] gave up His only-begotten (ⁿunique) Son, so that whoever believes in (trusts, clings to, relies on) Him shall not perish — come to destruction, be lost — but have eternal (everlasting) life.

17 For God did not send the Son into

m) "Kai" may be rendered "even."

n) Moulton and Milligan.

the world in order to judge — to reject, to condemn, to pass sentence on — the world; but that the world might find salvation *and* be made safe *and* sound through Him.

18 He who believes on Him — who clings to, trusts in, relies on Him — is not judged (he who trusts in Him never comes up for judgment; for him there is no rejection, no condemnation; he incurs no damnation). But he who does not believe (not cleave to, rely on, trust in Him) is judged already; (he has already been convicted; has already received his sentence) because he has not believed on *and* trusted in the name of the only begotten Son of God. — He is condemned for refusing to let his trust rest in Christ's name.

19 The [basis of the] judgment (indictment, the test by which men are judged, the ground for the sentence) lies in this: that the Light is come into the world, and people have loved the darkness rather than *and* more than the Light, for their works (deeds) were evil. [Isa. 5:20.]

20 For every wrongdoer hates (loathes, detests) the light and will not come out into the light, *but* shrinks from it, lest his works — his deeds, his activities, his conduct — be exposed *and* reproved.

21 But he who practices truth — who does what is right — comes out into the light; so that his works may be plainly shown to be what they are, wrought with God — divinely prompted, done with God's help, in dependence upon Him.

22 After this, Jesus and His disciples went into the land (the countryside) of Judea, where He remained with them and baptized.

23 But John also was baptizing at Aenon near Salim, for there was an abundance of water there; and the people kept coming and being baptized.

24 For John had not yet been thrown into prison.

25 Therefore there arose a controversy between some of John's disciples and a Jew in regard to purification.

26 So they came to John and reported to him, Rabbi, the Man Who was with you on the other side of the Jordan [at the Jordan crossing], and to Whom you yourself have borne testimony, notice, here He is baptizing too, and everybody is flocking to Him!

27 John answered, A man can receive nothing — he can claim nothing, he can take unto himself nothing — except as it has been granted to him from heaven. [A man must be content to receive the gift which is given him from heaven; there is no other source.]

28 You yourselves are my witnesses — you personally bear me out — that I stated, I am not the Christ, the Anointed One, the Messiah; but I have [only]; been sent before Him — in advance of Him, as His appointed forerunner, His messenger, His announcer. [Mal. 3:1.]

29 He who has the bride is the bridegroom; but the groomsman, who stands by and listens to him, rejoices greatly *and* heartily on account of the bridegroom's voice. This then is my pleasure *and* joy, and it is now complete. [S. of Sol. 5:1.]

30 He must increase, but I must decrease — He must grow more prominent, I must grow less so. [Isa. 9:7.]

31 He Who comes from above (heaven) is [far] above all [others]. He who comes from the earth belongs to the earth, and talks the language of earth — his words are from an earthly standpoint. He Who comes from heaven is [far] above all others — far superior to all others in prominence and in excellence.

32 It is to what He has [actually] seen and heard that He bears testimony; and yet no one accepts His testimony — no one receives His evidence as true.

33 Whoever receives His testimony has set his seal of approval to this: that God is true — has definitely certified,

acknowledged, declared once for all, is himself assured that it is divine truth, that God cannot lie.

34 For since He Whom God has sent speaks the words of God — proclaims God's own message — God does not give Him His Spirit sparingly *or* by measure, *but* boundless is the gift God makes of His Spirit! [Deut. 18:18.]

35 The Father loves the Son, and has given — entrusted, committed — everything into His hand. [Dan. 7:14.]

36 And he who believes on — has faith in, clings to, relies on — the Son has (now possesses) eternal life. But whoever disobeys — is unbelieving toward, refuses to trust in, disregards, is not subject to — the Son will never see (experience) life. But instead the wrath of God abides on him — God's displeasure remains on him; His indignation hangs over him continually. [Hab. 2:4.]

CHAPTER 4

NOW when the Lord knew (learned, was aware) that the Pharisees had been told that Jesus was winning and baptizing more disciples than John,

2 Though Jesus Himself did not baptize, but His disciples,

3 He left Judea and returned to Galilee.

4 It was necessary for Him to go through Samaria.

5 And in doing so He arrived at a Samaritan town called Sychar, near the tract of land that Jacob gave to his son Joseph.

6 And Jacob's well was there. So Jesus, tired as He was from His journey, sat down [to rest] by the well. It was then about the sixth hour (about noon).

7 Presently when a woman of Samaria came along to draw water, Jesus said to her, Give Me a drink.

8 For His disciples had gone off into the town to buy food.

9 The Samaritan woman said to Him, How is it that ^aYou being a Jew ask me,

a Samaritan [and a] woman, for a drink? For the Jews have nothing to do with the Samaritans.

10 Jesus answered her, If you had only known *and* had recognized God's gift, and Who this is that is saying to you, Give Me a drink, you would have asked Him instead and He would have given you living water.

11 She said to Him, Sir, ^aYou have nothing to draw with (no draw-bucket) and the well is deep; how then can You provide living water? — Where do You get Your living water?

12 Are You greater than *and* superior to our ancestor Jacob, who gave us this well, and who used to drink from it himself, and his sons and his cattle also?

13 Jesus answered her, All who drink of this water will be thirsty again.

14 But whoever takes a drink of the water that I will give him shall never, no never, be thirsty any more. But the water that I will give him shall become a spring of water welling up (flowing, bubbling) continually within him unto (into, for) eternal life.

15 The woman said to Him, Sir, give me this water, so that I may never get thirsty, nor have to come [continually all the way] here to draw.

16 At this Jesus said to her, Go, call your husband and come back here.

17 The woman answered, I have no husband. Jesus said to her, You have spoken truly in saying, I have no husband.

18 For you have had five husbands; but the man you are now living with is not your husband. In this you have spoken truly.

19 The woman said to Him, Sir, I see *and* understand that You are a prophet.

20 Our forefathers worshipped on this mountain, but you [Jews] say that Jerusalem is the place where it is necessary *and* proper to worship.

21 Jesus said to her, Woman, believe Me, a time is coming when you will

q) Capitalized because of what He is, the spotless Son of God, not what the speaker may have thought He was.

worship the Father neither [merely] in this mountain nor [merely] in Jerusalem.

22 You [Samaritans] do not know what you are worshipping — you worship what you do not comprehend. We do know what we are worshipping — we worship what we have knowledge of and understand; for [after all] salvation comes from [among] the Jews.

23 A time will come, however, indeed it is already here, when the true (genuine) worshippers will worship the Father in spirit and in truth (reality); for the Father is seeking just such people as these as His worshippers.

24 God is a Spirit (a spiritual Being) and those who worship Him must worship *Him* in spirit and in truth (reality).

25 The woman said to Him, I know that Messiah is coming, He Who is called the Christ, the Anointed One, and when He arrives He will tell us everything we need to know *and* make it clear to us.

26 Jesus said to her, I Who am now speaking with you am He.

27 Just then His disciples came and they wondered (were surprised, astonished) to find Him talking with a woman [a married woman]. However, not one of them asked Him, What are You inquiring? *or* What do You want? *or*, Why do You speak with her?

28 Then the woman left her water jar and went away to the town. And she began telling the people,

29 Come, see a Man Who has told me everything that I ever did! Can this be (is not this) the Christ? — Must not this be the Messiah, the Anointed One?

30 So the people left the town and set out to go to Him.

31 Meanwhile the disciples urged Him saying, Rabbi, eat something.

32 But He assured them, I have food (nourishment) to eat of which you know nothing *and* have no idea.

33 So the disciples said one to another, Has someone brought Him something to eat?

34 Jesus said to them, My food! (nourishment) is to do the will (pleasure) of Him Who sent Me and to accomplish *and* completely finish His work.

35 Do you not say, It is still four months until harvest time comes? Look! I tell you, raise your eyes and observe: the fields *and* see how they are already white for harvesting.

36 Already the reaper is getting his wages — he who does the cutting now, has his reward — for he is gathering fruit (crop) unto life eternal. So that he who does the planting and he who does the reaping may rejoice together.

37 For in this the saying holds true, One sows and another reaps.

38 I sent you to reap a crop on which you have not toiled. Other men have labored and you step in to reap the results of their work.

39 Now numerous Samaritans from that town believed on *and* trusted in Him because of what the woman said when she declared *and* testified, He told me everything that I ever did.

40 So when the Samaritans arrived, they asked Him to remain with them, and He did stay there two days.

41 Then many more believed *and* adhered to *and* relied on Him because of His personal message — what He Himself said.

42 And they told the woman, Now we no longer believe (trust, have faith) just because of what you said; for we have heard Him ourselves — personally; and we know that He truly is the Savior of the world, *the Christ*.

43 But after these two days Jesus went on from there into Galilee,

44 Although He Himself declared that a prophet has no honor in his own country.

45 However, when He came into Galilee, the Galileans also welcomed Him *and* took Him to their hearts eagerly; for they had seen everything that He did in Jerusalem during the feast, for they too had attended the feast.

46 So Jesus came again to Cana of

Galilee where He had turned the water into wine. And there was a certain royal official, whose son was lying ill in Capernaum.

47 Having heard that Jesus had come back from Judea into Galilee, he went away to meet Him and began to beg Him to come down and cure his son, for he was lying at the point of death.

48 Then Jesus said to him, Unless you see signs and miracles happen, you [people] never will believe (trust, have faith) at all.

49 The king's officer pleaded with Him, Sir, do come down at once before my little child is dead!

50 Jesus answered him, Go in peace; your son will live! And the man put his trust in what Jesus said and started home.

51 But even as he was on the road going down, his servants met him and reported, saying, Your son lives!

52 So he asked them at what time he had begun to get better. They said, Yesterday during the seventh hour [about one o'clock in the afternoon] the fever left him.

53 Then the father knew that it was at that very hour when Jesus had said to him, Your son lives. And he and his entire household believed — they adhered to, trusted in and relied on Jesus.

54 This is the second sign (wonderwork, miracle) that Jesus performed after He had come out of Judea into Galilee.

CHAPTER 5

LATER on there was a Jewish festival (feast), for which Jesus went up to Jerusalem.

2 Now there is in Jerusalem a pool near the Sheep Gate. This pool in the Hebrew is called Bethesda, having five porches (alcoves, colonnades, doorways).

3 In these lay a great number of sick folk, some blind, some crippled and

some paralyzed (shriveled up), *waiting for the bubbling up of the water.*^r

5 There was a certain man there who had suffered with a deep-seated and lingering disorder for thirty-eight years.

6 When Jesus noticed him lying there helpless, knowing that he had already been a long time in that condition, He said to him, Do you want to become well? [Are you really in earnest about getting well?]

7 The invalid answered, Sir, I have nobody when the water is moving to put me into the pool; but while I am trying to come myself, somebody else steps down ahead of me.

8 Jesus said to him, Get up; pick up your bed (sleeping pad) and walk!

9 Instantly the man became well and recovered his strength and picked up his bed and walked. But that happened on the Sabbath.

10 So the Jews kept saying to the man that had been healed, It is the Sabbath and you have no right to pick up your bed — it is not lawful.

11 He answered them, The *Man Who healed me and gave me back my strength, He Himself* said to me, Pick up your bed and walk!

12 They asked him, Who is the Man Who told you, Pick up your bed and walk?

13 Now the invalid who had been healed did not know Who it was, for Jesus had quietly gone away (had passed on unnoticed), since there was a crowd in the place.

14 Afterward when Jesus found him in the temple, He said to him, See, you are well! Stop sinning, or something worse may happen to you.

15 The man went away and told the Jews that it was Jesus Who had made him well.

16 For this reason the Jews began to persecute (annoy, torment) Jesus, and *sought to kill Him*, because He was doing these things on the Sabbath.

r) The best manuscripts omit verse 4, as does the American "Revised" Version (ASV).

s) Capitalized because of what He is, the spotless Son of God, not what the speaker may have thought He was.

17 But Jesus answered them, My Father has worked [even] until now. — He has never ceased working, He is still working — and I too must be at [divine] work.

18 This made the Jews more determined than ever to kill Him — to make away with Him; because He not only broke (weakened, violated) the Sabbath, but He actually spoke of God as being [in a special sense] His own Father, making Himself equal (putting Himself on a level) with God.

19 So Jesus answered them by saying, I assure you, most solemnly I tell you, the Son is able to do nothing from Himself — of His own accord; but He is able to do only what He sees the Father doing. For whatever the Father does is what the Son does in the same way [in His turn].

20 The Father dearly loves the Son and discloses (shows) to Him everything that He Himself does. And He will disclose to Him — let Him see — greater things yet than these, so that you may marvel *and* be full of wonder *and* astonishment.

21 Just as the Father raises up the dead and gives them life — makes them live on — so the Son also gives life to whomever He wills *and* is pleased to give it.

22 Even the Father judges no one; for He has given all judgment — the last judgment and the whole business of judging — entirely into the hands of the Son;

23 So that all men may give honor (reverence, homage) to the Son, just as they give honor to the Father. [In fact] whoever does not honor the Son, does not honor the Father Who has sent Him.

24 I assure you, most solemnly I tell you, the person whose ears are open to My words — who listens to My message — and believes *and* trusts in *and* clings to *and* relies on Him Who sent Me has (possesses now) eternal life. And he does not come into judgment — does not

incur sentence of judgment, will not come under condemnation — but he has already passed over out of death into life.

25 Believe Me when I assure you, most solemnly I tell you, The time is, coming and is here now when the dead shall hear the voice of the Son of God, and those who hear it shall live.

26 For even as the Father has life in Himself *and* is self-existent, so He has given to the Son to have life in Himself *and* be self-existent.

27 And He has given Him authority *and* granted Him power to execute (exercise, practice) judgment, because He is 'a Son of man [very man].

28 Do not be surprised *and* wonder at this; for the time is coming when all those who are in the tombs shall hear His voice,

29 And they shall come out; those who have practiced doing good [will come out] to the resurrection of [new] life; and those who have done evil will be raised for judgment — raised to meet their sentence. [Dan. 12:2.]

30 I am able to do nothing from Myself — independently, of My own accord — but as I am taught by God *and* as I get His orders. [I decide as I am bidden to decide. As the voice comes to Me, so I give a decision.] Even as I hear, I judge and My judgment is right (just, righteous), because I do not seek or consult My own will — I have no desire to do what is pleasing to Myself. My own aim. My own purpose — but only the will *and* pleasure of the Father Who sent Me.

31 If I alone testify in My behalf, My testimony is not valid *and* can not be worth anything.

32 There is Another Who testifies concerning Me and I know *and* am certain that His evidence on My behalf is true and valid.

33 You yourselves have sent an inquiry to John and he has been a witness to the truth.

34 But I do not receive [a mere]

† Vincent's "Word Studies in The New Testament."

human witness — the evidence which I accept on My behalf is not from man. But I simply mention all these things in order that you may be saved (made *and* kept safe *and* sound).

35 John was the lamp that kept on burning and shining [to show you the way], and you were willing for a while to delight (sun) yourselves in his light.

36 But I have as My witness something greater (weightier, higher, better) than that of John; for the works that the Father has appointed Me to accomplish *and* finish, the very same works that I am now doing, are a witness *and* proof that the Father has sent Me.

37 And the Father Who sent Me has Himself testified concerning Me. Not one of you has ever given ears to His voice, or seen His form (His face, what He is like). — You have always been deaf to His voice and blind to the vision of Him.

38 And you have not His word (His thought) living in your hearts, because you do not believe *and* adhere to, *and* trust in, *and* rely on Him Whom He has sent. — That is why you do not keep His message living in you, because you do not believe in the Messenger Whom He has sent.

39 You search *and* investigate *and* pore over the Scriptures diligently, because you suppose *and* trust that you have eternal life through them. And these [very Scriptures] testify about Me!

40 And still you are not willing (but refuse) to come to Me, so that you might have life.

41 I receive not glory from men — I crave no human honor, I look for no mortal fame.

42 But I know you *and* recognize *and* understand that you have not the love of God in you.

43 I have come in My Father's name *and* with His power and you do not receive Me — your hearts are not open to Me, you give Me no welcome. But if another comes in his own name *and* his own power *and* with no other authority

but himself, you will receive him *and* give him your approval.

44 How is it possible for you to believe — how can you learn to believe — who [are content to seek for and] receive praise *and* honor *and* glory from one another, and do not seek the praise *and* honor *and* glory which come from Him Who alone is God?

45 Put out of your minds the thought *and* do not suppose [as some of you are supposing] that I will accuse you to the Father. There is one who accuses you; it is Moses, the very one on whom you have built your hopes — in whom you trust.

46 For if you believed in *and* relied on Moses, you would believe in *and* rely on Me, for he wrote about Me [personally].

47 But if you do not believe *and* trust his writings, how then will you believe *and* trust My teachings — how shall you cleave to *and* rely on My words?

CHAPTER 6

AFTER this Jesus went to the farther side of the Sea of Galilee, that is, the Sea of Tiberias.

2 And a great crowd was following Him because they had seen the signs (miracles) which He [continually] performed upon those who were sick.

3 And Jesus walked up the mountain side and sat down there with His disciples.

4 Now the Passover, the feast of the Jews, was approaching.

5 Jesus looked up, then, and seeing that a vast multitude was coming toward Him, He said to Philip, Where are we to buy bread, so that all these people may eat?

6 But He said this to prove (test) him, for He well knew what He was about to do.

7 Philip answered Him, Two hundred pennies' [forty dollars'] worth of bread is not enough that every one may receive even a little.

8 Another of His disciples, Andrew, Simon Peter's brother, said to Him,

9 There is a little boy here, who has [with him] five barley loaves and two small fish; but what are they among so many people?

10 Jesus said, Make all the people recline (sit down). Now the ground [a pasture] was covered with thick grass at the spot, so the men threw themselves down, about five thousand in number.

11 Jesus took the loaves and when He had given thanks He distributed to the disciples and the disciples to the reclining people; so also with the small fish, as much as they wanted.

12 When they all had enough, He said to His disciples, Gather up now the fragments — the broken pieces that are left over — so that nothing may be lost and wasted.

13 So accordingly they gathered them up, and they filled twelve ^{hand}baskets with fragments left over by those who had eaten from the five barley loaves.

14 When the people saw the sign (miracle) that Jesus had performed, they began saying, Surely and beyond a doubt this is the prophet who is to come into the world! [Deut. 18:18.]

15 Then Jesus, knowing that they meant to come and seize Him that they might make Him king, withdrew again to the hillside, Himself alone.

16 When evening came, His disciples went down to the sea.

17 And they took a boat and were going across the sea to Capernaum. It was now dark, and still Jesus had not [yet] come back to them.

18 Meanwhile the sea was getting rough and rising high because of a great and violent wind that was blowing.

19 [However,] when they had rowed three or four miles they saw Jesus walking on the sea and approaching the boat. And they were afraid — terrified.

20 But Jesus said to them, It is I; be not afraid! — I AM; stop being frightened! [Exod. 3:14.]

u) Abbott-Smith.

21 Then they were quite willing and glad for Him to come into the boat. And now the boat went at once to the land they steered for — and immediately they reached the shore toward which they had been [slowly] making.

22 The next day the crowd [that still remained] standing on the other side of the sea, realized that there had been only one small boat there, and that Jesus had not gone into it with His disciples, but that His disciples had gone away by themselves.

23 But now some other boats from Tiberias had come in near the place where they ate the bread after the Lord had given thanks.

24 So the people, finding that neither Jesus nor His disciples were there, themselves got into the small boats and came to Capernaum looking for Jesus.

25 And when they found Him on the other side of the lake, they said to Him, Rabbi! When did You come here?

26 Jesus answered them, I assure you, most solemnly I tell you, you have been searching for Me not because you saw the miracles and signs, but because you were fed with the loaves and were filled and satisfied.

27 Stop toiling and doing and producing for the food that perishes and decomposes in the using; but strive and work and produce rather for the lasting food which endures continually unto life eternal. The Son of man will give (furnish) you that, for God the Father has authorized and certified Him and put His seal of endorsement upon Him.

28 They then said, What are we to do that we may [habitually] be working the works of God? — What are we to do to carry out what God requires?

29 Jesus replied, This is the work (service) that God asks of you, that you believe in the One Whom He has sent — that you cleave to, trust, rely on and have faith in His Messenger.

30 Therefore they said to Him, What sign (miracle, wonderwork) will ^vYou

perform then, so that we may see it and believe *and* rely on *and* adhere to You? — What [supernatural] work have You to show what You can do?

31 Our forefathers ate the manna in the wilderness. As the Scripture says, He gave them bread out of heaven to eat. [Exod. 16:15; Ps. 78:24.]

32 Jesus then said to them, I assure you, I most solemnly tell you, Moses did not give you the bread from heaven — what Moses gave you was not the Bread from heaven — but it is My Father Who gives you the true, heavenly Bread.

33 For the Bread of God is He Who comes down out of heaven and gives life to the world.

34 Then they said to Him, Lord, give us this bread always — all the time!

35 Jesus replied, I am the Bread of Life. He who comes to Me will never be hungry and he who believes on *and* cleaves to *and* trusts in *and* relies on Me will never thirst any more — at any time.

36 But [as] I told you, Although you have seen *Me*, still you do not believe *and* trust *and* have faith.

37 All whom My Father has given (entrusted) to Me will come to Me; and him who comes to Me I will most certainly not cast out — I will never, no never reject one of them who comes to Me.

38 For I have come down from heaven, not to do My own will *and* purpose; but to do the will *and* purpose of Him Who sent Me.

39 And this is the will of Him Who sent Me, that I should not lose any of all that He has given Me; but that I should give new life *and* raise [them all] up at the last day.

40 For this is My Father's will *and* His purpose, that every one who sees the Son and believes *and* cleaves to *and* trusts *and* relies on Him should have eternal life, and I will raise him up [from the dead] at the last day.

41 Now the Jews murmured *and* found fault *and* grumbled about Jesus

because He said, I am [Myself] the Bread which came down from heaven.

42 They kept asking, Is not this Jesus, the "Son of Joseph, Whose father and mother we know? How then can He say, I have come down from heaven?

43 So Jesus answered them, Stop grumbling *and* saying things against Me to one another.

44 No one is able to come to Me unless the Father Who sent Me attracts *and* draws him *and* gives him the desire to come to Me; and [then] I will raise him [from the dead] at the last day.

45 It is written in the book of the prophets, And they shall all be taught of God — have Him in person for their teacher. Every one, who has listened and learned from the Father, comes to Me. [Isa. 54:13.]

46 Which does not imply that any one has seen the Father — not that any one has ever seen Him — except He [Who was with the Father] Who comes from God. He [alone] has seen the Father.

47 I assure you, I most solemnly tell you, he who believes *in Me* — who adheres to, trusts in, relies on and has faith in Me — has (now possesses) eternal life.

48 I am the Bread of life — that gives life, the Living Bread.

49 Your forefathers ate the manna in the wilderness, and [yet] they died.

50 [But] this is the Bread that comes down from heaven, so that (any) one may eat of it and never die.

51 I [Myself] am this Living Bread which came down from heaven. If any one eats of this Bread, he will live forever; and also the Bread that I shall give for the life of the world is My flesh (body).

52 Then the Jews angrily contended with one another saying, How is He able to give us His flesh to eat?

53 And Jesus said to them, I assure you, most solemnly I tell you, you cannot have any life in yourselves unless you

v and w) Capitalized because of what He is, the spotless Son of God, not what the speaker may have thought He was.

eat the flesh of the Son of man and drink His blood — unless you appropriate His life and [the saving merit of] His blood.

54 He who feeds on My flesh and drinks My blood has (possesses now) eternal life; and I will raise him up [from the dead] on the last day.

55 For My flesh is true *and* genuine food; and My blood is true *and* genuine drink.

56 He who feeds on My flesh and drinks My blood dwells continually in Me, and I [in like manner dwell continually] in him.

57 Just as the living Father sent Me, and I live by (through, because of) the Father, even so whoever continues to feed on Me — who takes Me for his food *and* is nourished by Me — shall [in his turn] live through *and* because of Me.

58 This is the Bread which came down from heaven. It is not like the manna which our forefathers ate and yet died. He who takes this Bread for his food shall live forever.

59 He said these things in a synagogue while He was teaching at Capernaum.

60 When His disciples heard this, many of them said, This is a hard *and* difficult *and* strange saying — an offensive and unbearable message. Who can stand to hear it? — Who can be expected to listen to such teaching?

61 But Jesus, knowing in Himself that His disciples were complaining *and* protesting *and* grumbling about it, said to them: Is this a stumbling block *and* an offense to you? — Does this upset and displease and shock and scandalize you?

62 What then [will be your reaction] if you should see the Son of man ascending to the place where He was before?

63 It is the Spirit that gives life — He is the Life-giver; the flesh conveys no benefit whatever — there is no profit in

it. The words (truths) that I have been speaking to you are spirit and life.

64 But [still] some of you fail to believe *and* trust *and* have faith. For Jesus knew from the first who did not believe *and* had no faith, and who would betray Him *and* be false to Him.

65 And He said, This is why I told you that no one can come to Me unless it is granted him — unless he is enabled to do so — by the Father.

66 After this many of His disciples drew back — returned to their old associations — and no longer accompanied Him.

67 Jesus said to the twelve, Will you also go away? *And* do you too desire to leave Me?

68 Simon Peter answered, Lord, to whom shall we go? You have the words (the message) of eternal life.

69 And we have learned to believe *and* trust; and [more,] we have come to know [surely] that You are the Christ, the Anointed One, the Son of the living God.

70 Jesus answered them, Did I not choose you, the twelve? And [even] of you one is a devil — of the evil one and a false accuser.

71 He was speaking of Judas, the son of Simon Iscariot, for he was about to betray Him, [although] he was one of the twelve.

CHAPTER 7

AFTER this Jesus went from place to place in Galilee; for He would not travel in Judea, because the Jews sought to kill Him.

2 Now the Jewish Feast of Tabernacles was drawing near.

3 So His brothers said to Him, Leave here and go into Judea, so that *Your disciples [there] may also see the works that You do. [This is no place for You.]

4 For no one does anything in secret, when he wishes to be conspicuous *and* secure publicity. If you [must] do these things — if *You must act like this —

* Capitalized because of what He is, the spotless Son of God, not what the speaker may have thought He was.

show Yourself openly *and* make Yourself known to the world!

5 For His brothers did not believe in *or* adhere to *or* trust in *or* rely on Him either.

6 Whereupon Jesus said to them, My time (opportunity) has not come yet; but any time is suitable for you *and* your opportunity is ready any time — is always here.

7 The world cannot [be expected to] hate you, but it does hate Me, because I denounce it for its wicked works *and* reveal that its doings are evil.

8 Go to the feast yourselves. I am not [yet] going up to the festival, because My time is not ripe — My term is not yet completed, it is not time for Me to go.

9 Having said these things to them, He stayed behind in Galilee.

10 But afterward, when His brothers had gone up to the feast, He went up also; not publicly, [not with a caravan] but by Himself quietly *and* as if He did not wish to be observed.

11 Therefore the Jews kept looking for Him at the feast and asking, Where can He be? — Where is that Fellow?

12 And there was among the mass of the people much whispered discussion *and* hot disputing about Him. Some were saying, He is good! — He is a good man! Others said, No, He misleads *and* deceives the people — gives them false ideas!

13 But no one dared speak out boldly about Him for fear of [the leaders of] the Jews.

14 When the feast was already half over, Jesus went up into the temple court and began to teach.

15 The Jews were astonished. They said, How is it that this Man has learning — is so versed in the sacred Scriptures and in theology — when He has never studied?

16 Jesus answered them by saying, My teaching is not My own, but His Who sent Me.

17 If any man desires to do His will

(God's pleasure), he will know — have the needed illumination to recognize, can tell for himself — whether the teaching is from God, or whether I am speaking from Myself *and* of My own accord *and* on My own authority.

18 He who speaks on his own authority seeks to win honor for himself — he whose teaching originates with himself seeks his own glory. But he who seeks the glory *and* is eager for the honor of him who sent him, he is true; and there is no unrighteousness *or* falsehood *or* deception in him.

19 Did not Moses give you the Law? And yet not one of you keeps the Law. [If that is the truth,] why do you seek to kill Me [for not keeping it]?

20 The crowd answered Him, You are possessed of a demon! — You are raving! Who seeks to kill You?

21 Jesus answered them, I did one work and you all were astounded. [John 5:1-9.]

22 Now, Moses established circumcision among you, though it did not originate with Moses but with previous patriarchs, and you circumcise a person [even] on the Sabbath day.

23 If to avoid breaking the Law of Moses a person undergoes circumcision on the Sabbath day, have you any cause to be angry with (indignant with, bitter against) Me for making a man's whole body well on the Sabbath?

24 Be honest in your judgment *and* do not decide at a glance — superficially *and* by appearances; but judge fairly *and* righteously.

25 Then some of the Jerusalem people said, Is not this the Man they seek to kill?

26 And here He is speaking openly, and they say nothing to Him! Can it be possible that the rulers have discovered *and* know that this is *truly* the Christ?

27 No, we know where this Man comes from; when the Christ arrives, no one is to know from what place He comes.

y) Trench.

28 Whereupon Jesus called out as He taught in the temple porches, Do you know Me, and do you know where I am from? I have not come on My own authority *and* of My own accord *and* self-appointed, but the One Who sent Me is true (real, genuine, steadfast) *and* Him you do not know!

29 I know Him [Myself], because I come from His [very] presence, *and* it was He [personally] Who sent Me.

30 Therefore they were eager to arrest Him; but no one laid a hand on Him, for His hour (time) had not yet come.

31 *And* besides, many of the multitude believed in Him — adhered to Him, trusted Him, relied on Him. *And* they kept saying, When the Christ comes, will He do — can He be expected to do — more miracles *and* produce more proofs *and* signs than what this Man has done?

32 The Pharisees learned how the people said these things about Him under their breath, *and* the chief priests *and* Pharisees sent (attendants, guards) to arrest Him.

33 Therefore Jesus said, For a little while I am [still] with you, *and* then I go back to Him Who sent Me.

34 You will look for Me, but you will not be able to find Me; where I am you cannot come.

35 Then the Jews said among themselves, Where can this Man intend to go, that we shall not find Him? Will He go to the Jews that are scattered in the Dispersion among the Greeks *and* teach the Greeks?

36 What does this statement of His mean, You will look for Me *and* not be able to find Me, *and*, Where I am you cannot come?

37 Now on the final *and* most important day of the feast, Jesus stood forth *and* He cried in a loud voice, If any man is thirsty, let him come to Me *and* drink!

38 He who believes in Me — who cleaves to *and* trusts in *and* relies on Me — as the Scripture has said, Out from

his innermost being springs *and* rivers of living water shall flow (continuously).

39 But He was speaking here of the Spirit, Whom those who believed — trusted, had faith — in Him were afterward to receive. For the (Holy) Spirit had not yet been given; because Jesus was not yet glorified (raised to honor).

40 Listening to those words, some of the multitude said, This is certainly *and* beyond doubt the prophet! [Deut. 18:18.]

41 Others said, This is the Christ, the Anointed One! But some said, What? Does the Christ come out of Galilee?

42 Does not the Scripture tell us that the Christ is to come from the offspring of David, *and* from Bethlehem, the village where David lived? [Ps. 89:3, 4; Mic. 5:2.]

43 So there arose a division *and* dissension among the people concerning Him.

44 Some of them wanted to arrest Him, but no one [ventured *and*] laid hands on Him.

45 Meanwhile the attendants (guards) had gone back to the chief priests *and* Pharisees, who asked them, Why have you not brought Him here with you?

46 The attendants replied, Never has a man talked as this Man talks! — No mere man has ever spoken as He speaks!

47 The Pharisees said to them, Are you also deluded *and* led astray? — Are you also swept off your feet?

48 Have any of the authorities or of the Pharisees believed in Him?

49 As for this multitude (rabble) that does not know the Law, they are contemptible *and* doomed *and* accursed!

50 Then Nicodemus, who came to Jesus before at night *and* was one of them, asked,

51 Does our Law convict a man without giving him a hearing *and* finding out what he has done?

52 They answered him, Are you too from Galilee? Search [the Scriptures yourself] *and* you will see that no proph-

2) Trench.

et comes — will rise to prominence — from Galilee.

53 *And they went [back], each to his own house.

CHAPTER 8

BUT Jesus went to the mount of Olives.

2 Early in the morning (at dawn), He came back into the temple ^bcourt and the people came to Him in crowds. He sat down and was teaching them,

3 When the scribes and Pharisees brought a woman who had been caught in adultery. They made her stand in the middle of the court and put the case before Him.

4 Teacher, they said, this woman has been caught in the very act of adultery.

5 Now Moses in the Law commanded us that such [women, offenders] shall be stoned to death. But what do You say [to do with her]? — What is Your sentence? [Deut. 22:22-24.]

6 This they said to try (test) Him, hoping they might find a charge for which to accuse Him. But Jesus stooped down and wrote on the ground with His finger.

7 However, when they persisted with their question, He raised Himself up and said, Let him who is without sin among you be the first to throw a stone at her.

8 Then He bent down and went on writing on the ground with His finger.

9 They listened to Him and then they began going out conscience-stricken one by one, from the oldest down to the last one of them, till Jesus was left alone with the woman standing there before Him in the center of the court.

10 When Jesus raised up He said to her, Woman, where are your accusers? Has no man condemned you?

11 She answered, No one, Lord! And Jesus said, I do not condemn you either. Go on your way, and from now on sin no more.

12 Once more Jesus addressed the

crowd. He said, I am the Light of the world. He who follows Me will not be walking in the dark, but will have the Light which is Life.

13 Whereupon the Pharisees told Him, You are testifying on Your own behalf; Your testimony is not valid *and* is worthless.

14 Jesus answered, Even if I do testify on My own behalf, My testimony is true *and* reliable *and* valid; for I know where I came from and where I am going; but you do not know where I came from or where I am going.

15 You [set yourselves up to] judge according to the flesh — by what you see; you condemn by external, human standards. I do not [set Myself up to] judge *or* condemn *or* sentence anyone.

16 Yet even if I do judge, My judgment is true — My decision is right; for I am not alone [in making it], but [there are two of Us], I and the Father Who sent Me.

17 In your [own] Law it is written that the testimony (evidence) of two persons is reliable *and* valid. [Deut. 19:15.]

18 I am one [of the Two] bearing testimony concerning Myself, and My Father Who sent Me, He also testifies about Me.

19 Then they said to Him, Where is this *Father of Yours? Jesus answered, You know My Father as little as you know Me. If you knew Me, you would know My Father also.

20 Jesus said these things in the treasury, while He was teaching in the temple ^dcourt; but no one ventured to arrest Him, because His hour had not yet come.

21 Therefore He said again to them, I am going away, and you will be looking for Me, but you will die in [under the curse of] your sin. Where I am going, it is not possible for you to come.

22 At this the Jews began to ask

a) John 7:53 to 8:11 is not found in the older manuscripts, but it sounds so like Christ that we accept it as authentic, and feel that to omit it would be most unfortunate. b) Trench.

c) Capitalized because of what He is, the spotless Son of God, not what the speaker may have thought He was.

d) Trench.

among themselves, Will He kill Himself? Is that why He says, Where I am going it is not possible for you to come?

23 He said to them, You are from below; I am from above. You are of this world — of this earthly order. I am not of this world.

24 That is why I told you that you will die in [under the curse of] your sins. For if you do not believe that I am He [Who I claim to be] — if you do not adhere to, trust in and rely on Me — you will die in your sins.

25 Then they said to Him, Who are You anyway? Jesus replied, Why do I even speak to you! I am exactly what I have been telling you from the first.

26 I have much to say about you and to judge *and* condemn. But He Who sent Me is true, and I tell the world [only] the things that I have heard from Him.

27 They did not perceive (know, understand) that He was speaking to them of the Father.

28 So Jesus added, When you have lifted up the Son of man [on the cross], you will realize (know, understand) that I am He [for Whom you look]; and that I do nothing from Myself — of My own accord, or on My own authority — but I say [exactly] what My Father has taught Me.

29 And He Who sent Me is ever with Me; My Father has not left Me alone, for I always do what pleases Him.

30 As He said these things, many believed on Him — trusted, relied on and adhered to Him.

31 So Jesus said to those Jews who had believed in Him, If you abide in My Word — hold fast to My teachings *and* live in accordance with them — you are truly My disciples.

32 And you will know the truth, and the truth will set you free.

33 They answered Him, We are Abraham's offspring (descendants) and have never been in bondage to anybody. What do You mean by saying, You will be set free?

34 Jesus answered them, I assure you,

most solemnly I tell you, Whoever commits *and* practices sin is the slave of sin.

35 Now a slave does not remain in a household permanently (forever); the son [of the house] does remain forever.

36 So if the Son liberates you — makes you free men — then you are really *and* unquestionably free.

37 [Yes] I know that you are Abraham's offspring; yet you plan to kill Me, because My word has no entrance — makes no progress, does not find any place — in you.

38 I tell the things which I have seen *and* learned at My Father's side, and your actions also reflect what you have heard *and* learned from your father.

39 They retorted, Abraham is our father. Jesus said, If you were truly Abraham's children, then you would do the works of Abraham — you would follow his example, do as Abraham did.

40 But now [instead] you are wanting *and* seeking to kill Me, a Man Who has told you the truth which I have heard from God. This is not the way Abraham did.

41 You do the works of your father. They said to Him, We are not illegitimate children *and* born of fornication; we have one Father, even God.

42 Jesus said to them, If God were your Father, you would love Me *and* respect Me *and* welcome Me gladly; for I proceeded (came forth) from God — out of His very presence. I did not even come on My own authority *or* of My own accord (self-appointed), but He sent Me.

43 Why do you misunderstand what I say? It is because you are unable to hear what I am saying — you cannot bear to listen to My message, your ears are shut to My teaching.

44 You are of your father the devil; and it is your will to practice the lusts *and* gratify the desires [which are characteristic] of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a false-

hood, he speaks what is natural to him; for he is a liar [himself] and the father of lies *and* of all that is false.

45 But because I speak the truth, you do not believe Me — do not trust Me, do not rely on Me or adhere to Me.

46 Who of you convicts Me of wrongdoing *or* finds Me guilty of sin? Then if I speak truth, why do you not believe Me — trust Me, rely on and adhere to Me?

47 Whoever is of God listens to God. — Those who belong to God hear the words of God. This is the reason that you do not listen [to them, to Me], because you do not belong to *and* are not of God *or* in harmony with God.

48 The Jews answered Him, Are we not right when we say You are a Samaritan, and that You have a demon — that You are under the power of an evil spirit?

49 Jesus answered, I am not possessed by a demon. On the other hand, I honor *and* reverence My Father, and you dishonor — despise, vilify and scorn — Me.

50 However, I am not in search of honor for Myself — I do not seek and am not aiming for My own glory. There is One Who [looks after that; He] seeks [My glory] and He is the Judge.

51 I assure you, most solemnly I tell you, if any one observes My teaching — lives in accordance with My message, keeps My word — he will by no means ever see *and* experience death.

52 The Jews said to Him, Now we know that *You are under the power of a demon (*insane). Abraham died and also the prophets; yet You say, If a man keeps My word he will never taste of death to all eternity.

53 Are You greater than our father Abraham? He died and all the prophets died! Who do You make Yourself out to be?

54 Jesus answered, If I were to glorify Myself (magnify, praise and honor Myself) I should have no real glory, for My

glory would be nothing *and* worthless. — My honor must come to Me from My Father. It is My Father Who glorifies Me — Who extols Me, magnifies and praises Me — of Whom you say that He is your God.

55 Yet you do not know Him *nor* recognize Him *and* are not acquainted with Him, but I know Him. If I should say that I do not know Him, I would be a liar like you. But I know Him and keep His word — obey His teachings, am faithful to His message.

56 Your forefather Abraham was extremely happy at the hope *and* prospect of seeing My day [My incarnation]. And he did see it and was delighted. [Heb. 11:13.]

57 Then the Jews said to Him, You are not yet fifty years old, and have You seen Abraham?

58 Jesus replied, I assure you, I most solemnly tell you, before Abraham was born, I AM. [Exod. 3:14.]

59 So they took up stones to throw at Him, but Jesus by mixing with the crowd concealed Himself and went out of the temple *enclosure.

CHAPTER 9

AS He passed along, He noticed a man blind from his birth.

2 His disciples asked Him, Rabbi, who sinned, this man or his parents, that he should be born blind?

3 Jesus answered, It was not that this man or his parents sinned; but he was born blind in order that the workings of God should be manifested — displayed and illustrated — in him.

4 We must work the works of Him Who sent Me, *and* be busy with His business while it is daylight; night is coming on when no man can work.

5 As long as I am in the world, I am the world's Light.

6 When He had said this, He spat on the ground and made clay (mud) with

e) Capitalized because of what He is, the spotless Son of God, not what the speaker may have thought He was.
f) Thayer. g) Trench.

His saliva, and He spread it [as ointment] on the man's eyes.

7 And He said to him, Go, wash in the pool of Siloam, which means Sent. So he went and washed and came back seeing.

8 When the neighbors and those who used to know him by sight as a beggar saw him, they said, Is not this the man who used to sit and beg?

9 Some said, It is he. Others said, No, but he looks very much like him. But he said, Yes, I am the man.

10 So they said to him, How were your eyes opened?

11 He replied, The Man called Jesus made mud and smeared it on my eyes and said to me, Go to Siloam and wash. So I went and washed, and I obtained my sight!

12 They asked him, Where is He? He said, I do not know.

13 Then they conducted the man who had formerly been blind to the Pharisees.

14 Now it was on the Sabbath day that Jesus mixed the mud and opened the man's eyes.

15 So now again the Pharisees asked him how he received his sight. And he said to them, He smeared mud on my eyes and I washed and now I see.

16 Then some of the Pharisees said, This Man [Jesus] is not from God, because He does not observe the Sabbath. But others said, How can a man who is a sinner — a bad man — do such signs *and* miracles? So there was a difference of opinion among them.

17 Accordingly they said to the blind man again, What do you say about Him, seeing that He opened your eyes? And he said, He is — He must be — a prophet!

18 However the Jews did not believe that he had really been blind and that he had received his sight until they called (summoned) the parents of the man.

19 They asked them, Is this your son,

whom you reported as having been born blind? How then does he see now?

20 His parents answered, We know that this is our son, and that he was born blind.

21 But as to how he can now see, we do not know; or who has opened his eyes we do not know. He is of age, ask him; let him speak for himself *and* give his own account of it.

22 His parents said this because they feared [the leaders of] the Jews. For the Jews had already agreed that if any one should acknowledge Jesus to be the Christ, he should be expelled *and* excluded from the synagogue.

23 On that account his parents said, He is of age, ask him.

24 So the second time they summoned the man who had been born blind, and said to him, Now give God the glory (praise). This ^bFellow we know is only a sinner — a wicked person.

25 Then he answered, I do not know whether He is a sinner *and* wicked or not. But one thing I know, that whereas I was blind before, now I see.

26 So they said to him, What did He [actually] do to you? How did He open your eyes?

27 He answered, I already told you, and you would not listen. Why do you want to hear it again? Can it be that you wish to become His disciples also?

28 And they stormed at him — they jeered, they sneered, they reviled him — and retorted, You are His disciple yourself, but we are the disciples of Moses.

29 We know for certain that God spoke with Moses, but as for this Fellow, we know nothing about where He hails from.

30 The man replied, Well, this is astonishing! Here a Man has opened my eyes, and yet you do not know where He comes from — that is amazing!

31 We know that God does not listen to sinners; but if any one is God-fearing *and* a worshipper of Him and does His will, He listens to him.

^b) Capitalized because of what He is, the spotless Son of God, not what the speaker may have thought He was.

32 Since the beginning of time it was never heard of that any one opened the eyes of a man born blind.

33 If that Man were not from God, He would not be able to do anything like this.

34 They retorted, You were wholly born in sin — from head to foot — and do you [presume to] teach us? So they cast him out — threw him clear outside the synagogue.

35 Jesus heard that they had put him out, and meeting him He said, Do you believe in *and* adhere to the Son of man — 'the Son of God'?

36 He answered, Who is He, Sir? Tell me, that I may believe in *and* adhere to Him.

37 Jesus said to him, You have seen Him; [in fact] He is talking to you right now.

38 He called out, Lord, I believe — I rely on, I trust, I cleave to You! And he worshipped Him.

39 Then Jesus said, I came into this world for judgment — as a Separator, in order that there may be 'separation [between those who believe on Me and those who reject Me] — to make the sightless see, and that those who see may become blind.

40 Some Pharisees who were near, hearing this remark said to Him, Are we also blind?

41 Jesus said to them, If you were blind, you would have no sin; but because you now claim to have sight, your sin remains. — If you were blind, you would not be guilty of sin; but because you insist, We do see [clearly], you are unable to escape your guilt.

CHAPTER 10

I ASSURE you, most solemnly I tell you, he who does not enter in by the door into the sheepfold, but climbs up some other way (elsewhere, from some other quarter) is a thief and a robber.

2 But he who enters by the door is the shepherd of the sheep.

3 The watchman opens the door for this man, and the sheep listen to his voice *and* heed it, and he calls his own sheep by name and brings (leads) them out.

4 When he has brought his own sheep outside, he walks on before them, and the sheep follow him, because they know his voice.

5 They will never [on any account] follow a stranger, but will run away from him, because they do not know the voice of strangers *or* recognize their call.

6 Jesus used this parable (illustration) with them, but they did not understand what He was talking about.

7 So Jesus said again, I assure you, most solemnly I tell you, that I Myself am the Door ⁴for the sheep,

8 All others who came [as such] before Me are thieves and robbers; but the [true] sheep did not listen *and* obey them.

9 I am the Door. Any one who enters in through Me will be saved — will live; he will come in and he will go out [freely], and will find pasture.

10 The thief comes only in order that he may steal and may kill and may destroy. I came that they may have *and* enjoy life, and have it in abundance — to the full, till it 'overflows.

11 I am the Good Shepherd. The good shepherd risks *and* lays down his [own] life for the sheep. [Ps. 23.]

12 But the hired servant — he who merely serves for wages — who is neither the shepherd nor the owner of the sheep, when he sees the wolf coming deserts the flock and runs away. And the wolf chases *and* snatches them and scatters [the flock].

13 Now *the hireling flees* because he merely serves for wages and is not himself concerned about the sheep — cares nothing for them.

14 I am the Good Shepherd and I

j) Many ancient authorities read "the Son of God."

j) Vincent.

k) Vincent.

l) Souter's "Pocket Lexicon to the Greek New Testament."

know *and* recognize My own, and My own know *and* recognize Me,

15 Even as [truly as] the Father knows Me I also know the Father; and I am giving My [very own] life *and* laying it down in behalf of the sheep.

16 And I have other sheep [beside these], that are not of this fold. I must bring *and* ^mimpel those also, and they will listen to My voice *and* heed My call, and so there will be (they will become) one flock under one Shepherd. [Ezek. 34:23.]

17 For this the Father loves Me, because I lay down My [own] life to take it back again.

18 No one takes it away from Me. On the contrary, I lay it down voluntarily — I put it from Myself. I am authorized *and* have power to lay it down — to resign it; and I am authorized *and* have power to take it back again. These are the instructions (orders) which I have received [as My charge] from My Father.

19 Then a fresh division of opinion arose among the Jews because of His saying these things.

20 And many of them said, He has a demon and He is mad — insane, He raves, He rambles. Why do you listen to Him?

21 Others argued, These are not the thoughts *and* the language of one possessed. Can a demon-possessed person open blind eyes?

22 After this the Feast of Dedication [of the reconsecration of the temple] was taking place at Jerusalem.

23 It was winter, and Jesus was walking in Solomon's porch in the temple area.

24 So the Jews surrounded Him and began asking Him, How long are You going to keep us in doubt *and* suspense? If You are really Christ, tell us so plainly *and* openly.

25 Jesus answered them, I have told you so, yet you do not believe Me — you do not trust Me *and* rely on Me. The very works that I do by the power

of My Father *and* in My Father's name bear witness concerning Me — they are My credentials and evidence in support of Me.

26 But you do not believe *and* trust *and* rely on Me, because you do not belong to My fold — you are no sheep of Mine.

27 The sheep that are My own hear *and* are listening to My voice, and I know them and they follow Me,

28 And I give them eternal life, and they shall never lose it *or* perish throughout the ages — to all eternity they shall never by any means be destroyed. And no one is able to snatch them out of My hand.

29 My Father, Who has given them to Me, is greater *and* mightier than all else; and no one is able to snatch [them] out of the Father's hand.

30 I and the Father are One.

31 Again the Jews ^mbrought up stones to stone Him.

32 Jesus said to them, My Father has enabled Me to do many good deeds — I have shown many acts of mercy in your presence. For which of these do you mean to stone Me?

33 The Jews replied, We are not going to stone You for a good act, but for blasphemy; because You, a mere man, make Yourself [out to be] God.

34 Jesus answered, Is it not written in your Law, I said, Ye are gods? [Ps. 82:6.]

35 So men are called gods — by the Law — men to whom God's message came, and the Scripture cannot be set aside *or* cancelled *or* broken *or* annulled. [If that is true] do you say [to Me],

36 The One Whom the Father consecrated *and* dedicated *and* set apart for Himself and sent into the world, You are blaspheming, because I said, I am the Son of God?

37 If I am not doing the works (performing the deeds) of My Father, then do not believe Me — do not adhere to Me and trust in and rely on Me.

m) Abbott-Smith.

n) Vincent.

38 But if I do them, even though you do not believe Me *nor* have faith in Me, [at least] believe the works *and* have faith in what I do, in order that you may know and understand [clearly] that the Father is in Me and I am in the Father — One with Him.

39 They sought again to arrest Him, but He escaped from their hands.

40 He went back again across the Jordan to the locality where John was when he first baptized, and there He remained.

41 And many came to Him, and they kept saying, John did not perform a [single] sign *or* miracle, but everything John said of this Man was true.

42 And many [people] there became believers on Him — they adhered to *and* trusted in *and* relied on Him.

CHAPTER 11

NOW a certain man named Lazarus was ill. He was of Bethany, the village where Mary and her sister Martha lived.

2 This Mary was the one who anointed the Lord with perfume and wiped His feet with her hair. It was her brother Lazarus who was [now] sick.

3 So the sisters sent to Him saying, Lord, he whom You love [so well] is sick.

4 When Jesus received the message He said, This sickness is not to end in death; but [on the contrary] it is to honor God *and* to promote His glory, that the Son of God may be glorified through (by) it.

5 Now Jesus loved Martha and her sister and Lazarus; [they were His dear friends and He held them in loving esteem].

6 Therefore, [even] when He heard that Lazarus was sick, He still stayed two days longer in the same place where He was.

7 Then, after that interval He said to His disciples, Let us go back again to Judea.

8 The disciples said to Him, Rabbi, the Jews only recently were intending

and trying to stone You, and are You [thinking of] going back there again?

9 Jesus answered, Are there not twelve hours in the day? Any one who walks about in the daytime does not stumble, because he sees the light of this world.

10 But if any one walks about in the night, he does stumble, because there is no light in him — the light is lacking to him.

11 He said these things and then added, Our friend Lazarus is at rest *and* sleeping, but I am going there that I may awaken him out of his sleep.

12 The disciples answered, Lord, if he is sleeping, he will recover.

13 However, Jesus had spoken of his death, but they thought that He referred to falling into a refreshing *and* natural sleep.

14 So then Jesus told them plainly, Lazarus is dead;

15 And for your sake I am glad that I was not there; it will help you to believe — to trust and rely on Me. However, let us go to him.

16 Then Thomas, who was called the Twin, said to his fellow disciples, Let us go too, that we may die [be killed] along with Him.

17 So when Jesus arrived, He found that he [Lazarus] had already been in the tomb four days.

18 Bethany was near Jerusalem, only about two miles away.

19 And a considerable number of the Jews had gone out to see Martha and Mary to console them concerning their brother.

20 When Martha heard that Jesus was coming, she went to meet Him, while Mary remained sitting in the house.

21 Martha then said to Jesus, Master, if You had been here, my brother would not have died.

22 And even now I know that whatever You ask from God He will grant it to You.

23 Jesus said to her, Your brother shall rise again.

24 Martha replied, I know that he will rise again at the resurrection in the last day.

25 Jesus said to her, I am [Myself] the Resurrection and the Life. Whoever believes in — adheres to, trusts in and relies on — Me, although he may die, yet he shall live.

26 And whoever continues to live and believes — has faith in, cleaves to and relies — on Me shall never [actually] die at all. Do you believe this?

27 She said to Him, Yes, Lord, I have believed — I do believe — that You are the Messiah, the Anointed One, the Son of God, [even He] Who was to come into the world. [It is for Your coming that the world has waited.]

28 After she had said this, she went back and called her sister Mary, privately whispering to her, The Teacher is close at hand and is asking for you.

29 When she heard this she sprang up quickly and went to Him.

30 Now Jesus had not yet entered the village, but was still at the same spot where Martha had met Him.

31 When the Jews who were sitting with her in the house and consoling her saw how hastily Mary had arisen and gone out, they followed her, supposing that she was going to the tomb to pour out her grief there.

32 When Mary came to the place where Jesus was and saw Him, she dropped down at His feet, saying to Him, Lord, if You had been here my brother would not have died.

33 When Jesus saw her sobbing, and the Jews who came with her [also] sobbing, He was deeply moved in spirit and troubled — He chafed in spirit, and sighed and was disturbed.

34 And He said, Where have you laid him? They said to Him, Lord, come and see.

35 Jesus wept.

o) Williams.

36 The Jews said, See how tenderly He loved him!

37 But some of them said, Could not He, Who opened a blind man's eyes, have prevented this man from dying?

38 Now Jesus again sighing repeatedly *and* deeply disquieted, approached the tomb. It was a cave — a hole in the rock — and a boulder lay against [the entrance to close] it.

39 Jesus said, Take away the stone. Martha, the sister of the dead man, exclaimed, But Lord, by this time he [is decaying and] throws off an offensive odor, for he has been dead four days!

40 Jesus said to her, Did I not tell you *and* promise you that if you would believe *and* rely on Me, you should see the glory of God?

41 So they took away the stone. And Jesus lifted up His eyes and said, Father, I thank You that You have heard Me.

42 Yes, I know You always hear *and* listen to Me; but I have said this on account of *and* for the benefit of the people standing around, so that they may believe You did send Me — that You have made Me Your Messenger.

43 When He had said this, He shouted with a loud voice, Lazarus, come out!

44 And out walked the man who had been dead, his hands and feet wrapped in burial cloths (linen strips), and with a [burial] napkin bound around his face. Jesus said to them, Free him of the burial wrappings and let him go.

45 Upon seeing what Jesus had done, many of the Jews who had come with Mary believed on Him — they trusted in Him and adhered to Him and relied on Him.

46 But some of them went back to the Pharisees and told them what Jesus had done.

47 So the chief priests and Pharisees called a meeting of the council [the Sanhedrin] and said, What are we to do? For this Man performs many signs (evidences, miracles).

48 If we let Him alone to go on like this, everyone will believe in Him *and* adhere to Him, and the Romans will come and suppress *and* destroy *and* take away our [holy] place and our nation [our temple and city, and our civil organization].

49 But one of them, Caiaphas, who was the high priest that year, declared, You know nothing at all.

50 Nor do you understand *or* reason out that it is expedient *and* better for your own welfare that one man should die on behalf of the people than that the whole nation should perish (be destroyed, ruined).

51 Now he did not say this simply of his own accord — he was not self-moved; but being the high priest that year, he prophesied that Jesus was to die for the nation; [Isa. 53:8.]

52 And not only for the nation, but also for the purpose of uniting into one body the children of God who have been scattered far and wide. [Isa. 49:6.]

53 So from that day on they took counsel *and* plotted together how they might put Him to death.

54 For that reason Jesus no longer appeared publicly among the Jews, but left there and retired to the district that borders on the wilderness (the desert), to a village called Ephraim, and there He stayed with the disciples.

55 Now the Jewish Passover was at hand, and many from the country went up to Jerusalem in order that they might purify *and* consecrate themselves before the Passover.

56 So they kept looking for Jesus and questioned among themselves as they were standing about in the temple area, What do you think? Will He not come to the feast at all?

57 Now the chief priests and Pharisees had given orders that if any one knew where He was, he should report it to them, so that they might arrest Him.

CHAPTER 12

SO six days before the Passover Feast Jesus came to Bethany where Lazarus was, who had died and whom He had raised from the dead.

2 So they made Him a supper, and Martha served, but Lazarus was one of those at the table with Him.

3 Mary took a pound of ointment of pure liquid nard [a rare perfume] that was very expensive, and she poured it on Jesus' feet and wiped them with her hair. And the whole house was filled with the fragrance of the perfume.

4 But Judas Iscariot, the one of His disciples who was about to betray Him, said,

5 Why was this perfume not sold for three hundred denarii, and that given to the poor — the destitute?

6 Now he did not say this because he cared for the poor, but because he was a thief and having the bag [the money box, the purse of the twelve], he took for himself what was put into it — pilfering the collections.

7 But Jesus said, Let her alone. It was that she might keep it for the time of My preparation for burial — she has kept it that she might have it for the time of My embalming.

8 You always have the poor with you, but you do not always have Me.

9 Now a great crowd of the Jews heard that He was at Bethany, and they came there, not only because of Jesus, but that they also might see Lazarus whom He had raised from the dead.

10 So the chief priests planned to put Lazarus to death also,

11 Because on account of him many of the Jews were going away — were withdrawing *and* leaving [the Judeans] — and believing in *and* adhering to Jesus.

12 The next day a vast crowd of those who had come to the Passover Feast heard that Jesus was coming to Jerusalem.

13 So they took branches of palm

p) Vincent: "Word Studies in the New Testament."

r) The wages of an ordinary workman for a whole year.

q) Trench.

s) Vincent.

trees and went out to meet Him. And as they went they kept shouting, Hosanna! Blessed is He *and* praise to Him Who comes in the name of the Lord, even the King of Israel! [Ps. 118:26.]

14 And Jesus, having found a young donkey, rode upon it, [just] as it is written in the Scriptures,

15 Do not fear, O daughter of Zion! Look! Your King is coming, sitting on a donkey's colt! [Zech. 9:9.]

16 His disciples did not understand *and* could not comprehend the meaning of these things at first, but when Jesus was glorified *and* exalted, they remembered that these things had been written about Him and had been done to Him.

17 The group that had been with Jesus when He called Lazarus out of the tomb and raised him from among the dead, kept telling it to others — bearing witness.

18 It was for this reason that the crowd went out to meet Him, because they had heard that He had performed this sign (proof, miracle).

19 Then the Pharisees said among themselves, You see how futile your efforts are *and* how you accomplish nothing. See! The whole world is running after Him!

20 Now among those who went up to worship at the feast were some Greeks.

21 These came to Philip, who was from Bethsaida in Galilee, and they made this request, Sir, we desire to see Jesus.

22 Philip came and told Andrew. Then Andrew and Philip together [went] and told Jesus.

23 And Jesus answered them, The time has come for the Son of man to be glorified *and* exalted.

24 I assure you, most solemnly I tell you, Unless a grain of wheat falls into the earth and dies, it remains [just one grain; never becomes more but lives] by itself alone. But if it dies, it produces many others *and* yields a rich harvest.

25 Any one who loves his life loses it.

But any one who hates his life in this world will keep it to life eternal. — Whoever has no love for, no concern for, no regard for his life here on the earth, but despises it, preserves his life forever and ever.

26 If any one would serve Me, he must continue to follow Me — 'to cleave steadfastly to Me, conform wholly to My example, in living and if need be in dying — and wherever I am, there will My servant be also. If any one serves Me, the Father will honor him.

27 Now My soul is troubled *and* distressed, and what shall I say? Father, save Me from this hour [of trial and agony]? But it was for this very purpose that I have come to this hour [that I might undergo it].

28 [Rather, I will say,] Father, glorify — honor and extol — Your own name! Then there came a voice out of heaven saying, I have already glorified it, and I will glorify it again.

29 The crowd of bystanders heard the sound and said that it had thundered. Others said, An angel has spoken to Him!

30 Jesus answered, This voice has not come for My sake, but for your sake.

31 Now the judgment (crisis) of this world is [coming on] — sentence is now being passed on this world. Now the ruler (evil genius, prince) of this world shall be cast out — expelled.

32 And I, if *and* when I am lifted up from the earth [on the cross], will draw *and* attract all men [Gentile as well as Jew] to Myself.

33 He said this to signify in what manner He would die.

34 At this the people answered Him, We have learned from the Law that the Christ is to remain forever. How then can You say, The Son of man must be lifted up [on the cross]? Who is this Son of man? [Ps. 110:4.]

35 So Jesus said to them, You will have the Light only a little while longer. Walk while you have the Light — keep

on living by it — so that darkness may not overtake *and* overcome you. He who walks about in the dark does not know where he goes — he is drifting.

36 While you have the Light, believe in the Light — have faith in it, hold to it, rely on it — that you may become sons of the Light *and* be filled with light. Jesus said these things and then He went away and hid Himself from them — was lost to their view.

37 Even though He had done so many miracles before them — right before their eyes — yet they still did not trust in Him *and* failed to believe on Him.

38 So that what Isaiah the prophet said was fulfilled, Lord, who has believed our report *and* our message? And to whom has the arm (the power) of the Lord been shown — unveiled and revealed? [Isa. 53:1.]

39 Therefore, they could not believe — they were unable to believe. For Isaiah has also said,

40 He has blinded their eyes, and hardened *and* benumbed their [callous, degenerated] heart — He has made their minds dull — to keep them from seeing with their eyes and understanding with their heart *and* mind and repenting *and* turning to Me to heal them.

41 Isaiah said this because he saw His glory and spoke of Him. [Isa. 6:9, 10.]

42 And yet [in spite of all this] many even of the leading men — of the authorities and the nobles — believed *and* trusted in Him. But because of the Pharisees they did not confess it, for fear [that if they should acknowledge Him] they would be expelled from the synagogue.

43 For they loved the approval *and* the praise *and* the glory that come from men [instead of and] more than the glory that comes from God. — They valued their credit with men more than their credit with God.

44 But Jesus loudly declared, The one

who believes on Me, does not [only] believe on *and* trust in *and* rely on Me, but [in believing on Me he believes] on Him Who sent Me.

45 And whoever sees Me sees Him Who sent Me.

46 I have come a light into the world, so that whoever believes on Me — who cleaves to *and* trusts in *and* relies on Me — may not continue to live in darkness.

47 If any one hears My teachings and fails to observe them — does not keep them, but disregards them — it is not I who judges him. For I have not come to judge *and* to condemn *and* to pass sentence *and* to inflict penalty on the world, but to save the world.

48 Any one who rejects Me *and* persistently sets Me at naught, refusing to accept My teachings, has his judge [however]; for the [very] message that I have spoken will itself judge *and* convict him on the last day.

49 This is because I have never spoken on My own authority *or* of My own accord *or* self-appointed, but the Father Who has sent Me has Himself given Me orders what to say and what to tell. [Deut. 18:18, 19.]

50 And I know that His commandment is (means,) eternal life. So whatever I speak, I am saying [exactly] what My Father has told Me to say *and* in accordance with His instructions.

CHAPTER 13

[NOW] before the Passover Feast began, Jesus knew (was fully aware) that the time had come for Him to leave this world *and* return to the Father. And as He had loved those who were His own in the world, He loved them to the last *and* "to the highest degree.

2 So during supper, Satan having already put the thought of betraying Jesus in the heart of Judas Iscariot, Simon's son,

3 Jesus, knowing (fully aware) that the Father had put everything into His

u) Chrysostom.

hands, and that He had come from God and was [now] returning to God,

4 Got up from supper, took off His garments and taking a [servant's] towel, He fastened it around His waist.

5 Then He poured water into the washbasin and began to wash the disciples' feet and to wipe them with the [servant's] towel with which He was girded.

6 When He came to Simon Peter, [Peter] said to Him, Lord, are my feet to be washed by You? — Is it for You to wash my feet?

7 Jesus said to him, You do not understand now what I am doing, but you will understand later on.

8 Peter said to Him, You shall never wash my feet! Jesus answered him, Unless I wash you, you have no part with [in] Me — no share in companionship with Me.

9 Simon Peter said to Him, Lord, [wash] not only my feet, but my hands and my head, too!

10 Jesus said to him, Any one who is bathed needs not to wash *except his feet*, but is clean all over. And you [My disciples] are clean, but not all of you.

11 For He knew who was going to betray Him; that was the reason He said, You are not all of you clean.

12 So when He had finished washing their feet and had put on His garments and had sat down again, He said to them, Do you understand what I have done to you?

13 You call Me the Teacher (Master) and the Lord, and you are right in doing so, for that is what I am.

14 If I then, your Lord and Teacher (Master), have washed your feet, you ought — it is your duty, you are under obligation, you owe it — to wash one another's feet.

15 For I have given you this as an example, so that you should do [in your turn] what I have done to you.

16 I assure you, most solemnly I tell

you, A servant is not greater than his master, and no one who is sent is superior to the one who sent him.

17 If you know these things, blessed *and happy and* *to be envied are you if you practice them — if you act accordingly and really do them.

18 I am not speaking of *and* I do not mean all of you. I know whom I have chosen; but it is that the Scripture may be fulfilled, He who eats [*his] bread with Me has raised up his heel against Me. [Ps. 41:9.]

19 I tell you this now before it occurs, so that when it does take place you may be persuaded *and* believe that I am He — what I say I am, the Christ, the Anointed One, the Messiah.

20 I assure you, most solemnly I tell you, he who receives *and* welcomes *and* takes into his heart any messenger of Mine, receives Me [in just that way]; and he who receives *and* welcomes *and* takes Me into his heart, receives Him Who sent Me [in that same way].

21 After Jesus had said these things, He was troubled (disturbed, agitated) in spirit, and said, I assure you, most solemnly I tell you that one of you will deliver Me up — be false to Me and betray Me!

22 The disciples kept looking at one another, puzzled as to whom He could mean.

23 One of His disciples whom Jesus loved — whom He esteemed and delighted in — was reclining [next to Him] on Jesus' bosom.

24 So Simon Peter motioned to him to ask of whom He was speaking.

25 Then leaning back against Jesus' breast, he asked Him, Lord, who is it?

26 Jesus answered, It is the one to whom I am going to give this morsel (bit) of food after I have dipped it. So when He had dipped the morsel of bread [into the dish], He gave it to Judas, Simon Iscariot's son.

27 Then, after [he had taken] the bit

v) Origen; Adam Clarke, and others. cf. John 15:3-7, noticing "in Me . . . in Me . . . in Me . . ." concerning the same subject, the same evening. w) Souter's "Pocket Lexicon of the Greek New Testament."

x) Many ancient authorities read "his bread with Me."

of food, Satan entered into *and* took possession of [Judas]. Jesus said to him, What you are going to do, do [more swiftly than you seem to intend] *and* make quick work of it.

28 But nobody reclining at the table knew why He spoke to him, *or* what He meant by telling him this.

29 Some thought that since Judas had the money box (the purse), Jesus was telling him, Buy what we need for the festival, or that he should give something to the poor.

30 So, after receiving the bit of bread, he went out immediately. And it was night.

31 When he had left, Jesus said, Now is the Son of man glorified! — Now He has achieved His glory, His honor, His exaltation; and God has been glorified through *and* in Him.

32 And if God is glorified through *and* in Him, God will also glorify Him in Himself; and He will glorify Him at once *and* not delay.

33 [Dear] little children, I am to be with you only a little longer. You will look for Me *and*, as I told the Jews so I tell you now, you are not able to come where I am going.

34 I give you a new commandment, that you should love one another; just as I have loved you, so you too should love one another.

35 By this shall all [men] know that you are My disciples, if you love one another — if you keep on showing love among yourselves.

36 Simon Peter said to Him, Lord, where are You going? Jesus answered, You are not able to follow Me now where I am going; but you shall follow Me afterwards.

37 Peter said to Him, Lord, why cannot I follow You now? I will lay down my life for You.

38 Jesus answered, Will you lay down your life for Me? I assure you, most solemnly I tell you, Before a rooster

crows you will deny Me — completely disown Me — three times.

CHAPTER 14

DO not let your hearts be troubled (distressed, agitated). You believe in *and* adhere to *and* trust in *and* rely on God, believe in *and* adhere to *and* trust in *and* rely also on Me.

2 In My Father's house there are many dwelling places (homes). If it were not so, I would have told you, for I am going away to prepare a place for you.

3 And when (if) I go and make ready a place for you, I will come back again and will take you to Myself, that where I am you may be also.

4 And [to the place] where I am going you know the way.

5 Thomas said to Him, Lord, we do not know where You are going, so how can we know the way?

6 Jesus said to him, I am the Way and the Truth and the Life; no one comes to the Father except by (through) Me.

7 If you had known Me — had learned to recognize Me — you would also have known My Father. From now on you know Him and have seen Him.

8 Philip said to Him, Lord, show us the Father — cause us to see the Father, that is all we ask; then we shall be satisfied.

9 Jesus replied, Have I been with all of you for so long a time and do you not recognize *and* know Me yet, Philip? Any one who has seen Me has seen the Father. How can you say then, Show us the Father?

10 Do you not believe that I am in the Father and that the Father is in Me? What I am telling you I do not say on My own authority *and* of My own accord, but the Father Who lives continually in Me does the works — His miracles, His own deeds of power.

11 Believe Me that I am in the Father and the Father in Me; or else believe Me for the sake of the [very] works them-

y) Thayer: "Greek-English Lexicon of the New Testament — Grimm."

z) Williams: "New Testament in the Language of the People."

a) Several ancient authorities read "His works."

selves. — If you cannot trust Me, at least let these works that I do in My Father's name convince you.

12 I assure you, most solemnly I tell you, if any one steadfastly believes in Me, he will himself be able to do the things that I do; and he will do even greater things than these, because I go to the Father.

13 And I will do — I Myself will grant — whatever you may ask in My name [presenting all I AM] so that the Father may be glorified and extolled in [through] the Son. [Exod. 3:14.]

14 [Yes] I will grant — will do for you — whatever you shall ask in My name [presenting all I AM].

15 If you [really] love Me you will keep (obey) My commands.

16 And I will ask the Father, and He will give you another Comforter (Counselor, Helper, Intercessor, Advocate, Strengthened and Standby) that He may remain with you forever,

17 The Spirit of Truth, Whom the world cannot receive (welcome, take to its heart), because it does not see Him, nor know and recognize Him. But you know and recognize Him, for He lives with you [constantly] and will be in you.

18 I will not leave you orphans — comfortless, desolate, bereaved, forlorn, helpless — I will come [back] to you.

19 Just a little while now and the world will not see Me any more, but you will see Me; because I live, you will live also.

20 At that time — when that day comes — you will know [for yourselves] that I am in My Father, and you [are] in Me, and I [am] in you.

21 The person who has My commands and keeps them is the one who [really] loves Me, and whoever [really] loves Me will be loved by My Father. And I [too] will love him and will show (reveal, manifest) Myself to him — I will let Myself be clearly seen by him and make Myself real to him.

22 Judas, not Iscariot, asked Him,

Lord, how is it that You will reveal Yourself — make Yourself real — to us and not to the world?

23 Jesus answered, If a person [really] loves Me, he will keep My word — obey My teaching; and My Father will love him, and We will come to him and make Our home (abode, special dwelling place) with him.

24 Any one who does not [really] love Me does not observe and obey My teaching. And the teaching which you hear and heed is not Mine, but [comes] from the Father Who sent Me.

25 I have told you these things while I am still with you.

26 But the Comforter (Counselor, Helper, Intercessor, Advocate, Strengthened, Standby), the Holy Spirit, Whom the Father will send in My name [in My place, to represent Me and act on My behalf], He will teach you all things. And He will cause you to recall — will remind you of, bring to your remembrance — everything I have told you.

27 Peace I leave with you; My [own] peace I now give and bequeath to you. Not as the world gives do I give to you. Do not let your heart be troubled, neither let it be afraid — stop allowing yourselves to be agitated and disturbed; and do not permit yourselves to be fearful and intimidated and cowardly and unsettled.

28 You heard Me tell you, I am going away, and I am coming [back] to you. If you [really] loved Me, you would have been glad because I am going to the Father; for the Father is greater and mightier than I am.

29 And now I have told you [this] before it occurs, so that when it does take place you may believe and have faith in and rely on Me.

30 I will not talk with you much more, for the prince (evil genius, ruler) of the world is coming. And he has no claim on Me — he has nothing in common with Me, there is nothing in Me that

belongs to him, he has no power over Me.

31 But [Satan is coming and] I do as the Father has commanded Me, so that the world may know (be convinced) that I love the Father, and that I do only what the Father has instructed Me to do. — I act in full agreement with His orders. Rise, let us go away from here.

CHAPTER 15

I AM the True Vine and My Father is the Vinedresser.

2 Any branch in Me that does not bear fruit — that stops bearing — He cuts away (trims off, takes away). And He cleanses *and* repeatedly prunes every branch that continues to bear fruit, to make it bear more *and* richer *and* more excellent fruit.

3 You are cleansed *and* pruned already, because of the Word which I have given you — the teachings I have discussed with you.

4 Dwell in Me and I will dwell in you. — Live in Me and I will live in you. Just as no branch can bear fruit of itself without abiding in (vitaly united to) the vine, neither can you bear fruit unless you abide in Me.

5 I am the Vine, you are the branches. Whoever lives in Me and I in him bears much (abundant) fruit. However, apart from Me — cut off from vital union with Me — you can do nothing.

6 If a person does not dwell in Me, he is thrown out as a [broken-off] branch and withers. Such branches are gathered up and thrown into the fire and they are burned.

7 If you live in Me — abide vitaly united to Me — and My words remain in you *and* continue to live in your hearts, ask whatever you will and it shall be done for you.

8 When you bear (produce) much fruit, My Father is honored *and* glorified; and you show *and* prove yourselves to be true followers of Mine.

9 I have loved you [just] as the Father

has loved Me; abide in My love — ^dcontinue in His love with Me.

10 If you keep My commandments — if you continue to obey My instructions — you will abide in My love *and* live on in it; just as I have obeyed My Father's commandments and live on in His love.

11 I have told you these things that My joy *and* delight may be in you, and that your joy *and* gladness may be full measure *and* complete *and* overflowing.

12 This is My commandment, that you love one another [just] as I have loved you.

13 No one has greater love — no one has shown stronger affection — than to lay down (give up) his own life for his friends.

14 You are My friends, if you keep on doing the things which I command you to do.

15 I do not call you servants (slaves) any longer, for the servant does not know what his master is doing (working out). But I have called you My friends, because I have made known to you everything that I have heard from My Father — I have revealed to you everything that I have learned from Him.

16 You have not chosen Me, but I have chosen you — I have appointed you, I have planted you — that you might go and bear fruit *and* keep on bearing; that your fruit may be lasting (that it may remain, abide); so that whatever you ask the Father in My name [as ^epresenting all that I AM] He may give it to you.

17 This is what I command you, that you love one another.

18 If the world hates you, know that it hated Me before it hated you.

19 If you belonged to the world, the world would treat you with affection *and* would love you as its own. But because you are not of the world — are no longer one with it — but I have chosen (selected) you out of the world, the world hates (detests) you.

20 Remember that I told you, A

c) Vincent.

d) Cremer's "Biblico-Theological Lexicon."

e) Cremer.

servant is not greater than his master — is not superior to him. If they persecuted Me, they will also persecute you; if they kept My word *and* obeyed My teachings, they will also keep *and* obey yours.

21 But they will do all this to you — inflict all this suffering on you — because of [your bearing] My name, *and* on My account, for they do not know *or* understand the One Who sent Me.

22 If I had not come and spoken to them, they would not be guilty of sin; but now they have no excuse for their sin.

23 Whoever hates Me also hates My Father.

24 If I had not done (accomplished) among them the works which no one else ever did, they would not be guilty of sin — would be blameless. But [the fact is] now they have both seen [these works] and have hated both Me and My Father.

25 But [this is so] that the word written in their Law might be fulfilled, They hated Me without a cause. [Ps. 35:19; 69:4.]

26 But when the Comforter (Counselor, Helper, Advocate, Intercessor, Strengthened) comes Whom I will send to you from the Father, the Spirit of Truth Who comes (proceeds) from the Father, He [Himself] will testify regarding Me.

27 But you also will testify *and* be My witnesses, because you have been with Me from the beginning.

CHAPTER 16

I HAVE told you all these things so that you should not be offended — taken unawares and falter, or be caused to stumble and fall away, *and* to keep you from being scandalized and repelled.

2 They will put you out of the synagogues — expel you. But an hour is coming when whoever kills you will think *and* claim that he has offered service to God.

3 And they will do this because they have not known the Father nor Me.

4 But I have told you these things now so that when they occur you will remember that I told you of them. I did not say these things to you from the beginning, because I was with you.

5 But now I am going to Him Who sent Me; yet none of you asks Me, Where are You going?

6 But because I have said these things to you sorrow has filled your hearts — taken complete possession of them.

7 However, I am telling you nothing but the truth when I say, it is profitable — good, expedient, advantageous — for you that I go away. Because if I do not go away, the Comforter (Counselor, Helper, Advocate, Intercessor, Strengthened, Standby) will not come to you — into close fellowship with you. But if I go away, I will send Him to you — to be in close fellowship with you.

8 And when He comes, He will convict *and* convince the world *and* bring demonstration to it about sin and about righteousness — uprightness of heart and right standing with God — and about judgment.

9 About sin, because they do not believe on Me — trust in, rely on and adhere to Me.

10 About righteousness — uprightness of heart and right standing with God — because I go to My Father and you will see Me no longer.

11 About judgment, because the ruler (prince) of this world [Satan] is judged *and* condemned *and* sentence already is passed upon him.

12 I have still many things to say to you, but you are not able to bear them *nor* to take them upon you *nor* to grasp them now.

13 But when He, the Spirit of Truth (the truth-giving Spirit) comes, He will guide you into all the truth — the whole, full truth. For He will not speak His own message — on His own authority — but He will tell whatever He hears [from the

Father, He will give the message that has been given to Him) and He will announce *and* declare to you the things that are to come — that will happen in the future.

14 He will honor *and* glorify Me, because He will take of (receive, draw upon) what is Mine and will reveal (declare, disclose, transmit) it to you.

15 Everything that the Father has is Mine. That is what I meant when I said that He will take the things that are Mine and will reveal (declare, disclose, transmit) them to you.

16 In a little while you will no longer see Me, and again after a short while you will see Me.

17 So some of His disciples questioned among themselves, What does He mean when He tells us, A little while and you will no longer see Me, and again after a short while you will see Me, and, Because I go to My Father?

18 What does He mean by a little while? We do not know *nor* understand what He is talking about.

19 Jesus knew that they wanted to ask Him, so He said to them, Are you wondering *and* inquiring among yourselves what I meant when I said, In a little while you will see Me no longer, and again after a short while you will see Me?

20 I assure you, most solemnly I tell you, that you shall weep and grieve, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy.

21 A woman, when she gives birth to a child has grief (anguish, agony), because her time has come. But when she is delivered of the child, she no longer remembers her pain (trouble, anguish), because she is so glad that a man (a child, a human being) has been born into the world.

22 So for the present you are also in sorrow — in distress and depressed. But I will see you again and [then] your hearts will rejoice, and no one can take from you your joy (gladness, delight).

f) Cremer.

23 And when that time comes, you will ask nothing of Me — you will need to ask Me no questions. I assure you, most solemnly I tell you, that My Father will grant you whatever you ask in My name [‘presenting all I AM]. [Exod. 3:14.]

24 Up to this time, you have not asked a [single] thing in My name [that is, ‘presenting all I AM] *but now* ask *and* keep on asking and you will receive, so that your joy (gladness, delight) may be full *and* complete.

25 I have told you these things in parables (veiled language, allegories, dark sayings). The hour is now coming when I shall no longer speak to you in figures of speech, but I shall tell you about the Father in plain words *and* openly — without reserve.

26 At that time you will ask (pray) in My name, and I am not saying that I will ask the Father on your behalf [for it will be unnecessary].

27 For the Father Himself tenderly loves you, because you have loved Me, and have believed that I came out from the Father.

28 I came out from the Father and have come into the world; again, I am leaving the world and going to the Father.

29 His disciples said, Ah, now You are speaking plainly to us, and not in parables — not in veiled language and figures of speech!

30 Now we know that You are acquainted with everything and have no need to be asked questions. Because of this, we believe that You [really] came from God.

31 Jesus answered them, Do you now believe — do you believe it at last?

32 But take notice, the hour is coming and it has arrived, when you will all be dispersed *and* scattered every man to his own home, leaving Me alone. Yet I am not alone, because the Father is with Me.

33 I have told you these things so

that in Me you may have perfect peace *and* confidence. In the world you have tribulation *and* trials *and* distress *and* frustration; but be of good cheer — take courage, be confident, certain, undaunted — for I have overcome the world. — I have deprived it of power to harm, have conquered it [for you].

CHAPTER 17

WHEN Jesus had spoken these things, He lifted up His eyes to heaven and said, Father, the hour is come. Glorify *and* exalt *and* honor *and* magnify Your Son, so that Your Son may glorify *and* extol *and* honor *and* magnify You.

2 Just as You have granted Him power *and* authority over all flesh (all human kind), *now glorify Him*, so that He may give eternal life to all whom You have given Him.

3 And this is eternal life: [it means] to know (to perceive, recognize, become acquainted with and understand) You, the only true *and* real God, and [likewise] to know Him, Jesus [as the] Christ, the Anointed One, the Messiah, Whom You have sent.

4 I have glorified You down here on the earth by completing the work that You gave Me to do.

5 And now, Father, glorify Me along with Yourself *and* restore Me to such majesty *and* honor in Your presence as I had with You before the world existed.

6 I have manifested Your name — I have revealed Your very Self, Your real Self — to the people whom You have given Me out of the world. They were Yours, and You gave them to Me, and they have obeyed *and* kept Your Word.

7 Now [at last] they know *and* understand that all You have given Me belongs to You — is really *and* truly Yours.

8 For the uttered words that You gave Me I have given them. And they have received *and* accepted [them], and have come to know positively *and* in

reality — to believe with absolute assurance — that I came forth from Your presence. And they have believed *and* are convinced that You did send Me.

9 I am praying for them. I am not praying (requesting) for the world; but for those You have given Me, for they belong to You.

10 All Mine are Yours, and all that are Yours belong to Me; and I am glorified in (through) them — they have done Me honor, in them My glory is achieved.

11 And [now] I am no more in the world, but these are in the world and I am coming to You. Holy Father, keep in Your name [in the knowledge of Yourself] them whom You have given Me, that they may be one, as We [are one].

12 While I was with them, I kept *and* preserved them in Your name [in the knowledge and worship of You]. Those You have given Me I guarded *and* protected, and not one of them has perished *or* is lost except the son of perdition [Judas Iscariot] — the one who is now doomed to destruction, destined to be lost — that the Scripture might be fulfilled. [Ps. 41:9; John 6:70.]

13 And now I am coming to You. I say these things while I am still in the world, so that My joy may be made full *and* complete *and* perfect in them — that they may experience My delight fulfilled in them, that My enjoyment may be perfected in their own souls, that they may have My gladness within them filling their hearts.

14 I have given *and* delivered to them Your Word (message); and the world has hated them, because they are not of the world — do not belong to the world — [just] as I am not of the world.

15 I do not ask that You will take them out of the world, but that You will keep *and* protect them from the evil [one].

16 They are not of the world (world-

g) Barnes' "Notes on Luke and John."

ly, belonging to the world), [just] as I am not of the world.

17 Sanctify them — purify, consecrate, separate them for Yourself, make them holy — by the Truth. Your Word is Truth.

18 Just as You sent Me into the world, I also have sent them into the world.

19 And so for their sake *and* on their behalf I sanctify (dedicate, consecrate) Myself, that they also may be sanctified (dedicated, consecrated, made holy) in the Truth.

20 Neither for these alone do I pray — it is not for their sake only that I make this request — but also for all those who will ever come to believe in (trust, cling to, rely on) Me through their word *and* teaching;

21 So that they all may be one [just] as You, Father, are in Me and I in You, that they also may be one in Us, so that the world may believe *and* be convinced that You have sent Me.

22 I have given to them the glory *and* honor which You have given Me, that they may be one, [even] as We are one:

23 I in them and You in Me, in order that they may become one *and* perfectly united, that the world may know *and* [definitely] recognize that You sent Me, and that You have loved them [even] as You have loved Me.

24 Father, I desire that they also whom You have entrusted to Me [Your gift to Me,] may be with Me where I am, so that they may see My glory, which You have given Me — Your love gift to Me — for You loved Me before the foundation of the world.

25 O just *and* righteous Father, although the world has not known You *and* has failed to recognize You *and* has never acknowledged You, I have known You continually. And these men understand *and* know that You have sent Me.

26 I made Your name known to them *and* revealed Your character *and* Your very ^bSelf, and I will continue to make

[You] known, that the love which You have bestowed upon Me may be in them — felt in their hearts — and that I [Myself] may be in them.

CHAPTER 18

HAVING said these things, Jesus went out with His disciples beyond (across) the winter torrent of the Kidron (in the Ravine of the Cedars). There was a garden there, which He and His disciples entered.

2 And Judas, who was betraying Him *and* delivering Him up, also knew the place, because Jesus had often retired there with His disciples.

3 So Judas, obtaining *and* taking charge of the band of soldiers and some guards (attendants) of the high priests and Pharisees, came there with lanterns and torches and weapons.

4 Then Jesus, knowing all that was about to befall Him, went out to them and said, Whom are you seeking — Whom do you want?

5 They answered Him, Jesus the Nazarene. Jesus said to them, I am He. Judas, who was betraying Him, was also standing with them.

6 When Jesus said to them, I am He, they went backwards — drew back, lurched backward — and fell to the ground.

7 Then again He asked them, Whom are you seeking? And they said, Jesus the Nazarene.

8 Jesus answered, I told you that I am He. So, if you want Me — if it is only I for Whom you are looking — let these men go their way.

9 Thus what He had said was fulfilled *and* verified, Of those whom You have given Me, I have not lost even one. [John 17:12.]

10 Then Simon Peter, who had a sword, drew it and struck the high priest's servant and cut off his right ear. The servant's name was Malchus.

11 Therefore, Jesus said to Peter, Put the sword [back] into the sheath! The

b) Thayer.

cup which My Father has given Me, shall I not drink it?

12 So the troops and their captain and the guards (attendants) of the Jews seized Jesus and bound Him.

13 And they brought Him first to Annas, for he was the father-in-law of Caiaphas, who was the high priest that year.

14 It was Caiaphas who had counselled the Jews that it was expedient *and* for their welfare that one man should die for (instead of, in behalf of) the people.

15 Now Simon Peter and another disciple followed Jesus. And that disciple was known to the high priest, so he entered along with Jesus into the court of the palace of the high priest.

16 But Peter was standing outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door and brought Peter inside.

17 Then the maid who was in charge at the door said to Peter, You are not also one of the disciples of this ⁱMan, are you? He said, I am not!

18 Now the servants and the guards (the attendants) had made a fire of coals, for it was cold, and they were standing and warming themselves. And Peter was with them, standing and warming himself.

19 Then the high priest questioned Jesus about His disciples and about His teaching.

20 Jesus answered him, I have spoken openly to the world; I have always taught in a synagogue and in the temple area, where the Jews habitually congregate (assemble), and I have spoken nothing secretly.

21 Why do you ask Me? Ask those who have heard [Me] what I said to them. See! They know what I said.

22 But when He said this, one of the attendants who stood by struck Jesus,

saying, Is that how ⁱYou answer the high priest?

23 Jesus replied, If I have said anything wrong — have spoken abusively, if there was evil in what I said — tell what was wrong with it. But if I spoke rightly *and* properly, why do you strike Me?

24 Then Annas sent Him bound to Caiaphas the high priest.

25 But Simon Peter [still] was standing and was warming himself. They said to him, You are not also one of His disciples, are you? He denied and said, I am not!

26 One of the high priest's servants, a relative of the man whose ear Peter cut off, said, Did I not see you in the garden with Him?

27 And again Peter denied it. And immediately a rooster crowed.

28 Then they brought Jesus from Caiaphas into the praetorium (judgment hall, governor's palace). And it was early. They themselves did not enter the praetorium, that they might not be defiled (become ceremonially unclean), but might be fit to eat the Passover [supper].

29 So Pilate went out to them and said, What accusation do you bring against this ⁱMan?

30 They retorted, If He were not an evildoer (criminal) we would not have handed Him over to you.

31 Pilate said to them. Take Him yourselves and judge *and* sentence *and* punish Him according to your [own] law. The Jews answered, It is not lawful for us to put any one to death.

32 This was to fulfill the word which Jesus had spoken to show (indicate, predict) by what manner of death He was to die.

33 So Pilate went back again into the judgment hall and called Jesus and asked Him, Are You the King of the Jews?

34 Jesus replied, Are you saying this of yourself — on your own initiative — or have others told it to you about Me?

ⁱ and ^j Capitalized because of what He is, the spotless Son of God, not what the speaker may have thought He was.

35 Pilate answered, Am I a Jew? Your [own] people *and* nation and their chief priests have delivered You to me. What have You done?

36 Jesus answered, My kingdom (kingship, royal power) belongs not to this world. If My kingdom were of this world, My followers would have been fighting to keep Me from being handed over to the Jews. But as it is, My kingdom is not from [this world] — has no such origin *or* source.

37 Pilate said to Him, Then You are a King? Jesus answered, You say it! (You speak correctly,) for I am a King. — Certainly I am a King! This is why I was born, and for this I have come into the world, to bear witness to the Truth. Everyone who is of the Truth (who is a friend of the Truth, who belongs to the Truth) hears *and* listens to My voice.

38 Pilate said to Him, What is truth? On saying this he went out to the Jews again and told them, I find no fault in *Him.

39 But it is your custom that I release one [prisoner] for you at the Passover. So shall I release for you the King of the Jews?

40 Then they all shouted back again, Not Him — not this Man — but Barabbas! Now Barabbas was a robber.

CHAPTER 19

SO then Pilate took Jesus and scourged (flogged, whipped) Him.

2 And the soldiers, having twisted a crown of thorns, put it on His head and threw a purple cloak around Him.

3 And they kept coming to Him and saying, Hail, King of the Jews! (Good health to you! Peace to you! Long life to you, King of the Jews!) And they struck Him with the palms of their hands. [Isa. 53:3, 5, 7.]

4 Then Pilate went out again and said to them, See, I bring Him out to you so that you may know I find no

fault (crime, cause for accusation) in Him.

5 So Jesus came out, wearing the thorny crown and purple cloak, and Pilate said to them, See, [here is] the *Man!

6 When the chief priests and attendants (guards) saw Him, they cried out, Crucify Him! Crucify Him! Pilate said to them, Take Him yourselves and crucify Him, for I find no fault (crime) in Him.

7 The Jews answered him, We have a Law, and according to that Law He should die, because He has claimed *and* made Himself out to be the Son of God.

8 So, when Pilate heard this said, he was more alarmed *and* awe-stricken *and* afraid than before.

9 He went into the judgment hall again and said to Jesus, Where are You from? — To what world do You belong? But Jesus did not answer him.

10 So Pilate said to Him, Will You not speak [even] to me? Do You not know that I have power (authority) to release You and I have power to crucify You?

11 Jesus answered, You would not have any power *or* authority whatever against (over) Me, if it were not given you from above. For this reason the sin *and* guilt of the one who delivered Me over to you is greater.

12 Upon this Pilate wanted (sought, was anxious) to release Him, but the Jews kept shrieking, If you release this Man, you are no friend of Caesar's! Anybody who makes himself a king sets himself up against Caesar — is a rebel against the emperor!

13 Hearing this, Pilate brought Jesus out and sat down on the judgment seat at a place called the Pavement — the Mosaic Pavement, the Stone Platform; but in Hebrew, Gabbatha.

14 Now it was the day of Preparation for the Passover, and it was about the sixth hour — about twelve o'clock noon.

k and l) Capitalized because of what He is, the spotless Son of God, not what the speaker may have thought He was.

He said to the Jews, See, [here is] your King!

15 But they shouted, Away with Him! Away with Him! Crucify Him! Pilate said to them, Crucify your King? The chief priests answered, We have no king but Caesar!

16 Then he delivered Him over to them to be crucified.

17 And they took Jesus *and* led [Him] away; so He went out, bearing His own cross, to the spot called [Place of a] Skull; in Hebrew it is called Golgotha.

18 There they crucified Him, and with Him two others, one on either side and Jesus between them. [Isa. 53:12.]

19 And Pilate also wrote a title [an inscription on a placard] and put it on the cross. And the writing was, Jesus the Nazarene, the King of the Jews.

20 So many of the Jews read this title, for the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin [and] in Greek.

21 Then the chief priests of the Jews said to Pilate, Do not write, The King of the Jews, but, He said, I am King of the Jews.

22 Pilate replied, What I have written, I have written.

23 Then the soldiers when they had crucified Jesus took His garments and made four parts, one share for each soldier, and also the tunic [the long shirt-like undergarment]. But the tunic was seamless, woven from the top throughout.

24 So they said to one another, Let us not tear it, but let us cast lots to decide whose it shall be. This was to fulfill the Scripture, They parted My garments among them, and for My clothing they cast lots. So the soldiers did these things. [Ps. 22:18.]

25 But by the cross of Jesus stood His mother, and His mother's sister, Mary the [wife] of Clopas, and Mary Magdalene.

26 So Jesus, seeing His mother, and

the disciple whom He loved standing near, said to His mother, [^mDear] lady, behold (see) your son!

27 Then He said to the disciple, Behold your mother! And from that hour the disciple took her to his own [keeping, own home].

28 After this, Jesus, knowing that all was now finished (ended), said in fulfillment of the Scripture, I thirst. [Ps. 69:21.]

29 A vessel (bowl) full of vinegar (a sour wine) was placed there. So they put a sponge soaked in the vinegar on [a stalk, reed of] hyssop and held it to [His] mouth.

30 When Jesus had received the vinegar, He said, It is finished! and He bowed His head and gave up His spirit.

31 Since it was the day of Preparation, in order to prevent the bodies from hanging on the cross on the Sabbath, for that Sabbath was a very solemn *and* important one, the Jews requested Pilate to have the legs broken and the bodies taken away.

32 So the soldiers came and broke the legs of the first one and of the other who had been crucified with Him.

33 But when they came to Jesus, and they saw that He was already dead, they did not break His legs.

34 But one of the soldiers pierced His side with a spear, and immediately blood and water came (flowed) out.

35 And he who saw it — the eyewitness — gives this evidence and his testimony is true, and he knows that he tells the truth, that you may believe also.

36 For these things took place that the Scripture might be fulfilled (verified, carried out), Not one of His bones shall be broken. [Exod. 12:46; Num. 9:12; Ps. 34:20.]

37 And again another Scripture says, They shall look on Him Whom they have pierced. [Zech. 12:10.]

38 And after this Joseph of Arimathea, a disciple of Jesus, but secretly for fear of the Jews, asked Pilate to let him

m) Abbott-Smith: "A term of respect and endearment."

take away the body of Jesus. And Pilate granted him permission. So he came and took away His body.

39 And Nicodemus also, who at first had come to Jesus by night, came bringing a mixture of myrrh and aloes, [weighing] about a hundred pounds.

40 So they took Jesus' body, and bound it in linen cloths with the spices (aromatics), as is the Jews' customary way to prepare for burial.

41 Now there was a garden in the place where He was crucified and in the garden a new tomb, in which no one had ever [yet] been laid.

42 So there, because of the Jewish day of Preparation [and] as the tomb was near by, they laid Jesus.

CHAPTER 20

NOW on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw the stone had been removed from — lifted out of [the groove across the entrance of] — the tomb.

2 So she ran and went to Simon Peter and the other disciple whom Jesus tenderly loved, and said to them, They have taken away the Lord out of the tomb, and we do not know where they have laid Him!

3 Upon this Peter and the other disciple came out and they went toward the tomb.

4 And they came running together, but the other disciple outran Peter and arrived at the tomb first.

5 And stooping down he saw the linen cloths lying there, but he did not enter.

6 Then Simon Peter came up, following him, and went into the tomb, and saw the linen cloths lying there.

7 But the burial napkin (or kerchief) which had been around Jesus' head, was not lying with the other linen cloths, but was [still] *rolled up — wrapped round and round — in a place by itself.

8 Then the other disciple, who

reached the tomb first, went in too, and he saw and was convinced *and* believed.

9 For as yet they did not know (understand) the statement of Scripture that He must rise again from the dead. [Ps. 16:10.]

10 Then the disciples went back again to their [lodging places].

11 But Mary remained standing outside the tomb sobbing. As she wept, she stooped down [and looked] into the tomb.

12 And she saw two angels in white sitting there, one at the head and one at the feet, where the body of Jesus had lain.

13 And they said to her, Woman, why are you sobbing? She told them, Because they have taken away my Lord and I do not know where they have laid Him.

14 On saying this, she turned around and saw Jesus standing [there], but she did not know (recognize) that it was Jesus.

15 Jesus said to her, Woman, why are you crying [so]? For whom are you looking? Supposing that it was the gardener, she replied, Sir, if you carried Him from here, tell me where you put Him and I will take Him away.

16 Jesus said to her, Mary! Turning around she said to Him in Hebrew, Rabboni! which means Teacher *or* Master.

17 Jesus said to her, Do not cling to Me [do not hold Me] for I have not yet ascended to the Father. But go to My brethren and tell them, I am ascending to My Father and your Father, and to My God and your God.

18 Away came Mary Magdalene, bringing the disciples news (word) that she had seen the Lord and that He had said these things to her.

19 Then that same first day of the week, when it was evening, though the disciples were behind closed doors for fear of the Jews, Jesus came and stood among them, and said, Peace to you!

n) ASV, Vincent, Thayer, etc.

20 So saying, He showed them His hands and His side. And when the disciples saw the Lord they were filled with joy (delight, exultation, ecstasy, rapture).

21 Then Jesus said to them again, Peace to you! [Just] as the Father has sent Me forth, so I am sending you.

22 And having said this, He breathed on [them] and said to them, Receive (admit) the Holy Spirit!

23 [Now, having received the Holy Spirit and being led and directed by Him] if you forgive the sins of any one they are forgiven; if you retain the sins of any one, they are retained.

24 But Thomas, one of the twelve, called the Twin, was not with them when Jesus came.

25 So the other disciples kept telling him, We have seen the Lord. But he said to them, Unless I see in His hands the mark made by the nails, and put my finger into the nail prints, and put my hand into His side, I will never believe [it].

26 Eight days later His disciples were again in the house, and Thomas was with them. Jesus came, though they were behind closed doors, and stood among them and said, Peace to you!

27 Then He said to Thomas, Reach out your finger here and see My hands; and put out your hand and place [it] in My side. Do not be faithless and incredulous, but [stop your unbelief and] believe!

28 Thomas answered Him, My Lord and my God!

29 Jesus said to him, Because you have seen Me, *Thomas*, do you now believe (trust, have faith)? Blessed and happy and to be envied are those who have never seen Me, and yet have believed and adhered to and trusted in and relied on Me.

30 There are also many other signs and miracles, which Jesus performed in

the presence of the disciples, which are not written in this book.

31 But these are written (recorded) in order that you may believe that Jesus is the Christ, the Anointed One, the Son of God, and that through believing and cleaving to and trusting in and relying upon Him you may have life through (in) His name [that is, through what He is]. [Ps. 2:7, 12.]

CHAPTER 21

AFTER this Jesus let Himself be seen and revealed [Himself] again to the disciples at the Sea of Tiberias. And He did it in this way:

2 There were together Simon Peter, and Thomas, called the Twin, and Nathanael from Cana of Galilee, also the sons of Zebedee and two others of His disciples.

3 Simon Peter said to them, I am going fishing! They said to him, And we are coming with you! So they went out and got into the boat, and throughout that night they caught nothing.

4 Morning was already breaking when Jesus came to the beach and stood there. However, the disciples did not know that it was Jesus.

5 So Jesus said to them, Boys (children) [have you caught anything to eat with bread?] You do not have any meat (fish) do you? They answered Him, No!

6 But He said to them, Cast the net on the right side of the boat and you will find [some]. So they cast the net, and now they were not able to haul it in for such a big catch (mass, quantity) of fish [was in it].

7 Then the disciple whom Jesus loved said to Peter, It is the Lord! Simon Peter, hearing him say that it was the Lord, put (girded) on his upper garment — his fisherman's coat, his outer tunic — for he was stripped [for work], and sprang into the sea.

8 And the other disciples came in the

o) Matthew Henry's Commentary.

p) Souter.

q) Cremer: "Biblico-Theological Lexicon of New Testament Greek."

r) Souter.

small boat, for they were not far from shore, only some hundred yards away, dragging the net full of fish.

9 When they got out on land (the beach), they saw a fire of coals there and fish lying on it [cooking], and bread.

10 Jesus said to them, Bring some of the fish which you have just caught.

11 So Simon Peter went aboard and hauled the net to land, full of large fish, a hundred [and] fifty-three of them. And [though] there were so many of them, the net was not torn.

12 Jesus said to them, Come [and] have breakfast. But none of the disciples ventured *or* dared to ask Him, Who are You? Because they [well] knew that it was the Lord.

13 Jesus came and took the bread and gave it to them, and also the fish.

14 This was now the third time that Jesus revealed Himself (appeared, was manifest) to the disciples after He had risen from the dead.

15 When they had eaten, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these [others do] — with reasoning, intentional, spiritual devotion, as one loves the Father? He said to Him, Yes, Lord; You know that I love You — that I have deep, instinctive, personal affection for You, as for a close friend. He said to him, Feed My lambs.

16 Again He said to him the second time, Simon, son of John, do you love Me — with reasoning, intentional, spiritual devotion, as one loves the Father? He said to Him, Yes, Lord, You know that I love You — that I have a deep, instinctive, personal affection for You, as for a close friend. He said to him, Shepherd (tend) My sheep.

17 He said to him the third time, Simon, son of John, do you love Me — with a deep, instinctive, personal affection for Me, as for a close friend? Peter was grieved — took it ill — that He

should ask him the third time, Do you love Me? And he said to Him, Lord, You know everything; You know that I love You — that I have a deep, instinctive, personal affection for You, as for a close friend. Jesus said to him, Feed My sheep.

18 I assure you, most solemnly I tell you, when you were young, you girded yourself — put on your own belt (girdle) — and you walked about wherever you pleased to go. But when you grow old you will stretch out your hands and someone else will put a girdle around you, and carry you where you do not wish to go.

19 He said this to indicate by what kind of death Peter would glorify God. And after this He said to him, Follow Me!

20 But Peter had turned and saw the disciple whom Jesus loved, following, who also had leaned back on His breast at the supper and had said, Lord, who is it that is going to betray You?

21 When Peter saw him, he said to Jesus, Lord, what about this man?

22 Jesus said to him, If I will have him to stay (survive, live) till I come, what is that to you? — What concern is it of yours? You follow Me!

23 So word went out among the brethren that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, If I want him to stay (survive, live) till I come, what is that to you?

24 It is this same disciple who is bearing witness to these things, and who has recorded (written) them; and we [well] know that his testimony is true.

25 And there are also many other things which Jesus did. If they should be all recorded one by one [in detail], I suppose that even the world itself could not contain (have room for) the books that would be written.

THE ACTS OF THE APOSTLES

CHAPTER 1

[IN] the former [account which I prepared] O Theophilus, I made a continuous report dealing with all the things which Jesus began to do and to teach,

2 Until the day when He ascended, after He through the Holy Spirit had instructed *and* commanded the apostles (special messengers) whom He had chosen.

3 To them also He showed Himself alive after His passion (His suffering in the garden and on the cross), by [a series of] many convincing demonstrations — unquestionable evidence and infallible proofs — appearing to them during forty days, and talking [to them] about the things of the kingdom of God.

4 And while being in their company *and* eating at the table with them, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, Of which, He said, you have heard Me speak.

5 For John baptized with water, but not many days from now you shall be baptized with — ^aplaced in, introduced into — the Holy Spirit.

6 So when they were assembled they asked Him, Lord, is this the time when You will re-establish the kingdom *and* restore it to Israel?

7 He said to them, It is not for you to become acquainted with *and* know ^bwhat time brings — the things and events of time and their definite periods — fixed ^cyears and seasons (their critical nick of time), which the Father has appointed (fixed and reserved) by His own choice *and* authority *and* personal power.

8 But you shall receive power — ability, efficiency and might — when

the Holy Spirit has come upon you; and you shall be My witnesses in Jerusalem and all Judea and Samaria and to the ends — the very bounds — of the earth.

9 And when He had said this, even as they were looking [at Him], He was caught up, and a cloud received *and* carried Him away out of their sight.

10 And while they were gazing intently into heaven as He went, behold, two men [dressed] in white robes suddenly stood beside them,

11 Who said, Men of Galilee, why do you stand gazing into heaven? This same Jesus, Who was caught away *and* lifted up from among you into heaven, will return in [just] the same way in which you saw Him go into heaven.

12 Then [the disciples] went back to Jerusalem from the hill called Olivet, which is near Jerusalem, [only] a Sabbath day's journey [three-quarters of a mile] away.

13 And when they had entered [the city], they mounted to the upper room where they were ^dindefinitely staying — Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the [son] of James.

14 All of these with their minds in full agreement devoted themselves steadfastly to prayer, [waiting together] with the women and Mary the mother of Jesus, and with His brothers.

15 Now one of those days Peter arose among the brethren, the whole number of whom gathered together was about a hundred and twenty.

16 Brethren, he said, it was necessary that the Scripture be fulfilled, which the Holy Spirit foretold by the

a) Wuest's "Untranslatable Riches from the Greek New Testament."

b) Thayer's "Greek-English Lexicon of the New Testament — Grimm."

c) Trench's "Synonyms of Greek New Testament." d) Moulton and Milligan.

lips of David, about Judas who acted as guide to those who arrested Jesus.

17 For he was counted among us and received [by divine allotment] his portion of this ministry.

18 Now this [man] obtained a piece of land with the [money paid him as a] reward for his treachery *and* wickedness, and falling headlong he burst open in the middle [of his body] and all his intestines poured forth.

19 And all the residents of Jerusalem became acquainted with the facts, so that they called the piece of land in their own dialect, Akeldama, that is, Field of Blood.

20 For in the book of Psalms it is written, Let his place of residence become deserted *and* gloomy, and let there be no one to live in it; and [again], Let another take his position or overseership. [Ps. 69:25; 109:8.]

21 So one of the [other] men who have accompanied us [apostles] during all the time that the Lord Jesus went in and out among us,

22 From the baptism of John at the outset until the day when He was taken up from among us, one of these men must join with us and become a witness to testify to His resurrection.

23 And they accordingly proposed (nominated) two men, Joseph called Barsabbas, who was surnamed Justus, and Matthias.

24 And they prayed and said, You, Lord, Who know all hearts [their thoughts, passions, desires, appetites, purposes and endeavors], indicate to us which one of these two You have chosen

25 To take the place in this ministry and receive the position of an apostle from which Judas fell away *and* went astray to go (where he belonged,) to his own (proper) place.

26 And they drew lots [between the two], and the lot fell on Matthias; and he was added to *and* counted with the eleven apostles (special messengers).

CHAPTER 2

AND when the day of Pentecost had fully come, they were all assembled together in one place,

2 When suddenly there came a sound from heaven like the rushing of a violent tempest blast, and it filled the whole house in which they were sitting.

3 And there appeared to them tongues resembling fire, which were separated *and* distributed and that settled on each one of them.

4 And they were all filled — diffused throughout their souls — with the Holy Spirit and began to speak in other (different, foreign) languages, as the Spirit 'kept giving them clear *and* loud expression (in each tongue in appropriate words).

5 Now there were then residing in Jerusalem Jews, devout *and* God-fearing men from every country under heaven.

6 And when this sound was heard, the multitude came together and they were astonished *and* bewildered, because each one heard them speaking in his own (particular) dialect.

7 And they were beside themselves with amazement, saying, Are not all these who are talking Galileans?

8 Then how is it that we hear, each of us in our own (particular) dialect to which we were born?

9 Parthians and Medes and Elamites and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and [the province of] Asia,

10 Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and the transient residents from Rome, both Jews and the proselytes [to Judaism from other religions];

11 Cretans and Arabians too — we all hear them speaking in our own native tongues [and telling of] the mighty works of God!

12 And all were beside themselves with amazement and were puzzled *and*

e) Thayer.

f) Vincent's "Word Studies in the New Testament."

bewildered, saying one to another, What can this mean?

13 But others made a joke of it *and* derisively said, They are simply drunk *and* full of sweet [intoxicating] wine.

14 But Peter, standing with the eleven, raised his voice and addressed them: You Jews and all you residents of Jerusalem, let this be [explained] to you so that you will know *and* understand; listen closely to what I have to say.

15 For these men are not drunk, as you imagine, for it is [only] the third hour [about nine o'clock] of the day;

16 But [instead,] this is [the beginning of] what was spoken through the prophet Joel:

17 And it shall come to pass in the last days, God declares, that I will pour out of My Spirit upon all mankind, and your sons and your daughters shall prophesy — "telling forth the divine counsels — and your young men shall see visions (that is, ^hdivinely granted appearances), and your old men shall dream [^hdivinely suggested] dreams.

18 Yes, and on My menservants also and on My maidservants in those days I will pour out of My Spirit, and they shall prophesy — "telling forth the divine counsels and ^hpredicting future events pertaining especially to God's kingdom.

19 And I will show wonders in the sky above and signs on the earth beneath, blood and fire and smoking vapor;

20 The sun shall be turned into darkness and the moon into blood, before the obvious day of the Lord comes, that great and notable *and* conspicuous and renowned [day].

21 And it shall be that whosoever shall call upon the name of the Lord — that is, ^hinvoking, adoring and worshipping the Lord (Christ) — shall be saved. [Joel 2:28-32.]

22 You men of Israel, listen to what I have to say: Jesus of Nazareth, a Man

accredited *and* pointed out *and* shown forth *and* commended *and* attested to you by God, by the mighty works and [the power of performing] wonders and signs which God worked through Him [right] in your midst, as you yourselves know,

23 This Jesus, when delivered up according to the definite *and* fixed purpose *and* settled plan and foreknowledge of God, you crucified *and* put out of the way, [killing Him] by the hands of lawless *and* wicked men.

24 [But] God raised Him up, liberating Him from the pangs of death, seeing that it was not possible for Him to continue to be controlled *or* retained by it.

25 For David says in regard to Him, I saw the Lord constantly before me, for He is at my right hand that I may not be shaken *or* overthrown *or* cast down [from my secure and happy state].

26 Therefore my heart rejoiced, and my tongue exulted exceedingly; moreover my flesh also will rest in hope — will encamp, pitch its tent and dwell on hope [in anticipation of the resurrection].

27 For You will not abandon My soul, leaving it helpless in Hades [the state of departed spirits], nor let Your Holy One know decay *or* see destruction [of the body after death].

28 You have made known to Me the ways of life; You will enrapture Me — diffusing My soul with joy — with *and* in Your presence. [Ps. 16:8-11.]

29 Brethren, it is permitted me to tell you confidently *and* with freedom concerning the patriarch David that he both died and was buried, and his tomb is with us to this day.

30 Being however a prophet, and knowing that God had sealed to him with an oath that He would set one of his descendants on his throne, [Ps. 132:11.]

31 He foreseeing this, spoke (by fore-

g) Abbott-Smith's "Manual Greek Lexicon of the New Testament."

h) Thayer.

knowledge) of the resurrection of the Christ, the Messiah, that He was not deserted [in death] *and* left in Hades [the state of departed spirits], nor did His body know decay *or* see destruction. [Ps. 16:10.]

32 This Jesus God raised up, and of that all we [His disciples] are witnesses.

33 Being therefore lifted high by the right hand of God, and having received from the Father 'the promised [blessing which is the] Holy Spirit, He has made this outpouring which you yourselves both see and hear.

34 For David did not ascend into the heavens; yet he himself says, The Lord said to my Lord, Sit at My right hand, *and* share My throne

35 Till I make Your enemies a footstool for Your feet. [Ps. 110:1.]

36 Therefore let the whole house of Israel recognize beyond all doubt *and* acknowledge assuredly that God has made Him both Lord and Christ, the Messiah, this Jesus Whom you crucified.

37 Now when they heard this they were stung (cut) to the heart, and they said to Peter and the rest of the apostles (special messengers), Brethren, what shall we do?

38 And Peter answered them, Repent — change your views, and purpose to accept the will of God in your inner selves instead of rejecting it — and be baptized every one of you in the name of Jesus Christ for the forgiveness of *and* release from your sins; and you shall receive the gift of the Holy Spirit.

39 For the promise (of the Holy Spirit) is to *and* for you and your children, and to *and* for all that are far away, [even] to as many as the Lord our God invites *and* bids come to Himself. [Isa. 57:19; Joel 2:32.]

40 And [Peter] ¹solemnly *and* earnestly witnessed (testified) and admonished (exhorted) with much more continuous speaking *and* warned (re-

proved, advised, encouraged) them, saying, Be saved from this crooked (perverse, wicked, unjust) generation.

41 Therefore those who accepted *and* welcomed his message were baptized, and there were added that day about three thousand souls.

42 And they steadfastly persevered, devoting themselves constantly to the instruction and fellowship of the apostles, to the breaking of bread [including ^hthe Lord's Supper] and prayers.

43 And a sense of awe (reverential fear) came upon every soul, and many wonders and signs were performed through the apostles — the special messengers.

44 And all who believed — that is, who adhered to and trusted in and relied on Jesus Christ — were united, *and* together they had everything in common;

45 And they sold their possessions [both their landed property and their movable goods] and distributed the price among all, according as any had need.

46 And day after day they regularly assembled in the temple with united purpose, and in their homes they broke bread [including the Lord's Supper]. They partook of their food with gladness and simplicity *and* generous hearts,

47 Constantly praising God and being in favor *and* goodwill with all the people, and the Lord kept adding [to their number] daily those who were being saved (from spiritual death).

CHAPTER 3

NOW Peter and John were going up to the temple at the hour of prayer, the ninth hour (three o'clock in the afternoon),

2 [When] a certain man crippled from his birth was being carried along, who was laid each day at that gate of the temple [which is] called Beautiful, that he might beg for charitable gifts

i) Thayer.

j) Vincent: The preposition *dia* gives this force.

k) Many authorities.

from those who entered the temple.

3 So when he saw Peter and John about to go into the temple, he asked them to give him a gift.

4 And Peter directed his gaze intently at him, and so did John, and said, Look at us!

5 And [the man] paid attention to them, expecting that he was going to get something from them.

6 But Peter said, Silver and gold [money], I have none; but what I do have, that I give to you: in (the 'use of) the name of Jesus Christ of Nazareth, walk!

7 Then he took hold of the man's right hand with a firm grip and raised him up. And at once his feet and ankle bones became strong *and* steady,

8 And leaping forth he stood and ^mbegan to walk, and he went into the temple with them, walking and leaping and praising God.

9 And all the people saw him walking about and praising God,

10 And they recognized him as the man who usually sat [begging] for alms at the Beautiful Gate of the temple, and they were filled with wonder and amazement (bewilderment, consternation) over what had occurred to him.

11 Now while he [still] firmly clung to Peter and John, all the people in utmost amazement ran together *and* crowded around them in the covered porch (walk) called Solomon's.

12 And Peter seeing it, answered the people, You men, Israelites, why are you so surprised *and* wondering at this? Why do you keep staring at us, as though by our [own individual] power *or* [active] piety we had made [this man able] to walk?

13 The God of Abraham and of Isaac and of Jacob, the God of our forefathers, has glorified His Servant and ^aSon Jesus — doing Him this honor — Whom you indeed delivered up and denied *and* rejected *and* disowned in the presence of Pilate, when he had

determined to let Him go. [Exod. 3:6; Isa. 52:13.]

14 But you denied *and* rejected *and* disowned the Pure *and* Holy, the Just *and* Blameless One, and demanded [the pardon of] a murderer to be granted to you.

15 But you killed the very Source — the Author — of life, Whom God raised from the dead. To this we are witnesses.

16 And His name, through *and* by faith in His name, has made this man whom you see and recognize well *and* strong. [Yes,] the faith which is through *and* by Him [Jesus] has given the man this perfect soundness [of body] before all of you.

17 And now, brethren, I know that you acted in ignorance — not aware of what you were doing — as did your rulers also.

18 Thus has God fulfilled what He foretold by the mouth of all the prophets, that His Christ, the Messiah, should undergo ill treatment *and* be afflicted *and* suffer.

19 So repent — change your mind *and* purpose; turn around *and* return [to God], that your sins may be erased (blotted out, wiped clean), that times of refreshing — of recovering from the effects of heat, of ^areviving with fresh air — may come from the presence of the Lord;

20 And that He may send [to you] the Christ, the Messiah, Who before was designated *and* appointed for you, Jesus,

21 Whom heaven must receive [and retain] until the time for the complete restoration of all that God spoke by the mouth of all His holy prophets for ages past — from the most ancient time in the memory of man.

22 Thus Moses said *to the forefathers*, The Lord God will raise up for you a Prophet from among your brethren as [He raised up] me; Him you shall listen to *and* understand by hear-

l) Thayer.

m) Vincent.

n) Alternate reading.

o) Vincent.

ing, *and* heed in all things whatever He tells you.

23 And it shall be that every soul that does not listen to *and* understand by hearing *and* heed that Prophet shall be utterly ^pexterminated from among the people. [Deut. 18:15-19; Lev. 23:29.]

24 Indeed, all the prophets from Samuel and those who came afterwards, as many as have spoken also promised *and* foretold *and* proclaimed these days.

25 You are the descendants (sons) of the prophets and the heirs of the covenant which God made *and* gave to your forefathers, saying to Abraham, And in your Seed (Heir), shall all the families of the earth be blessed *and* benefited. [Gen. 22:18; cf. Gal. 3:16.]

26 It was to you first that God sent His Servant *and* ^qSon *Jesus*, when He raised Him up (^rprovided, gave Him) to bless you in turning every one of you from your wickedness *and* evil ways.

CHAPTER 4

AND while they [Peter and John] were talking to the people, the high priests and the military commander of the temple, and the Sadducees came upon them,

2 Being vexed *and* indignant through *and* through because they were teaching the people *and* proclaiming in [the case of] *Jesus* the resurrection from the dead.

3 So they laid hands on them (arrested them) and put them in prison until the following day, for it was already evening.

4 But many of those who heard the message believed — adhered to and trusted in and relied on [*Jesus* as the Christ]. And their number grew *and* came to about five thousand.

5 Then on the following day their magistrates and elders and scribes were assembled in Jerusalem,

6 Including Annas the high priest and Caiaphas and John and Alexander, and all others who belonged to the high priestly relationship.

7 And they set the men in the midst and repeatedly demanded, By what sort of power or by what kind of authority did [such people as] you do this [healing]?

8 Then Peter, [because he was] filled with [and controlled by] the Holy Spirit, said to them, Rulers of the people and members of the council,

9 If we are being put on trial [here] today *and* examined concerning a good deed done to benefit a feeble (helpless) cripple, by what means this man has been restored to health,

10 Let it be known *and* understood by you all, and by the whole house of Israel, that in the name and through the power *and* authority of *Jesus* Christ of Nazareth, Whom you crucified, [but] Whom God raised from the dead, in Him *and* by means [of Him] this man is standing here before you well *and* sound in body.

11 This [*Jesus*] is the Stone which was despised *and* rejected by you, the builders, but which has become the Head [the external angle] of the corner — the Cornerstone. [Ps. 118:22.]

12 And there is salvation in *and* through no one else, for there is no other name under heaven given among men by *and* in which we must be saved.

13 Now when they saw the boldness *and* unfettered eloquence of Peter and John, and perceived that they were unlearned *and* untrained in the schools — common men with no advantages — they marvelled; and they recognized that they had been with *Jesus*.

14 And since they saw the man who had been cured standing there beside them, they could not contradict the fact *or* say anything in opposition.

15 But, having ordered [the prisoners] to go aside out of the council

p) Souter.

q) Alternate reading.

r) Jamieson, Faussett and Brown.

[chamber], they conferred (debated) among themselves,

16 Saying, What are we to do with these men? For that an extraordinary miracle has been performed by (through) them is plain to all the residents of Jerusalem, and we cannot deny it.

17 But in order that it may not spread further among the people *and* the nation, let us warn *and* forbid them with a stern threat to speak any more to any one in this name — or about this Person.

18 [So] they summoned them and imperatively instructed them not to converse in any way *or* teach at all in *or* about the name of Jesus.

19 But Peter and John replied to them, Whether it is right in the sight of God to listen to you *and* obey you rather than God, you must decide (judge).

20 But we [ourselves] cannot help telling what we have seen and heard.

21 Then when [the rulers and council members] had further threatened them, they let them go, not seeing how they could secure a conviction against them, because of the people; for everybody was praising *and* glorifying God for what had occurred,

22 For the man on whom this sign (miracle) of healing was performed was more than forty years old.

23 After they were permitted to go, [the apostles] returned to their own [company] and told all that the chief priests and elders had said to them.

24 And they, when they heard it, lifted their voices together with one united mind to God and said, O Sovereign Lord, You are He Who made the heaven and the earth and the sea and everything that is in them, [Exod. 20:11; Ps. 146:6.]

25 Who by the mouth of our forefather David, Your servant *and* *child, said through the Holy Spirit, Why did the heathen [Gentiles] become wanton

and insolent *and* rage, and the people imagine *and* study *and* plan vain (fruitless) things — that will not succeed?

26 The kings of the earth took their stand in array [for attack], and the rulers were assembled *and* combined together against the Lord and against His Anointed, Christ, the Messiah. [Ps. 2:1, 2.]

27 For in this city there actually met and plotted together against Your holy Child *and* *Servant Jesus, Whom You consecrated by anointing, both Herod and Pontius Pilate with the Gentiles and peoples of Israel, [Ps. 2:1, 2.]

28 To carry out all that Your hand and Your will *and* purpose had predestined (predetermined) should occur.

29 And now, Lord, observe their threats and grant to Your bond servants [full freedom] to declare Your message fearlessly,

30 While You stretch out Your hand to cure and to perform signs *and* wonders through the authority *and* by the power of the name of Your holy Child *and* *Servant Jesus.

31 And when they had prayed, the place in which they were assembled was shaken; and they were all filled with the Holy Spirit, and they continued to speak the Word of God with freedom *and* boldness *and* courage.

32 Now the company of believers was of one heart and soul, and not one of them claimed that anything which he possessed was [exclusively] his own, but everything they had was in common *and* for the use of all.

33 And with great strength *and* ability *and* power the apostles delivered their testimony to the resurrection of the Lord Jesus, and great grace — loving kindness and favor and goodwill — rested richly upon them all.

34 Nor was there a destitute *or* needy person among them, for as many as were owners of lands or houses proceeded to sell them, and one by one

a) Alternate reading.

they brought (gave back) the amount received from the sales

35 And laid it at the feet of the apostles. Then distribution was made according as any one had need.

36 Now Joseph, a Levite and native of Cyprus who was surnamed Barnabas by the apostles (special messengers), which interpreted means, Son of Encouragement,

37 Sold a field which belonged to him, and brought the sum of money and laid it at the feet of the apostles.

CHAPTER 5

BUT a certain man named Ananias with his wife Sapphira sold a piece of property,

2 And with his wife's knowledge *and* connivance he kept back *and* wrongfully appropriated some of the proceeds, bringing a part only and putting it at the feet of the apostles.

3 But Peter said, Ananias, why has Satan filled your heart that you should lie to *and* attempt to deceive the Holy Spirit, and should [in violation of your promise] withdraw secretly *and* appropriate to your own use part of the price from the sale of the land?

4 As long as it remained unsold, was it not still your own? And [even] after it was sold, was not [the money] at your disposal *and* under your control? Why then, is it that you have proposed *and* purposed in your heart to do this thing? — How could you have the heart to do such a deed? You have not (simply) lied to men — playing false and showing yourself utterly deceitful — but to God.

5 Upon hearing these words, Ananias fell down and died. And great dread *and* terror took possession of all who heard of it.

6 And the young men arose and wrapped up [the body] and carried it out [and] buried it.

7 Now after an interval of about three hours his wife came in, not having learned of what had happened.

8 And Peter said to her, Tell me, did you sell the land for so much? Yes, she said, for so much.

9 Then Peter said to her, How could you two have agreed *and* conspired together to try to deceive the Spirit of the Lord? Listen! The feet of those who have buried your husband are at the door, and they will carry you out [also].

10 And instantly she fell down at his feet and died, and the young men entering found her dead, and they carried her out and buried her beside her husband.

11 And the whole church was appalled — great awe and strange terror and dread seized them — and all others who heard of these things.

12 Now by the hands of the apostles (special messengers) numerous *and* startling signs *and* wonders were being performed among the people. And by common consent they all met together [at the temple] in the porch *or* covered walk called Solomon's.

13 And none of those who were not of their number dared to join *and* associate with them, but the people held them in high regard *and* praised *and* made much of them.

14 More *and* more there were being added to the Lord those who believed — [that is,] those who acknowledged Jesus as their Savior and devoted themselves to Him, joined and gathered with them — crowds both of men and of women.

15 So that they [even] kept carrying out the sick into the streets and placing them on couches and sleeping pads, [in the hope] that as Peter passed by at least his shadow might fall on some of them.

16 And the people gathered also from the towns *and* hamlets around Jerusalem, bringing the sick and those troubled with foul spirits, and they were all cured.

17 But the high priest rose up and all who were his supporters, that is, the party of the Sadducees, and being filled

with *'jealousy and indignation and rage*
 18 They seized and arrested the apostles (special messengers) and put them in the public jail.

19 But during the night an angel of the Lord opened the prison doors and leading them out said,

20 Go, take your stand in the temple courts and declare to the people the whole doctrine concerning this Life [the eternal life which Christ revealed].

21 And when they heard this, they accordingly went into the temple about daybreak and began to teach. Now the high priest and his supporters who were with him arrived and called together the council (Sanhedrin) and [even] all the senate of the Jews, and they sent to the prison to have [the apostles] brought.

22 But when the attendants arrived there they failed to find them in the jail; so they came back and reported,

23 We found the prison quite safely locked up and the guards were on duty outside the doors, but when we opened [it] we found no one on the inside.

24 Now when the military leader of the temple area and the chief priests heard these facts, they were much perplexed *and* thoroughly at a loss about them, wondering into what this might grow.

25 But some man came and reported to them, saying, Listen! The men whom you put in jail are standing [right here] in the temple and teaching the people!

26 Then the military leader went with the attendants and brought [the prisoners], but without violence for they dreaded the people lest they be stoned by them.

27 So they brought them [and] set them before the council (Sanhedrin). And the high priest examined them by questioning,

28 Saying, We definitely command *and* strictly charged you not to teach

in *or* about this Name; yet here you have flooded Jerusalem with your doctrine and you intend to bring this "Man's blood upon us.

29 Then Peter and the apostles replied, We must obey God rather than men.

30 The God of our forefathers raised up Jesus Whom you killed by hanging Him on a tree (cross). [Deut. 21:22, 23.]

31 God exalted Him to His right hand to be Prince *and* Leader *and* Savior *and* Deliverer *and* Preserver, in order to grant repentance to Israel and to bestow forgiveness *and* release from sins.

32 And we are witnesses of these things, and the Holy Spirit is also, Whom God has bestowed on those who obey Him.

33 Now when they heard this they were cut to the heart *and* infuriated and wanted to kill the disciples.

34 But a certain Pharisee in the council (Sanhedrin) named Gamaliel, a teacher of the Law, highly esteemed by all the people, standing up, ordered that the apostles be taken outside for a little while.

35 Then he [addressed the council] saying, Men of Israel, take care in regard to what you propose to do concerning these men.

36 For before our time there arose Theudas, asserting himself to be a person of importance, with whom a number of men allied themselves, about four hundred; but he was killed and all who had listened to *and* adhered to him were scattered and brought to nothing.

37 And after this one, rose up Judas the Galilean, [who led an uprising] during the time of the census and drew away a popular following after him; he also perished and all his adherents were scattered.

38 Now in the present case let me

t) Abbott-Smith. u) Capitalized because of what He is, the spotless Son of God, not what the speakers may have thought Him to be.

say to you, stand off (withdraw) from these men and let them alone. For if this doctrine *or* purpose *or* undertaking *or* movement is of human origin, it will fail — be overthrown and come to nothing;

39 But if it is of God, you will not be able to stop *or* overthrow *or* destroy them; you might even be found fighting against God!

40 So, convinced by him they took his advice, and summoning the apostles they flogged them and sternly forbade them to speak in *or* about the name of Jesus, and allowed them to go.

41 So they went out from the presence of the council (Sanhedrin), rejoicing that they were being counted worthy — dignified by the indignity — to suffer shame *and* be exposed to disgrace for [the sake of] His name.

42 Yet [in spite of the threats] they never ceased for a single day both in the temple area and at home to teach *and* to proclaim the good news (Gospel) of Jesus [as] the Christ, the Messiah.

CHAPTER 6

NOW about this time, when the number of the disciples was greatly increasing, complaint was made by the Hellenists (the Greek-speaking Jews), against the [native] Hebrews because their widows were being overlooked *and* neglected in the daily ministrations — distribution [of relief].

2 So the twelve (apostles) convened the multitude of the disciples and said, It is not seemly *or* desirable *or* right that we should have to give up *or* neglect [preaching] the Word of God in order to attend to serving at tables *and* superintending the distribution of food.

3 Therefore select out from among yourselves, brethren, seven men of good *and* attested character *and* repute, full of the (Holy) Spirit and wisdom, whom we may assign to look after this business *and* duty.

4 But we will continue to devote our-

selves steadfastly to prayer and the ministry of the Word.

5 And the suggestion pleased the whole assembly, and they selected Stephen, a man full of faith [that is, of a strong and welcome belief that Jesus is the Messiah], and full of *and* controlled by the Holy Spirit; and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte [convert] from Antioch.

6 These they presented to the apostles, who after prayer laid their hands on them.

7 And the message of God kept on spreading, and the number of disciples multiplied greatly in Jerusalem; and [besides] a large number of the priests were obedient to the faith [in Jesus as the Messiah, through Whom is obtained eternal salvation in the kingdom of God].

8 Now Stephen, full of grace — divine blessing and favor — worked great wonders and signs (miracles) among the people.

9 However, some of those who belonged to the synagogue of the Freedmen [freed Jewish slaves], as it was called, and [of the synagogues] of the Cyrenians, and of the Alexandrians, and of those from Cilicia and [the province of] Asia, arose [and undertook] to debate *and* dispute with Stephen.

10 But they were not able to resist the intelligence *and* the wisdom and [the inspiration of] the Spirit with which he spoke.

11 So they [secretly] instigated *and* instructed men to say, We have heard this man speak, using slanderous *and* abusive *and* blasphemous language against Moses and God.

12 [Thus] they incited the people as well as the elders and the scribes, and they came upon Stephen and arrested him and took him before the council (Sanhedrin).

13 And they brought forward false

witnesses who asserted, This man never stops making statements against this sacred place and the Law [of Moses];

14 For we have heard him say that this Jesus the Nazarene will tear down *and* destroy this place, and will alter the institutions *and* usages which Moses transmitted to us.

15 Then all who sat in the council (Sanhedrin), as they gazed intently at Stephen, saw that his face [had the appearance of] the face of an angel.

CHAPTER 7

AND the high priest asked [Stephen], Are these charges true?

2 And he answered, Brethren and fathers, listen to me. The God of glory appeared to our forefather Abraham, when he was still in Mesopotamia, before he [went to] live in Haran, [Ps. 29:3; Gen. 11:31; 15:7].

3 And He said to him, Leave your own country and your relatives and come into the land (region) that I will point out to you. [Gen. 12:1.]

4 So then he went forth from the land of the Chaldeans and settled in Haran. And from there, after his father died [God] transferred him to this country in which you are now dwelling. [Gen. 11:31; 15:7; 12:5.]

5 Yet He gave him no inheritable property in it, [no] not even enough ground to set his foot on: but He promised that He would give it to him for a permanent possession and to his descendants after him, [even though as yet] he had no child. [Deut. 2:5; Gen. 12:7; 17:8.]

6 And this is [in effect] what God told him: That his descendants would be aliens (sojourners) in a land belonging to other people, who would bring them into bondage and ill-treat them four hundred years.

7 But I will judge the nation to whom they shall be slaves, said God, and after that they shall escape *and*

come forth and worship Me in this [very] place. [Gen. 15:13, 14; Exod. 3:12.]

8 And [God] made with Abraham a covenant — an agreement to be religiously observed — *of which circumcision was the seal. And under these circumstances [Abraham] became the father of Isaac, and circumcised him on the eighth day; and Isaac [did so] when he became the father of Jacob, and Jacob [when each of his sons was born], the twelve patriarchs. [Gen. 17:10-14; 21:2-4; 25:26; 29:31-35; 30:1-24; 35:16-26.]

9 And the patriarchs [Jacob's sons] boiling with envy *and* hatred *and* anger, sold Joseph into slavery in Egypt; but God was with him, [Gen. 37:11, 28; 45:4.]

10 And delivered him from all his distressing afflictions, and won him goodwill *and* favor and wisdom *and* understanding in the sight of Pharaoh, king of Egypt, who made him governor over Egypt and all his house. [Gen. 39:2, 3, 21; 41:40-46; Ps. 105:21.]

11 Then there came a famine over all of Egypt and Canaan, with great distress, and our forefathers could find no fodder [for the cattle] *or* vegetable sustenance [for their households]. [Gen. 41:54, 55; 42:5.]

12 But when Jacob heard that there was grain in Egypt, he sent forth our forefathers [to go there on their] first trip. [Gen. 42:2.]

13 And on their second visit Joseph revealed [himself] to his brothers, and the family of Joseph became known to Pharaoh, *and* his origin *and* race. [Gen. 45:1-4.]

14 And Joseph sent an invitation calling to himself Jacob his father and all his kindred, seventy-five persons in all. [Gen. 45:9, 10.]

15 And Jacob went down into Egypt, where he himself died, as did [also] our forefathers; [Deut. 10:22.]

v) Vincent.

16 And their bodies were taken back to Shechem and laid in the tomb which Abraham had purchased for a sum of silver money from the sons of Hamor in Shechem. [Josh. 24:32; Gen. 50:13.]

17 But [in proportion] as the time for the fulfillment of the promise drew near, which God had made to Abraham, the [Hebrew] people increased and multiplied in Egypt,

18 Until [the time when] there arose over Egypt another *and* a different king who did not know Joseph — his history and services, and did not recognize his merits. [Exod. 1:7, 8.]

19 He dealt treacherously with *and* defrauded our race; he abused *and* oppressed our forefathers, forcing them to expose their babies so that they might not be kept alive. [Exod. 1:7-11, 15-22.]

20 At this juncture Moses was born, and was exceedingly beautiful in God's sight; for three months he was nurtured in his father's house; [Exod. 2:2.]

21 Then when he was exposed [to perish], the daughter of Pharaoh rescued him and took him *and* reared him as her own son. [Exod. 2:5, 6, 10.]

22 So Moses was educated in all the wisdom *and* culture of the Egyptians, and he was mighty (powerful) in his speech and deeds.

23 And when he was in his fortieth year, it came into his heart to visit his kinsmen the children of Israel "with help and to care for them.

24 And on seeing one of them being unjustly treated, he defended the oppressed man and avenged him by striking down the Egyptian *and* slaying [him].

25 He expected his brethren to understand that God was granting them deliverance by his hand — taking it for granted that they would accept him; but they did not understand.

26 Then on the next day he *suddenly appeared to some who were

quarreling *and* fighting among themselves, and he urged them to make peace *and* become reconciled, saying, Men, you are brethren; why do you abuse *and* wrong one another?

27 Whereupon the man who was abusing his neighbor pushed [Moses] aside, saying, Who appointed you a ruler (umpire) and a judge over us?

28 Do you intend to slay me as you slew the Egyptian yesterday?

29 At that reply Moses sought safety by flight, and he was an exile *and* an alien in the country of Midian, where he became the father of two sons. [Exod. 2:11-15, 22; 18:3, 4.]

30 And when forty years had gone by, there appeared to him in the wilderness (desert) of Mount Sinai an angel, in the flame of a burning bramble-bush.

31 When Moses saw it he was astonished *and* marvelled at the sight; but when he went close to investigate, there came to him the voice of the Lord, saying,

32 I am the God of your forefathers, the God of Abraham and of Isaac and of Jacob. And Moses trembled *and* was so terrified that he did not venture to look.

33 Then the Lord said to him, Remove the sandals from your feet, for the place where you are standing is holy ground *and* worthy of veneration.

34 Because I have most assuredly seen the abuse *and* oppression of My people in Egypt, and have heard their sighing *and* groaning, I have come down to rescue them. So, now come! I will send you back to Egypt [as My messenger]. [Exod. 3:1-10.]

35 It was this very Moses whom they had denied — disowned and rejected — saying, Who made you our ruler (referee) and judge? whom God sent to be a ruler and deliverer *and* redeemer, by *and* with the [protecting and helping] hand of the Angel that

w) Abbott-Smith.

x) Vincent.

appeared to him in the bramble-bush. [Exod. 2:14.]

36 He it was who led them forth, having worked wonders and signs in Egypt and at the Red Sea, and during the forty years in the wilderness (desert). [Exod. 7:3; 14:21; Num. 14:33.]

37 It was this [very] Moses who said to the children of Israel, God will raise up for you a Prophet from among your brethren as He raised me up. [Deut. 18:15, 18.]

38 This is he who in the assembly in the wilderness (desert) was the go-between for the Angel who spoke to him on Mount Sinai, and our forefathers; and he received to be handed down to us living oracles — words that still live. [Exod. 19.]

39 [And yet] our forefathers determined not to be subject to him — refusing to listen to *or* obey him; but thrusting him aside they rejected him, and in their hearts yearned for and turned back to Egypt. [Num. 14:3, 4.]

40 And they said to Aaron, Make us gods who shall [be our leaders and] go before us; as for this Moses who led us forth from the land of Egypt, we have no knowledge of what has happened to him. [Exod. 32:1, 23.]

41 And they [even] made a calf in those days, and offered sacrifice to the idol and made merry *and* exulted in the work of their [own] hands. [Exod. 32:4, 6.]

42 But God turned [away from them] and delivered them up to worship *and* serve the host (stars) of heaven, as it is written in the book of the prophets: Did you [really] offer to Me slain beasts and sacrifices for forty years in the wilderness (desert), O house of Israel? [Jer. 19:13.]

43 [No!] You took up the tent — the portable temple — of Moloch *and* carried it [with you], and the star-idol of the god Rephan, the images which you [yourselves] made that you might worship them; and I will remove you —

carrying you away [into exile] — beyond Babylon. [Amos 5:25-27.]

44 Our forefathers had the tent (tabernacle) of witness in the wilderness, even as He Who directed Moses to make it had ordered, according to the pattern *and* model he had seen. [Exod. 25:9-40.]

45 Our forefathers in turn brought [this tent of witness into the land with them when] with Joshua they disposed the nations which God drove out before the face of our forefathers. [So it remained there] until the time of David, [Josh. 3:14-17; Deut. 32:49.]

46 Who found grace (favor and spiritual blessing) in the sight of God and prayed that he might be allowed to find a dwelling place for the God of Jacob. [II Sam. 7:8-16; Ps. 132:1-5.]

47 But it was Solomon who built a house for Him. [I Kings 6.]

48 However the Most High does not dwell in houses *and* temples made with hands; as the prophet says, [Isa. 66:1, 2.]

49 Heaven [is] My throne, and earth the footstool for my feet. What [kind of] house can you build for Me, says the Lord, or what is the place in which I can rest?

50 Was it not My hand that made all these things? [Isa. 66:1, 2.]

51 You stubborn *and* stiff-necked people, still heathenish *and* uncircumcised in heart and ears, you are always *actively* resisting the Holy Spirit. As your forefathers [were], so you [are and so you do!] [Exod. 33:3, 5; Jer. 9:26; 6:10; Num. 27:14; Isa. 63:10.]

52 Which of the prophets did your forefathers not persecute? And they slew those who proclaimed beforehand the coming of the Righteous One, Whom you now have betrayed and murdered,

53 You who received the Law as it was ordained *and* set in order *and* delivered by angels, and [yet] you did not obey it!

54 Now upon hearing these things, they [the Jews] were cut to the heart *and* infuriated, and they ground their teeth against [Stephen].

55 But he, full of the Holy Spirit *and* controlled by [Him], gazed into heaven and saw the glory — the splendor and majesty — of God, and Jesus standing at God's right hand;

56 And he said, Look! I see the heavens opened, and the Son of man standing at God's right hand!

57 But they raised a great shout and put their hands over their ears and rushed together upon him.

58 Then they dragged him out of the city and began to stone him, and the witnesses placed their garments at the feet of a young man named Saul.

59 And while they were stoning Stephen, he prayed, Lord Jesus, receive *and* accept *and* welcome my spirit!

60 And falling on his knees, he cried out loudly, Lord, ^afix not this sin upon them — lay it not to their charge! And when he had said this, he fell asleep ^b[in death].

CHAPTER 8

AND Saul was [not only] consenting to [Stephen's] death — [he was] ^bpleased and ^centirely approving. On that day a great *and* severe persecution broke out against the church which was in Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles — the special messengers.

2 [A party of] devout men ^bwith others helped to carry out *and* bury Stephen, and made great lamentation over him.

3 But Saul shamefully treated *and* laid waste the church continuously, — with cruelty *and* violence; and entering house after house, he dragged out men and women and committed them to prison.

4 Now those who were scattered abroad went about through [the land

from place to place] preaching the glad tidings, the Word [that is, ^bthe doctrine concerning the attainment through Christ of salvation in the kingdom of God].

5 Philip [the deacon, not the apostle] went down to the city of Samaria, and proclaimed the Christ, the Messiah, to them [the people]; [Acts 6:5.]

6 And great crowds of people with one accord listened to *and* heeded what was said by Philip, as they heard him *and* watched the miracles *and* wonders which he kept performing [from time to time].

7 For foul spirits came out of many who were possessed by them, screaming *and* shouting with a loud voice, and many who were suffering from palsy or were crippled were restored to health.

8 And there was great rejoicing in that city.

9 But there was a man named Simon who had formerly practiced magic arts in the city to the utter amazement of the Samaritan nation, claiming that he himself was an extraordinary *and* distinguished person.

10 They all paid earnest attention to him, from the least to the greatest, saying, This man is that exhibition of the power of God which is called Great (intense).

11 And they were attentive *and* made much of him, because for a long time he had amazed *and* bewildered *and* dazzled them with his skill in magic arts.

12 But when they believed the good news (the Gospel) about the kingdom of God and the name of Jesus Christ, the Messiah, as Philip preached it, they were baptized, both men and women.

13 Even Simon himself believed — that is, he adhered to, trusted in and relied on the teaching of Philip — and after being baptized devoted himself constantly to him. And seeing signs *and* miracles of great power which

z) Literal translation.

a) Cremer.

b) Thayer.

c) Souter.

were being performed, he was utterly amazed.

14 Now when the apostles (special messengers) at Jerusalem heard that [the country of] Samaria had accepted *and* welcomed the Word of God, they sent Peter and John to them,

15 And they came down and prayed for them that the Samaritans might receive the Holy Spirit;

16 For He had not yet fallen upon any of them, but they had only been baptized into the name of the Lord Jesus.

17 Then [the apostles] laid their hands on them one by one and they received the Holy Spirit.

18 However, when Simon saw that the (Holy) Spirit was imparted through the laying on of the apostles' hands, he brought money *and* offered it to them,

19 Saying, Grant me also this power *and* authority, in order that any one on whom I place my hands may receive the Holy Spirit.

20 But Peter said to him, Destruction overtake your money and you, because you imagined you could obtain the [free] gift of God with money!

21 You have neither part nor lot in this matter, for your heart is all wrong in God's sight — [it is] not straightforward *or* right *or* true before God. [Ps. 78:37.]

22 So repent of this depravity *and* wickedness of yours, and pray to the Lord that, if possible, this ^dcontriving thought *and* purpose of your heart may be removed *and* disregarded *and* forgiven you.

23 For I see that you are in the gall of bitterness and ^aa bond forged by iniquity [to fetter souls]. [Isa. 58:6.]

24 And Simon answered, Pray for me! — Beseech the Lord, both of you — that nothing of what you have said may befall me!

25 Now when [the apostles] had borne their testimony and preached the

message of the Lord, they went back to Jerusalem, proclaiming the glad tidings (Gospel) to many villages of the Samaritans [on the way].

26 But an angel of the Lord said to Philip, Rise and proceed southward 'at midday on the road that runs from Jerusalem down to Gaza. This is the desert [^froute].

27 So he got up and went. And, behold, an Ethiopian, a eunuch, of great authority under Candace the queen of the Ethiopians, who was in charge of all her treasure, had come to Jerusalem to worship.

28 And he was [now] returning, and sitting in his chariot he was reading the book of the prophet Isaiah.

29 Then the (Holy) Spirit said to Philip, Go forward and join yourself to this chariot.

30 Accordingly Philip, running up to him, heard [the man] reading the prophet Isaiah, and asked, Do you really understand what you are reading?

31 And he said, How is it possible for me to do so, unless some one explains it to me *and* guides me [in the right way]? And he earnestly requested Philip to come up and sit beside him.

32 Now this was the passage of Scripture which he was reading: Like a sheep He was led to the slaughter, and as a lamb before its shearer is dumb, so He opens not His mouth.

33 In His humiliation ^bHe was taken away by distressing *and* oppressive judgment, *and* justice was denied Him (caused to cease). Who can describe *or* relate in full ^ethe wickedness of His contemporaries (generation)? For His life is taken from the earth *and* 'a bloody death inflicted upon Him. [Isa. 53:7, 8.]

34 And the eunuch said to Philip, I beg of you, tell me about whom does the prophet say this, about himself *or* about someone else?

35 Then Philip opened his mouth,

d) Vincent. e) Thayer. f) Alternate reading.

g) Vincent. h) Clarke quoting others. i) Thayer.

and beginning with this portion of Scripture he announced to him the glad tidings (Gospel) of Jesus *and* about [Him].

36 And as they continued along on the way, they came to some water, and the eunuch exclaimed, See, [here is] water! What is to hinder my being baptized?

37 *And Philip said, If you believe with all your heart [that is, if you have 'a conviction, full of joyful trust, that Jesus is the Messiah, and accept Him as the Author of your salvation in the kingdom of God, giving Him your obedience, then] you may. And he replied, I do believe that Jesus Christ is the Son of God,*

38 And he ordered that the chariot be stopped, and both Philip and the eunuch went down into the water, and [Philip] baptized him.

39 And when they came up out of the water, the Spirit of the Lord [*suddenly] caught away Philip; and the eunuch saw him no more, and he went on his way rejoicing.

40 But Philip was found at Azotus, and passing on he preached the good news (Gospel) to all the towns until he reached Caesarea.

CHAPTER 9

MEANWHILE Saul, ^kstill drawing his breath hard from threatening and murderous desire against the disciples of the Lord, went to the high priest

2 And requested of him letters to the synagogues at Damascus [authorizing him], so that if he found any men or women belonging to the Way [of life as determined by faith in Jesus Christ], he might bring them bound [with chains] to Jerusalem.

3 Now as he traveled on, he came near to Damascus, and suddenly a light from heaven flashed around him,

4 And he fell to the ground. Then he heard a voice saying to him, Saul, Saul,

why are you persecuting Me — harassing, troubling and molesting Me?

5 And Saul said, Who are You, Lord? And He said, I am Jesus, Whom you are persecuting. *It is dangerous and it turns out badly for you to keep kicking against the goad — that is, to offer vain and perilous resistance.*

6 *Trembling and astonished he asked, Lord, what do You desire me to do? The Lord said to him, But arise and go into the city and you will be told what you must do.*

7 The men who were accompanying him were unable to speak [for terror], hearing the voice but seeing no one.

8 Then Saul got up from the ground, but though his eyes were opened, he could see nothing; so they led him by the hand and brought him into Damascus.

9 And he was unable to see for three days, and he neither ate nor drank [anything].

10 Now there was in Damascus a disciple named Ananias. The Lord said to him in a vision, Ananias. And he answered, [Here am] I, Lord.

11 And the Lord said to him, Get up and go to the street called Straight, and ask at the house of Judas for a man of Tarsus named Saul, for behold, he is praying [there].

12 And he has seen *in a vision* a man named Ananias enter and lay his hands on him so that he might regain his sight.

13 But Ananias answered, Lord, I have heard many people tell about this man, especially how much evil *and* what great suffering he has brought on Your saints at Jerusalem;

14 Now he is here and has authority from the high priests to put in chains all who call upon Your name.

15 But the Lord said to him, Go, for this man is a chosen instrument of Mine to bear My name before the Gentiles and kings and the descendants of Israel;

j) Thayer. k) Vincent.

16 For I will make clear to him how much he will be afflicted *and* must endure *and* suffer for My name's sake.

17 So Ananias left and went into the house. And he laid his hands on Saul and said, Brother Saul, the Lord Jesus Who appeared to you along the way by which you came here, has sent me that you may recover your sight and be filled with the Holy Spirit.

18 And instantly something like scales fell from [Saul's] eyes, and he recovered his sight. Then he arose and was baptized,

19 And after he took some food he was strengthened. For several days [afterward] he remained with the disciples at Damascus.

20 And immediately in the synagogues he proclaimed Jesus, saying, He is the Son of God!

21 And all who heard him were amazed, and said, Is not this the very man who harassed *and* overthrew *and* destroyed in Jerusalem those who called upon this Name? And he has come here for the express purpose of arresting them *and* bringing them in chains before the chief priests.

22 But Saul increased all the more in strength, and continued to confound *and* put to confusion the Jews who lived in Damascus by comparing *and* examining evidence *and* proving that Jesus is the Christ, the Messiah.

23 After considerable time had elapsed, the Jews conspired to put Saul out of the way by slaying him,

24 But [the knowledge of] their plot was made known to Saul. They were guarding the [city's] gates day and night to kill him,

25 But his disciples took him at night and let him down through the [city's] wall, lowering him in a basket *or* hamper.

26 And when he had arrived in Jerusalem he tried to associate himself with the disciples, but they were all afraid of him, for they did not believe he really was a disciple.

27 However, Barnabas took him and brought him to the apostles, and he explained to them how along the way he had seen the Lord, Who spoke to him, and how at Damascus he had preached freely *and* confidently *and* courageously in the name of Jesus.

28 So he went in and out [as one] among them at Jerusalem,

29 Preaching freely *and* confidently *and* boldly in the name of the Lord. And he spoke and discussed with *and* disputed against the Hellenists [the Grecian Jews], but they were seeking to slay him.

30 And when the brethren found it out, they brought him down to Caesarea, and sent him off to Tarsus [his home town].

31 So the church throughout the whole of Judea and Galilee and Samaria had peace and was edified — growing in wisdom, virtue and piety — and walking in the respect *and* reverential fear of the Lord and in the consolation *and* exhortation of the Holy Spirit, continued to increase *and* was multiplied.

32 Now as Peter went here and there among them all, he went down also to the saints who lived at Lydda.

33 There he found a man named Aeneas, who had been bedfast for eight years and was paralyzed.

34 And Peter said to him, Aeneas, Jesus Christ, the Messiah, [now] makes you whole. Get up and make your bed! And immediately [Aeneas] stood up.

35 Then all the inhabitants of Lydda and the plain of Sharon saw [what had happened to] him and they turned to the Lord.

36 Now there was at Joppa [a woman], a disciple named [in Aramaic] Tabitha, which [in Greek] means Dorcas *or* [in English] Gazelle. She was abounding in good deeds and acts of charity.

37 About that time she fell sick and died, and when they had cleansed her, they laid [her] in an upper room.

38 Since Lydda was near Joppa [however], the disciples hearing that Peter was there, sent two men to him begging him, Do come on to us without delay.

39 So Peter [immediately] rose and accompanied them. And when he had arrived, they took him to the upper room. All the widows stood around him crying, and displaying under-shirts (tunics) and [other] garments such as Dorcas was accustomed to make while she was with them.

40 But Peter put them all out [of the room] and knelt down and prayed; then turning to the body he said, Tabitha, get up! And she opened her eyes, and when she saw Peter she raised herself *and* sat upright.

41 And he gave her his hand and lifted her up. Then calling in God's people and the widows he presented her to them alive.

42 And this became known throughout all Joppa, and many came to believe on the Lord — that is, to adhere to and trust in and rely on Him as the Christ and as their Savior.

43 And Peter remained in Joppa for considerable time with one Simon, a tanner.

CHAPTER 10

NOW [living] at Caesarea there was a man whose name was Cornelius, a centurion of what was known as the Italian Regiment,

2 A devout man who venerated God *and* treated Him with reverential obedience, as did all his household, and he gave much alms to the people, and prayed continually to God.

3 About the ninth hour (three o'clock) of the day he saw clearly in a vision an angel of God entering and saying to him, Cornelius!

4 And he gazing intently at him became frightened, and said, What is it, Lord? And the angel said to him, Your prayers and your [generous] gifts to the poor have come up [as a sacrifice]

to God *and* have been remembered by Him.

5 And now send men to Joppa, and have them call for *and* invite here one Simon whose surname is Peter;

6 He is lodging with Simon a tanner, whose house is by the seaside.

7 When the angel who spoke to him had left, Cornelius called two of his servants and a God-fearing soldier from among his own personal attendants.

8 And having rehearsed everything to them, he sent them to Joppa.

9 The next day as they were still on their way and were approaching the town, Peter went up to the roof of the house to pray, about the sixth hour (noon).

10 But he became very hungry, and wanted something to eat; and while the meal was being prepared a trance came over him,

11 And he saw the sky opened and something like a great sheet lowered by the four corners, descending to the earth.

12 It contained all kinds of quadrupeds *and wild beasts* and creeping things of the earth and birds of the air.

13 And there came a voice to him saying, Rise up, Peter, kill and eat.

14 But Peter said, No, by no means, Lord; for I have never eaten anything that is common *and* unhallowed or [ceremonially] unclean.

15 And the voice came to him again a second time, What God has cleansed *and* pronounced clean, do not you defile *and* profane by regarding *and* calling common *and* unhallowed or unclean.

16 This occurred three times, then immediately the sheet was taken up to heaven.

17 Now Peter was still inwardly perplexed *and* doubted as to what the vision which he had seen could mean, when [just then] behold the messengers that were sent by Cornelius, who had

made inquiry for Simon's house, stopped *and* stood before the gate.

18 And they called out to inquire whether Simon who was surnamed Peter was staying there.

19 And while Peter was earnestly revolving the vision in his mind *and* meditating on it, the (Holy) Spirit said to him, Behold, three men are looking for you!

20 Get up and go below and accompany them without any doubt [about its legality] *or* any discrimination *or* hesitation, for I have sent them.

21 Then Peter went down to the men and said, I am the man you seek; what is the purpose of your coming?

22 And they said, Cornelius, a centurion (captain) who is just *and* upright *and* in right standing with God, being God-fearing *and* obedient, and well spoken of by the whole Jewish nation, has been instructed by a holy angel to send for you to come to his house; and he 'has received in answer [to prayer] a warning to listen to *and* act upon what you have to say.

23 So Peter invited them in to be his guests [for the night]. The next day he arose and went away with them, and some of the brethren from Joppa accompanied him.

24 And on the following day they entered Caesarea. Cornelius was waiting for *and* expecting them, and he had invited together his relatives and his intimate friends.

25 As Peter arrived, Cornelius met him, and falling down at his feet he made obeisance *and* paid worshipful reverence to him.

26 But Peter raised him up, saying, Get up; I myself am also a man.

27 And as [Peter] spoke with him, he entered the house and found a large group of persons assembled;

28 And he said to them, You yourselves are aware how it is not lawful *or* permissible for a Jew to keep company with *or* to visit *or* [even] to come near

or to speak first to any one of another nationality, but God has shown *and* taught me by words that I should not call any human being common *or* unhallowed *or* (ceremonially) unclean.

29 Therefore when I was sent for, I came without hesitation *or* objection *or* misgivings. So now I ask for what reason you sent for me.

30 And Cornelius said, This is now the fourth day since about this time I was observing the ninth hour [three o'clock in the afternoon] of prayer in my lodging place, when [suddenly] a man stood before me in dazzling apparel;

31 And he said, Cornelius, your prayer has been heard *and* harkened to, and your donations to the poor have been known *and* "preserved before God — so that He heeds and is about to help you.

32 Send therefore to Joppa and ask for Simon who is surnamed Peter; he is staying in the house of Simon the tanner, by the seaside.

33 So at once I sent for you, and you [being a Jew] have done a kind *and* "courteous *and* handsome thing in coming. Now then, we are all present in the sight of God to listen to all that you have been instructed by the Lord to say.

34 And Peter opened his mouth and said: Most certainly *and* thoroughly I now perceive *and* understand that God shows no partiality *and* is no respecter of persons,

35 But in every nation he who venerates *and* has a reverential fear for God, treating Him with worshipful obedience and living uprightly, is acceptable to Him *and* "sure of being received and welcomed [by Him].

36 You know the contents of the message which He sent to Israel, announcing the good news (Gospel) of peace by Jesus Christ, Who is Lord of all,

37 The [same] message which was

l) Vincent.

m) Thayer.

n) Vincent.

o) Webster's definition of "acceptable."

proclaimed throughout all Judea, starting from Galilee after the baptism preached by John:

38 How God anointed *and* consecrated Jesus of Nazareth with the (Holy) Spirit and with strength *and* ability *and* power; how He went about doing good and ^pin particular curing all that were harassed *and* oppressed by [the power of] the devil, for God was with Him.

39 And we are [eye and ear] witnesses of everything that He did both in the land of the Jews and in Jerusalem. And [yet] they put Him out of the way — murdered Him — by hanging Him on a tree;

40 But God raised Him to life on the third day and caused Him to be manifest — to be plainly seen —

41 Not by all the people but to us who were chosen (designated) beforehand by God as witnesses, who ate and drank with Him after He arose from the dead.

42 And He charged us to preach to the people, and to bear solemn testimony that He is the God-appointed *and* God-ordained Judge of the living and the dead.

43 To Him all the prophets testify (bear witness) that every one who believes in Him — who adheres to, trusts in and relies on Him, giving himself up to Him — receives forgiveness of sins through His name.

44 While Peter was still speaking these words, the Holy Spirit fell on all who were listening to the message.

45 And the believers from among the circumcised [the Jews] who came with Peter were surprised *and* amazed, because the free gift of the Holy Spirit had been bestowed *and* poured out largely even on the Gentiles.

46 For they heard them talking in [unknown] languages and extolling *and* magnifying God. Then Peter asked,

47 Can any one forbid *or* refuse water for baptizing these people, seeing

that they have received the Holy Spirit just as we have?

48 And he ordered that they be baptized in the name of Jesus Christ, the Messiah. Then they begged him to stay on there for some days.

CHAPTER 11

NOW the apostles (special messengers) and the brethren who were throughout Judea heard [with astonishment] that the Gentiles (heathen) also had received *and* accepted *and* welcomed the Word of God — that is, the doctrine concerning the attainment through Christ of salvation in the kingdom of God.

2 So when Peter went up to Jerusalem, the circumcision party [the Jewish Christians] found fault with him — separating themselves from him in a hostile spirit, opposing and disputing and contending with him —

3 Saying, Why do you go to uncircumcised men and [even] eat with them?

4 But Peter began [at the beginning] and narrated *and* explained to them step by step [the whole list of events]. He said:

5 I was in the town of Joppa praying, and [falling] in a trance I saw a vision, of something coming down from heaven, like a huge sheet lowered by the four corners; and it descended until it came to me.

6 Gazing intently *and* closely at it I observed in it [a variety] of four-footed animals and wild beasts and reptiles of the earth and birds of the air,

7 And I heard a voice saying to me, Get up, Peter; kill and eat.

8 But I said, [No] by no means, Lord; for nothing common *or* unhalloved *or* (ceremonially) unclean has ever entered my mouth.

9 But the voice answered a second time from heaven, What God has cleansed *and* pronounced clean, do not you defile *and* profane by regarding *or*

p) Vincent.

calling it common *or* unhallowed *or* unclean.

10 This occurred three times, and then all was drawn up again into heaven.

11 And right then the three men sent to me from Caesarea arrived at the house in which we were.

12 And the (Holy) Spirit instructed me to accompany them without [the least] hesitation *or* misgivings *or* discrimination. So these six brethren accompanied me also and we went into the man's house.

13 And he related to us how he had seen the angel in his house which stood and said to him, Send men to Joppa and bring Simon who is surnamed Peter;

14 He will give *and* explain to you a message by means of which you and all your household [as well] will be saved [from eternal death].

15 When I began to speak, the Holy Spirit fell on them just as on us at the beginning.

16 Then I recalled the declaration of the Lord, how He said, John indeed baptized with water, but you shall be baptized with — 'be placed in, introduced into — the Holy Spirit.

17 If then God gave to them the same Gift [equally] as He gave to us when we believed — adhering to, trusting in and relying on — the Lord Jesus Christ, who was I *and* what power *or* authority had I to interfere *or* hinder *or* forbid *or* withstand God?

18 When they heard this they were quieted *and* made no further objection. And they glorified God, saying, Then God has also granted to the Gentiles repentance 'unto [real] life [after resurrection].

19 Meanwhile those who were scattered because of the persecution that arose in connection with Stephen had traveled as far away as Phoenicia and Cyprus and Antioch, without deliver-

ing the message [concerning 'the attainment through Christ of salvation in the kingdom of God] to any one except Jews.

20 But there were some of them, men of Cyprus and Cyrene, who on returning to Antioch spoke to the Greeks also, proclaiming [to them] the good news, the Lord Jesus.

21 And the presence of the Lord was with them with power, so that a great number [learned] to believe — to adhere to and trust in and rely on the Lord — and turned *and* surrendered themselves to Him.

22 The rumors of this came to the ears of the church (assembly) in Jerusalem, and they sent Barnabas to Antioch.

23 When he arrived and saw what grace (favor) God was bestowing upon them, he was full of joy; and he continuously exhorted — warned, urged and encouraged — them all to cleave unto *and* remain faithful *and* devoted to the Lord with [resolute and steady] purpose of heart.

24 For he was a good man ['good in himself and also at once for the good and the advantage of other people], full of *and* controlled by the Holy Spirit and full of faith [that is, of his 'belief that Jesus is the Messiah, through Whom we obtain eternal salvation]. And a large company was added to the Lord.

25 [Barnabas] went on to Tarsus to hunt for Saul.

26 And when he had found him, he brought him back to Antioch. For a whole year they assembled together with *and* 'were guests of the church, and instructed a large number of people; and in Antioch the disciples were first called Christians.

27 And during these days prophets — inspired teachers and interpreters of the divine will and purpose — came down from Jerusalem to Antioch.

q) Cremer. r) Wuest's "Untranslatable Riches from the Greek New Testament." s) Thayer.
 t) Cremer's "Biblico-Theological Lexicon in New Testament Greek." u) Alternate reading.

28 And one of them named Agabus stood up and prophesied through the (Holy) Spirit that there would be a great *and* severe famine come upon the whole world. And this did occur during the reign of Claudius.

29 So the disciples resolved to send relief, every one according to his individual ability — in proportion as he had prospered — to the brethren who lived in Judea.

30 And so they did, sending [their contributions] to the elders by the hand of Barnabas and Saul.

CHAPTER 12

ABOUT that time Herod the king stretched forth his hands to afflict *and* oppress *and* torment some who belonged to the church (assembly).

2 And he killed James the brother of John with a sword;

3 And when he saw that it was pleasing to the Jews, he proceeded further and arrested Peter also. This was during the days of Unleavened Bread (the Passover week).

4 And when he had seized [Peter], he put him in prison and delivered him to four squads of soldiers of four each to guard him, purposing after the Passover to bring him forth to the people.

5 So Peter was kept in prison; but fervent prayer for him was persistently made to God by the church (assembly).

6 The very night before Herod was about to bring him forth, Peter was sleeping between two soldiers, fastened with two chains, and sentries before the door were guarding the prison.

7 And suddenly an angel of the Lord appeared, standing beside him, and a light shone in the place where he was. And the angel gently smote Peter on the side and awakened him, saying, Get up quickly! And the chains fell off his hands.

8 And the angel said to him, Tighten your girdle and bind on your sandals. And he did so. And he said to him,

Wrap your outer garment around you and follow me.

9 And [Peter] went out [along] following him, and he was not conscious that what was apparently being done by the angel was real, but thought he was seeing a vision.

10 When they had passed through the first guard and the second, they came to the iron gate which leads into the city. Of its own accord [the gate] swung open, and they went out and passed on through one street; and at once the angel left him.

11 Then Peter came to himself, and said, Now I really know *and* am sure that the Lord has sent His angel and delivered me out of the hand of Herod and from all that the Jewish people were expecting to do to me.

12 When he at a glance became aware of this — *comprehending [all the elements of the case] — he went to the house of Mary, the mother of John whose surname was Mark, where a large number were assembled together and were praying.

13 And when he knocked at the gate of the porch, a maid named Rhoda [Rose, in English] came to answer.

14 And recognizing Peter's voice, in her joy she failed to open the gate, but ran in and told the people that Peter was standing before the porch gate.

15 They said to her, You are crazy! But she persistently *and* strongly *and* confidently affirmed that it was the truth. They said, It is his angel!

16 But meanwhile Peter continued knocking, and when they opened the gate and saw him, they were amazed.

17 But motioning to them with his hand to keep quiet *and* listen, he related to them how the Lord had delivered him out of the prison. And he said, Report all this to James [the less] and to the brethren. Then he left and went to some other place.

18 Now as soon as it was day, there was no small disturbance among the

v) Vincent.

soldiers over what had become of Peter.

19 And when Herod had looked for him and could not find him, he placed the guards on trial and commanded that they should be led away [to execution]. Then [Herod] went down from Judea to Caesarea, and stayed on there.

20 Now [Herod] cherished bitter animosity *and* hostility for the people of Tyre and Sidon; and [their deputies] came to him in a united body, and having made Blastus the king's chamberlain their friend, they asked for peace, because their country was nourished by *and* depended on the king's [country] for food.

21 On an appointed day Herod arrayed himself in his royal robes, took his seat upon [his] throne, and addressed an oration to them.

22 And the assembled people shouted, It is the voice of a god, and not of a man!

23 And at once an angel of the Lord smote him *and* cut him down, because he did not give God the glory — that is, the pre-eminence and kingly majesty that belong to Him as the supreme Ruler; and he was eaten by worms and died.

24 But the Word of the Lord [concerning the attainment through Christ of salvation in the kingdom of God] continued to grow and spread.

25 And Barnabas and Saul came back from Jerusalem when they had completed their mission, bringing with them John whose surname was Mark.

CHAPTER 13

NOW in the church (assembly) at Antioch there were prophets — inspired interpreters of the will and purposes of God — and teachers, Barnabas, Symeon who was called Niger [black], Lucius of Cyrene, Manaen a member of the court of Herod the tetrarch, and Saul.

2 While they were worshipping the

Lord and fasting, the Holy Spirit said, Separate now for Me Barnabas and Saul for the work to which I have called them.

3 Then after fasting and praying they put their hands on them and sent them away.

4 So then, being sent out by the Holy Spirit, they went down to Seleucia, and from [that port] they sailed away to Cyprus.

5 When they arrived at Salamis they preached the Word of God [concerning the attainment through Christ of salvation in the kingdom of God] in the synagogues of the Jews. And they had John [Mark] as an attendant to assist them.

6 When they had passed through the entire island of Cyprus as far as Paphos, they came upon a certain Jewish wizard *or* sorcerer, a false prophet named Bar-Jesus.

7 He was closely associated with the proconsul, Sergius Paulus, who was an intelligent *and* sensible man of sound understanding: he summoned to him Barnabas and Saul and sought to hear the Word of God [concerning salvation in the kingdom of God attained through Christ].

8 But Elymas "the wise man, for that is the translation of his name [which he had given himself], opposed them, seeking to keep the proconsul from accepting the faith.

9 But Saul, who is also called Paul, filled with *and* controlled by the Holy Spirit, looked steadily at [Elymas]

10 And said, You master in every form of deception *and* recklessness, unscrupulousness *and* wickedness, you son of the devil, you enemy of everything that is upright *and* good, will you never stop perverting *and* making crooked the straight paths of the Lord *and* plotting against His saving purposes? [Hos. 14:9.]

11 And now, lo, the hand of the Lord is upon you, and you shall be

w) Abbott-Smith.

x) Alford's "The Greek Testament, with Notes."

blind, [so blind that you will be] unable to see the sun for a time. Instantly there fell upon him a mist and a darkness, and he groped about seeking persons who would lead him by the hand.

12 Then the proconsul believed — became a Christian — when he saw what had occurred, for he was astonished *and* deeply touched at the teaching concerning the Lord *and* from [Him].

13 Now Paul and his companions sailed from Paphos, and came to Perga in Pamphylia. And John [Mark] separated himself from them and went back to Jerusalem;

14 But they [themselves] came on from Perga and arrived at Antioch in Pisidia. And on the Sabbath day they went into the synagogue there and sat down.

15 After the reading of the Law and the prophets, the leaders [of the worship] of the synagogue sent to them saying, Brethren, if you have any word of exhortation *or* consolation *or* encouragement for the people, say it.

16 So Paul arose, and motioning with his hand said, Men of Israel, and you who reverence *and* fear God, listen!

17 The God of this people Israel selected our forefathers and made this people great *and* important during their stay in the land of Egypt, and then with uplifted arm He led them out from there. [Exod. 6:1, 6.]

18 And for about forty years [as a nursing-father] He cared for them in the wilderness, *and* endured their behavior. [Deut. 1:31.]

19 When He had destroyed seven nations in the land of Canaan, He gave them [the Hebrews] their land as an inheritance — distributing it to them by lot; [all of which took] about four hundred and fifty years. [Deut. 7:1; Josh. 14:1.]

20 After that He gave them judges until the prophet Samuel.

21 Then they asked for a king; *and* God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years.

22 And when He had deposed him, He raised up David to be their king; of him He bore witness and said, I have found David the son of Jesse a man after My own heart, who will do all My will *and* carry out My program fully. [Ps. 89:20; I Sam. 13:14; Isa. 44:28.]

23 Of this man's descendants God has brought to Israel a Savior [in the person of Jesus], according to His promise.

24 Before His coming John had [already] preached baptism of repentance to all the people of Israel.

25 And as John was ending his course, he asked, What do you secretly think that I am? I am not He [the Christ. No], but note that after me One is coming, the sandals of Whose feet I am not worthy to untie!

26 Brethren, sons of the race of Abraham, and all those others among you who reverence *and* fear God, to us has been sent the message of this salvation — the salvation obtained through Jesus Christ. [Ps. 107:20.]

27 For those who dwell in Jerusalem and their rulers, because they did not know *or* recognize Him or understand the utterances of the prophets which are read every Sabbath, by condemning *and* sentencing [Him] have actually fulfilled these very predictions.

28 And although they could find no cause deserving death with which to charge Him, yet they asked Pilate to have Him executed *and* put out of the way.

29 And when they had finished *and* fulfilled everything that was written about Him, they took Him down from the tree and laid Him in a tomb.

30 But God raised Him from the dead.

31 And for many days He appeared

y) Some ancient authorities so read.

to those who came up with Him from Galilee to Jerusalem, and they are His witnesses to the people.

32 So now we are bringing you the good news that what God promised to our forefathers,

33 This He has ^acompletely fulfilled to us their children by raising up Jesus, as it is written in the second Psalm, You are My Son: today I have begotten You — ^acaused You to arise, to be born, [^bformally shown You to be the Messiah by the resurrection]. [Ps. 2:7.]

34 And as to His having raised Him from among the dead, now no more to return to [undergo] putrefaction *and* dissolution [of the grave], He spoke in this way, I will fulfill *and* give to you the holy and sure mercies *and* blessings [that were promised and assured] to David. [Isa. 55:3.]

35 For this reason He says also in another Psalm, You will not allow Your Holy One to see corruption — to undergo putrefaction and dissolution [of the grave]. [Ps. 16:10.]

36 For David, after he had served God's will *and* purpose *and* counsel in his own generation, fell asleep [^bin death], and was buried among his forefathers, and he did see corruption *and* undergo putrefaction *and* dissolution [of the grave].

37 But He Whom God raised up [to life] saw no corruption — did not experience putrefaction and dissolution [of the grave].

38 So let it be clearly known *and* understood by you, brethren, that through this Man forgiveness *and* removal of sins is now proclaimed to you;

39 And that through Him every one who believes, [that is, who ^aacknowledges Jesus as his Savior and devotes himself to Him] is absolved (cleared and freed) from every charge from which you could not be justified *and*

freed by the Law of Moses, *and* given right standing with God.

40 Take care, therefore, lest there come upon you what is spoken in the prophets:

41 Look, you scoffers *and* scorners, and marvel, and perish, *and* vanish away; for I am doing a deed in your days, a deed which you will never have confidence in *or* believe, [even] if some one — ^cclearly describing it in detail — declares it to you. [Hab. 1:5.]

42 As they [Paul and Barnabas] went out [of the synagogue], the people earnestly begged that these things might be told to them [further] the next Sabbath.

43 And when the congregation of the synagogue dispersed, many of the Jews and the devout converts to Judaism followed Paul and Barnabas, who talked to them and urged them to continue [to trust themselves to and stand fast] in the grace — that is, the unmerited favor and blessing — of God.

44 The next Sabbath almost the entire city gathered together to hear the Word of God — concerning ^athe attainment through Christ of salvation in the kingdom of God.

45 But when the Jews saw the crowds, filled with envy *and* jealousy they contradicted what was said by Paul, and talked abusively — reviling and slandering him.

46 And Paul and Barnabas spoke out plainly *and* boldly, saying, It was necessary that God's message (concerning ^asalvation through Christ) should be spoken to you first. But since you thrust it from you, you pass this judgment on yourselves that you are unworthy of eternal life, *and* out of your own mouth you shall be judged. [Now] behold, we turn to the Gentiles — the heathen.

47 For so the Lord has charged us, saying, I have set you to be a light for the Gentiles — the heathen — that you may bring (eternal) salvation to the uttermost parts of the earth. [Isa. 49:6.]

z) Vincent.

a) Thayer.

b) Cremer.

c) Vincent.

d) Thayer.

48 And when the Gentiles heard this, they rejoiced and glorified (praised and gave thanks for) the Word of God; and as many as were destined (appointed and ordained) to eternal life believed — adhered to, trusted in and relied on Jesus as the Christ and their Savior.

49 And so the Word of the Lord (concerning eternal salvation through Christ) scattered *and* spread throughout the whole region.

50 But the Jews stirred up the devout women of high rank and the outstanding men of the town, and instigated persecution against Paul and Barnabas, and drove them out of their boundaries.

51 But [the apostles] shook off the dust from their feet against them, and went to Iconium.

52 And the disciples were continually diffused [throughout their souls] with joy and the Holy Spirit.

CHAPTER 14

NOW at Iconium [also Paul and Barnabas] went into the Jewish synagogue together and spoke with such power that a great number both of Jews and of Greeks believed — became Christians;

2 But the unbelieving Jews (who rejected their message) aroused the Gentiles and embittered their minds against the brethren.

3 So [Paul and Barnabas] stayed on there for a long time, speaking freely *and* fearlessly *and* boldly in the Lord, Who continued to bear testimony to the Word of His grace, granting signs and wonders to be performed by their hands.

4 But the residents of the town were divided, some siding with the Jews and some with the apostles.

5 When there was an attempt both on the part of the Gentiles and the Jews together with their rulers, to insult *and* abuse *and* molest [Paul and Barnabas] and to stone them,

6 They, aware of the situation, made

their escape to Lystra and Derbe, cities of Lycaonia, and the neighboring districts;

7 And there they continued to preach the glad tidings (Gospel).

8 Now at Lystra a man sat whose feet it was impossible for him to use, for he was a cripple from birth and had never walked.

9 He was listening to Paul as he talked, and [Paul] gazing intently at him and observing that he had faith to be healed,

10 Shouted at him, saying, Stand erect on your feet! And he leaped up and walked.

11 And the crowds, when they saw what Paul had done, lifted up their voices, shouting in the Lycaonian language, The gods have come down to us in human form!

12 They called Barnabas Zeus, and they called Paul, because he led in the discourse, Hermes [god of speech].

13 And the priest of Zeus, whose [temple] was at the entrance of the town, brought bulls and garlands to the [city's] gates and wanted to join the people in offering sacrifice.

14 But when the apostles Barnabas and Paul heard of it, they tore their clothing and dashed out among the crowd, shouting,

15 Men, why are you doing this? We also are [only] human beings, of nature like your own, and we bring you the good news that you should turn away from these foolish *and* vain things to the living God, Who made the heaven and the earth and the sea and everything that they contain. [Exod. 20:11; Ps. 146:6.]

16 In generations past He permitted all the nations to walk in their own ways;

17 Yet He did not neglect to leave some witness of Himself, for He did you good *and* kindnesses, and gave you rains from heaven and fruitful seasons, satisfying your hearts with nourishment and happiness.

18 Even in [the light of] these words they with difficulty prevented the people from offering sacrifice to them.

19 But some Jews arrived there from Antioch and Iconium; and having persuaded the people *and* won them over, they stoned Paul and [‘afterward] dragged him out of the town, thinking that he was dead.

20 But the disciples formed a circle about him, and he got up and went back into the town; and on the morrow he went on with Barnabas to Derbe.

21 When they had preached the Gospel to that town and made disciples of many of the people, they went back to Lystra and Iconium and Antioch,

22 Establishing *and* strengthening the souls *and* the hearts of the disciples, urging *and* warning *and* encouraging them to stand firm in the faith, and telling them that it is through many hardships *and* tribulations we must enter the kingdom of God.

23 And when they had appointed *and* ordained elders for them in each church, with prayer and fasting, they committed them to the Lord in Whom they had come to believe [being full of joyful trust that He is the Christ, the Messiah].

24 Then they went through Pisidia and arrived at Pamphylia.

25 And when they had spoken the Word in Perga, [that is, the doctrine concerning the attainment through Christ of salvation in the kingdom of God], they went down to Attalia;

26 And from there they sailed back to Antioch, where they had [first] been commended to the grace of God for the work which they had [now] completed.

27 Arriving there, they gathered the church together and declared all that God had accomplished with them, and how He had opened to the Gentiles a door of faith [in Jesus as the Messiah,

through Whom we obtain salvation in the kingdom of God].

28 And there they stayed no little time with the disciples.

CHAPTER 15

BUT some men came down from Judea and were instructing the brethren, Unless you are circumcised in accordance with the Mosaic custom, you cannot be saved.

2 And when Paul and Barnabas had no small disagreement and discussion with them, it was decided that Paul and Barnabas and some of the others of their number should go up to Jerusalem [and confer] with the apostles (special messengers) and the elders about this matter.

3 So, being ‘fitted out *and* sent on their way by the church, they went through both Phoenicia and Samaria telling of the conversion of the Gentiles, and they caused great rejoicing among all the brethren.

4 When they arrived in Jerusalem, they were heartily welcomed by the church and the apostles and the elders, and they told them all that God had accomplished through them.

5 But some who believed [that is, who ‘acknowledged Jesus as their Savior and devoted themselves to Him] belonged to the sect of the Pharisees, and they rose up and said, It is necessary to circumcise [the Gentile converts], and to charge them to obey the Law of Moses.

6 The apostles and the elders were assembled together to look into *and* consider this matter.

7 And after there had been a long debate, Peter got up and said to them, Brethren, you know that quite a while ago God made a selection from among you, that by my mouth the Gentiles should hear the message of the Gospel [concerning the ‘attainment through Christ of salvation in the kingdom of

e) Alford. f) Thayer. g) Thayer.

God] and believe — that is, credit *and* place their confidence in it.

8 And God, Who is acquainted with *and* understands the heart, bore witness to them, giving them the Holy Spirit as also He did to us;

9 And He made no difference between us and them, but cleansed their hearts by faith [that is, ^hby a strong and welcome conviction that Jesus is the Messiah, through Whom we obtain eternal salvation in the kingdom of God].

10 Now then, why do you try to test God by putting a yoke on the necks of the disciples, such as neither our forefathers nor we [ourselves] were able to endure?

11 But we believe that we are saved through the grace [the undeserved favor and mercy] of the Lord Jesus, just as they [are].

12 Then the whole assembly remained silent, and they listened [attentively] as Barnabas and Paul rehearsed what signs and wonders God had performed through them among the Gentiles.

13 When they had finished talking, James replied, Brethren, listen to me.

14 Symeon [Peter] has rehearsed how God first visited the Gentiles, to take out of them a people [to bear and honor] His name.

15 And with this the predictions of the prophets agree, as it is written,

16 After this I will come back, and will rebuild the house of David, which has fallen; I will rebuild its [very] ruins, and I will set it up again,

17 So that the rest of men may seek the Lord, and all the Gentiles upon whom My name has been invoked,

18 Says the Lord Who has been making ^hthese things known from the beginning of the world. [Amos 9:11, 12; Jer. 12:15; Isa. 45:21.]

19 Therefore it is my opinion that we should not put obstacles in the way

and annoy *and* disturb those of the Gentiles who turn to God,

20 But we should send word to them in writing to abstain from *and* avoid anything that has been polluted by being offered to idols, and all sexual impurity, and [meat of animals] that have been strangled, and [tasting] of blood.

21 For from ancient generations Moses has had in every town his preachers, for he is read [aloud] every Sabbath in the synagogues.

22 Then the apostles and the elders, together with the whole church, resolved to select men from among their number and send them to Antioch with Paul and Barnabas. They chose Judas called Barsabbas, and Silas, [both] leading men among the brethren, *and* sent them.

23 With [them they sent] the following letter: The brethren, both the apostles and the elders, to the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:

24 As we have heard that some persons from our number have disturbed you with their teaching, unsettling your minds *and* ^hthrowing you into confusion, although we gave them no express orders *or* instructions [on the points in question],

25 It has been resolved by us in assembly to select men and send them [as messengers] to you with our beloved Barnabas and Paul,

26 Men who have hazarded their lives for the sake of our Lord Jesus Christ.

27 So we have sent Judas and Silas, who themselves will bring you the same message by word of mouth.

28 For it has seemed good to the Holy Spirit and to us not to lay upon you any greater burden than these indispensable requirements:

29 That you abstain from what has been sacrificed to idols and from [tasting] blood and from [eating the meat

g) Thayer.

h) Vincent.

of animals] that have been strangled and from sexual impurity. If you keep yourselves from these things, you will do well. Farewell — be strong!

30 So when [the messengers] were sent off, they went down to Antioch; and having assembled the congregation, they delivered the letter.

31 And when they read it, the people rejoiced at the consolation *and* encouragement [it brought them].

32 And Judas and Silas, who were themselves prophets (inspired interpreters of the will and purposes of God) urged *and* warned *and* consoled *and* encouraged the brethren with many words and strengthened them.

33 And after spending some time there, they were sent back by the brethren with [the greeting] Peace, to those who had sent them.

34 *Though Silas decided to stay on there.*

35 But Paul and Barnabas remained in Antioch and with many others also continued teaching and proclaiming the Word of the Lord [concerning the 'attainment through Christ of eternal salvation in God's kingdom].

36 And after some time Paul said to Barnabas, Come, let us go back and again visit *and* help *and* minister to the brethren in every town where we made known the message of the Lord, and see how they are getting along.

37 Now Barnabas wanted to take with them John called Mark [his near relative].

38 But Paul did not think it best to have along with them the one who had quit *and* deserted them in Pamphylia, and had not gone on with them to the work.

39 And there followed a sharp disagreement between them, so that they separated from each other, and Barnabas took Mark with him and sailed away to Cyprus.

40 But Paul selected Silas and set out, being commended by the brethren

to the grace — the favor *and* mercy — of the Lord.

41 And he passed through Syria and Cilicia, establishing *and* strengthening the churches.

CHAPTER 16

AND [Paul] went down to Derbe and also to Lystra. A disciple named Timothy was there, the son of a Jewish woman who was a believer — that is, she had become 'convinced that Jesus is the Messiah, and the Author of eternal salvation, and yielded obedience to Him; but [Timothy's] father was a Greek.

2 He [Timothy] had a good reputation among the brethren at Lystra and Iconium.

3 Paul desired Timothy to go with him [as a missionary]; and he took him and circumcised him, because of the Jews that were in those places, all of whom knew that his father was a Greek.

4 As they went on their way from town to town; they delivered over to the assemblies for their observance the regulations decided upon by the apostles and elders who were at Jerusalem.

5 So the churches were strengthened *and* made firm in the faith, and they increased in number day after day.

6 And Paul and Silas passed through the territory of Phrygia and Galatia, having been forbidden by the Holy Spirit to proclaim the Word in [the province of] Asia.

7 And when they had come opposite Mysia, they tried to go into Bithynia, but the Spirit of Jesus did not permit them.

8 So passing by Mysia, they went down to Troas.

9 [There] a vision appeared to Paul in the night: a man from Macedonia stood pleading with him and saying, Come over to Macedonia and help us!

10 And when he had seen the vision,

i) Thayer.

j) Vincent.

we at once endeavored to go on into Macedonia, confidently inferring that God had called us to proclaim the glad tidings (Gospel) to them.

11 Therefore, setting sail from Troas, we came in a direct course to Samothrace, and the next day went on to Neapolis.

12 And from there [we came] to Philippi, which is the chief city of the district of Macedonia, and a [Roman] colony. We stayed on in this place some days;

13 And on the Sabbath day we went outside the [city's] gate to the bank of the river, where we supposed there was [an accustomed] place of prayer, and we sat down and addressed the women who had assembled there.

14 One of those who listened to us was a woman named Lydia, from the city of Thyatira, a dealer in fabrics dyed in purple. She was [already] a worshipper of God, and the Lord opened her heart to pay attention to what was said by Paul.

15 And when she was baptized along with her household, she earnestly entreated us, saying, If in your opinion I am one really convinced [that Jesus is the Messiah and the Author of salvation], *and* that I will be faithful to the Lord, come to my house and stay. And she induced us [to do it].

16 As we were on our way to the place of prayer, we were met by a slave girl who was possessed by a spirit of divination — claiming to foretell future events and to discover hidden knowledge — and she brought her owners much gain by her fortune-telling.

17 She kept following Paul and [the rest of] us, shouting loudly, These men are the servants of the Most High God! They announce to you the way of salvation!

18 And she did this for many days. Then Paul, being sorely annoyed *and* worn out, turned and said to the spirit

within her, I charge you in the name of Jesus Christ to come out of her! And it came out that very ^hmoment.

19 But when her owners discovered that their hope of profit was gone, they caught hold of Paul and Silas and dragged them before the authorities in the forum—market place [where trials are held].

20 And when they had brought them before the magistrates, they declared, These fellows are Jews and they are throwing our city into great confusion.

21 They encourage the practice of customs which it is unlawful for us Romans to accept or observe!

22 The crowd [also] joined in the attack upon them, and the rulers tore the clothes off of them and commanded that they be beaten with rods.

23 And when they had struck them with many blows, they threw them into prison, charging the jailer to keep them safely.

24 He, having received [so strict a] charge, put them into the inner prison [the dungeon] and fastened their feet in the stocks.

25 But about midnight, as Paul and Silas were praying and singing hymns of praise to God, and the [other] prisoners were listening to them,

26 Suddenly there was a great earthquake, so that the very foundations of the prison were shaken; and at once all the doors were opened and every one's shackles were unfastened.

27 When the jailer, startled out of his sleep, saw that the prison doors were open, he drew his sword and was on the point of killing himself, because he supposed that the prisoners had escaped.

28 But Paul shouted, Do not harm yourself, for we are all here!

29 Then [the jailer] called for lights and rushed in, and trembling *and* terrified he fell down before Paul and Silas.

30 And he brought them out [of

k) Moulton and Milligan's "The Vocabulary of the Greek Testament."

the dungeon] and said, Men, what is it necessary for me to do that I may be saved?

31 And they answered, Believe in *and* on the Lord Jesus *Christ* — that is, 'give yourself up to Him, "take yourself out of your own keeping and entrust yourself into His keeping, and you will be saved; [and this applies both to] you and your household as well.

32 And they declared the Word of the Lord [that is, the doctrine concerning the 'attainment through Christ of eternal salvation in the kingdom of God] to him and to all who were in his house.

33 And he took them the same hour of the night and "bathed [them because of their bloody] wounds, and he was baptized immediately and all [the members] of his [household].

34 Then he took them up into his house and set food before them; and he "leaped much for joy *and* exulted with all his family that he believed in God [accepting and joyously welcoming what He had made known through Christ].

35 But when it was day, the magistrates sent policemen, saying, Release those fellows *and* let them go.

36 And the jailer repeated the words to Paul, saying, The magistrates have sent to release you *and* let you go; now therefore come out and go in peace.

37 But Paul answered them, They have beaten us openly *and* publicly, without a trial *and* uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now thrust us out secretly? No, indeed! Let them come here themselves and conduct us out!

38 The police reported this message to the magistrates, and they were frightened when they heard that the prisoners were Roman citizens;

39 So they came themselves and — striving to appease them by entreaty — apologized to them. And they brought them out and asked them to leave the city.

40 So [Paul and Silas] left the prison, and went to Lydia's house: and when they had seen the brethren, they warned *and* urged *and* consoled *and* encouraged them and departed.

CHAPTER 17

NOW after [Paul and Silas] had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

2 And Paul entered, as he usually did, and for three Sabbaths he reasoned *and* argued with them from the Scriptures,

3 Explaining [them] *and* [quoting passages] setting forth *and* proving that it was necessary for Christ to suffer and to rise from the dead, and saying, This Jesus, Whom I proclaim to you, is the Christ, the Messiah.

4 And some of them [accordingly] were induced to believe, and associated themselves with Paul and Silas, as did a great number of the devout Greeks and not a few of the leading women.

5 But the unbelieving Jews were aroused to jealousy, and getting hold of some loungers in the market place — ruffians *and* rascals — they gathered together a mob, set the town in an uproar, and attacked the house of Jason, seeking to bring [Paul and Silas] out to the people.

6 But when they failed to find them, they dragged Jason and some of the brethren before the city authorities, crying, These men who have turned the world upside down have come here also,

7 And Jason has received them to his house *and* privately protected them! And they are all ignoring *and* acting

l) Thayer. m) Wuest's "Golden Nuggets from the Greek New Testament."
n) Vincent's "Word Studies in the New Testament." o) Young's Concordance.

contrary to the decrees of Caesar, [actually] asserting that there is another king, one Jesus!

8 And both the crowd and the city authorities on hearing this were irritated — stirred up and troubled.

9 And when they had taken security [bail] from Jason and the others, they let them go.

10 Now the brethren at once sent Paul and Silas away by night to Beroea, and when they arrived they entered the synagogue of the Jews.

11 Now these [Jews] were better disposed *and* more noble than those in Thessalonica, for they were entirely ready and accepted *and* welcomed the message [concerning the attainment through Christ of eternal salvation in the kingdom of God], with inclination of mind *and* eagerness, searching *and* examining the Scriptures daily to see if these things were so.

12 Many of them therefore became believers, together with not a few prominent Greeks, women as well as men;

13 But when the Jews of Thessalonica learned that the Word of God [concerning the attainment through Christ of eternal salvation in the kingdom of God] was preached at Beroea also by Paul, they came there too, disturbing *and* inciting the masses.

14 At once the brethren sent Paul off on his way to the sea, but Silas and Timothy remained behind.

15 Those who escorted Paul brought him as far as Athens; and receiving instructions for Silas and Timothy that they should come to him as soon as possible, they departed.

16 Now while Paul was awaiting them at Athens, his spirit was grieved *and* roused to anger as he saw that the city was full of idols.

17 So he reasoned *and* argued in the synagogue with the Jews and those who worshipped there, and in the market place [where assemblies are held],

day after day with any who chanced to be there.

18 And some also of the Epicurean and Stoic philosophers encountered him *and* began to engage in discussion. And some said, What is this blabber with his scrap-picked learning trying to say? Others said, He seems to be an announcer of foreign deities, because he preached Jesus and the resurrection.

19 And they took hold of him and brought him to the Areopagus [Mars Hill auditorium] saying, May we know what this novel — unheard of and unprecedented — teaching is which you are openly declaring?

20 For you set forth some startling things, foreign *and* strange to our ears; we wish to know therefore just what these things mean.

21 For the Athenians, all of them, and the foreign residents *and* visitors among them spent all their leisure time in nothing except telling or hearing something newer than the last.

22 So Paul, standing in the center of the Areopagus [Mars Hill auditorium] said: Men of Athens, I perceive in every way — on every hand and with every turn I make — that you are most religious (very reverent to demons).

23 For as I passed along and carefully observed your objects of worship, I came also upon an altar with this inscription, To the unknown god. Now what you are already worshipping as unknown, this I set forth to you.

24 The God Who produced *and* formed the world and all things in it, being Lord of heaven and earth, does not dwell in handmade shrines.

25 Neither is He served by human hands, as though He lacked anything, for it is He Himself Who gives life and breath and all things to all [people]. [Isa. 42:5.]

26 And He made from one [common origin, one source, one blood] all nations of men to settle on the face of

p) Thayer.

the earth, having definitely determined [their] allotted periods of time and the fixed boundaries of their habitation — their settlements, lands and abodes;

27 So that they should seek God, in the hope that they might feel after Him and find Him, although He is not far from each one of us.

28 For in Him we live and move and have our being; as even some of your [own] poets have said, For we are also His offspring.

29 Since then we are God's offspring, we ought not to suppose that Deity — the Godhead — is like gold or silver or stone, [that is, of the nature of] a representation by human art and imagination, or anything constructed or invented.

30 Such [former] ages of ignorance God, it is true, ignored *and* allowed to pass unnoticed; but now He charges all people everywhere to repent — [that is,] 'to change their minds for the better and heartily to amend their ways, with abhorrence for their past sins.

31 Because He has fixed a day when He will judge the world righteously (justly) by a Man Whom He has destined *and* appointed for that task, and He has made this credible *and* given conviction *and* assurance *and* evidence to everyone by raising Him from the dead. [Ps. 9:8; 96:13; 98:9.]

32 Now when they had heard [that there had been] a resurrection from the dead, some scoffed; but others said, We will hear you again about this matter.

33 So Paul went out from among them.

34 But some men were on his side *and* joined him and believed (became Christians); among them were Dionysius, a judge of the Areopagus, and a woman named Damaris and some others with them.

CHAPTER 18

AFTER this [Paul] departed from Athens and went to Corinth.

2 There he met a Jew named Aquila, a native of Pontus, recently arrived from Italy with Priscilla his wife, due to the fact that Claudius had issued an edict that all the Jews were to leave Rome. And [Paul] went to see them;

3 And because he was of the same occupation he stayed with them, and they worked [together], for they were tentmakers by trade.

4 But he discoursed *and* argued in the synagogue every Sabbath, and won over [both] Jews and Greeks.

5 By the time Silas and Timothy arrived from Macedonia, Paul was completely engrossed with preaching, earnestly arguing *and* testifying to the Jews that Jesus [is] the Christ.

6 But since they kept opposing *and* abusing *and* reviling him, he shook out his clothing [against them] and said to them, Your blood be upon your [own] heads! I am innocent [of it]. From now on I will go to the Gentiles.

7 He then left there and went to the house of a man named Titus Justus, who worshipped God, and whose house was next door to the synagogue.

8 But Crispus, the leader of the synagogue, believed [that Jesus is the Messiah and acknowledged Him with joyful trust as Savior and Lord], together with his entire household; and many of the Corinthians who listened [to Paul also] believed and were baptized.

9 And one night the Lord said to Paul in a vision, Have no fear, but speak and do not keep silent;

10 For I am with you, and no man shall assault you to harm you; for I have many people in this city. [Isa. 43:5; Jer. 1:8.]

11 So he settled down among them for a year and six months, teaching the Word of God [concerning the 'attain-

q) King James Version.

r) Thayer.

s) Thayer.

ment through Christ of eternal salvation in the kingdom of God].

12 But when Gallio was proconsul of Achaia [most of Greece], the Jews unitedly made an attack upon Paul and brought him before the judge's seat,

13 Declaring, This fellow is advising *and* inducing *and* inciting people to worship God in violation of the Law [of Moses].

14 But when Paul was about to open his mouth to reply, Gallio said to the Jews, If it were a matter of some misdemeanor or villainy, O Jews, I should have cause to bear with you *and* listen;

15 But since it is merely a question (of doctrine) about words and names and your own law, see to it yourselves; I decline to be a judge of such matters *and* I have no intention of trying such cases.

16 And he drove them away from the judgment seat.

17 Then they [the Greeks] all seized Sosthenes, the leader of the synagogue, and beat him right in front of the judgment seat. But Gallio paid no attention to any of this.

18 Afterward Paul remained many days longer, and then told the brethren farewell and sailed for Syria, and he was accompanied by Priscilla and Aquila. At Cenchreae he [Paul] cut his hair, for he had made a vow.

19 Then they arrived in Ephesus, and [Paul] left the others there; but he himself entered the synagogue and discoursed *and* argued with the Jews.

20 When they asked him to remain for a longer time, he would not consent,

21 But when he was leaving them he said, I will return to you if God is willing, and he set sail from Ephesus.

22 When he landed at Caesarea, he went up and saluted the church [at Jerusalem], and then went down to Antioch.

23 After staying there some time, he

left and went from place to place in an orderly journey through the territory of Galatia and Phrygia, establishing the disciples *and* imparting new strength to them.

24 Meanwhile there was a Jew named Apollos, a native of Alexandria, who came to Ephesus. He was a cultured *and* eloquent man, well versed *and* mighty in the Scriptures.

25 He had been instructed in the way of the Lord, and burning with spiritual zeal, he spoke and taught diligently *and* accurately the things concerning Jesus, though he was acquainted only with the baptism of John.

26 He began to speak freely — fearlessly and boldly — in the synagogue; but when Priscilla and Aquila heard him, they took him with them and expounded to him the way of God more definitely *and* accurately.

27 And when [Apollos] wished to cross to Achaia [most of Greece], the brethren wrote to the disciples there, urging *and* encouraging them to accept *and* welcome him heartily. When he arrived, he proved a great help to those who through grace — God's unmerited favor and mercy — had believed (adhered to, trusted in and relied on [Christ as Lord and Savior]).

28 For with great power he refuted the Jews in public [discussions], showing *and* proving by the Scriptures that Jesus is the Christ, the Messiah.

CHAPTER 19

WHILE Apollos was in Corinth, Paul went through the upper inland districts and came down to Ephesus. There he found some disciples.

2 And he asked them, Did you receive the Holy Spirit when you believed [on Jesus as the Christ]? And they said, No, we have not even heard that there is a Holy Spirit.

3 And he asked, Into what then were you baptized? They said, Into John's baptism.

t) Vincent. Alford. Stanley. Others think Aquila is meant.

4 And Paul said, John baptized with the baptism of repentance, continually telling the people that they should believe in the One Who was to come after him, that is, in Jesus [having a conviction full of joyful trust that He is Christ, the Messiah, and being obedient to Him].

5 On hearing this they were baptized [again, this time] in the name of the Lord Jesus.

6 And as Paul laid his hands upon them, the Holy Spirit came on them; and they spoke in foreign languages and prophesied.

7 There were about twelve of them in all.

8 And he went into the synagogue and for three months spoke boldly, persuading *and* arguing and pleading about the kingdom of God.

9 But when some became more and more stubborn (hardened and unbelieving), discrediting *and* reviling *and* speaking evil of the Way [of the Lord] before the congregation, he separated himself from them, taking the disciples with him, and went on holding daily discussions in the lecture room of Tyrannus ["from about ten o'clock till three].

10 This continued for two years, so that all the inhabitants of [the province of] Asia, Jews as well as Greeks, heard the Word of the Lord [concerning the attainment through Christ of eternal salvation in the kingdom of God].

11 And God did unusual *and* extraordinary miracles by the hands of Paul,

12 So that handkerchiefs *or* towels *or* aprons which had touched his skin were carried away *and* put upon the sick, and their diseases left them, and the evil spirits came out of them.

13 Then some of the traveling Jewish exorcists [men who adjure evil spirits] also undertook to call the name of the Lord Jesus over those who had

evil spirits, saying, I solemnly implore *and* charge you by the Jesus Whom Paul preaches!

14 Seven sons of a certain Jewish chief priest named Sceva were doing this.

15 But [one] evil spirit retorted, Jesus I know, and Paul I know "about, but who are you?"

16 Then the man in whom the evil spirit dwelt, leaped upon them, mastering ²two of them, and was so violent against them that they dashed out of that house [in fear], stripped naked and wounded.

17 This became known to all who lived in Ephesus, both Jews and Greeks, and alarm *and* terror fell upon them all; and the name of the Lord Jesus was extolled *and* magnified.

18 Many also of those who were now believers came making ³full confession *and* thoroughly exposing their [former deceptive and evil] practices.

19 And many of those who had practiced curious magical arts collected their books and (throwing them ⁴book after book on the pile) burned them in the sight of everybody. When they counted the value of them, they found it amounted to fifty thousand pieces of silver (⁵about \$9,300).

20 Thus the Word of the Lord [concerning the attainment through Christ of eternal salvation in the kingdom of God] grew *and* spread *and* intensified, prevailing mightily.

21 Now after these events Paul determined in the (Holy) Spirit that he would travel through Macedonia and Achaia [most of Greece], and go to Jerusalem, saying, After I have been there, I must visit Rome also.

22 And having sent two of his assistants, Timothy and Erastus, into Macedonia, he himself stayed on in [the province of] Asia for a while.

23 But as time went on there arose

u) Added by some ancient authorities.
 x) The best texts read "both of them."

v) Thayer.
 y) Vincent.

w) A weaker verb.
 z) Thayer.

no little disturbance concerning the Way [of the Lord].

24 For a man named Demetrius, a silversmith, who made silver shrines of (the goddess) Artemis [not Diana], brought no small income to his craftsmen.

25 These he called together, along with the workmen of similar trades, and said, Men, you are acquainted with the facts *and* understand that from this business we derive our wealth *and* livelihood.

26 Now you notice and hear that not only at Ephesus but almost all over [the province of] Asia this Paul has persuaded *and* induced people to believe his teaching and has alienated a considerable company of them, saying that gods that are made with human hands are not really gods at all.

27 Now there is danger not merely that this trade of ours may be discredited, but also that the temple of the great goddess Artemis may come into disrepute *and* count for nothing, and that her glorious magnificence may be degraded and fall into contempt, she whom all Asia and the wide world worship.

28 As they listened to this they were filled with rage, and they continued to shout, Great is Artemis of the Ephesians!

29 Then the city was filled with confusion; and they rushed together into the amphitheater, dragging along with them Gaius and Aristarchus, Macedonians who were fellow travelers with Paul.

30 Paul wished to go in among the crowd, but the disciples would not permit him to do it.

31 Even some of the Asiarchs [presidents of athletic games in Asia] who were his friends, also sent to him and warned him not to risk venturing into the theater.

32 Now some shouted one thing and

some another, for the gathering was in a tumult, and most of them did not know why they had come together.

33 Some of the crowd called upon Alexander [to speak], since the Jews had pushed *and* urged him forward. And Alexander motioned with his hand, wishing to make a defense *and* [was about] to apologize to the people.

34 But as soon as they saw him *and* recognized that he was a Jew, a shout went up from them as the voice of one man, as for about two hours they cried, Great is Artemis of the Ephesians!

35 And when the town clerk had calmed the crowd down, he said, Men of Ephesus, what man is there who does not know that the city of the Ephesians is guardian of the temple of the great Artemis, and of the sacred stone [image of her] that fell from the sky?

36 Seeing then that these things cannot be denied, you ought to (keep yourselves in check) be quiet and do nothing rashly.

37 For you have brought these men here, [who are guilty] neither of temple robberies nor of blasphemous speech about our goddess.

38 Now then, if Demetrius and his fellow tradesmen who are with him have a grievance against any one, the courts are open, and proconsuls are [available]; let them bring charges against one another [legally].

39 But if you require anything about this further *or* *about other matters, it must be decided *and* cleared up in the regular assembly.

40 For we are in danger of being called to render an account *and* of being accused of rioting because of [this commotion] today, there being no reason that we can offer to justify this disorder.

41 And when he had said these things, he dismissed the assembly.

a) Alternate reading.

CHAPTER 20

AFTER the uproar had ceased, Paul sent for the disciples and warned *and* consoled *and* urged *and* encouraged them; then he embraced them *and* told them farewell, and set forth on his journey to Macedonia.

2 Then after he had gone through those districts and had warned *and* consoled *and* urged *and* encouraged the brethren with much discourse, he came to Greece.

3 Having spent three months there, when a plot was formed against him by the Jews as he was about to set sail for Syria, he resolved to go back through Macedonia.

4 He was accompanied by Sopater, the son of Pyrrhus from Beroea; and by the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, Tychicus and Trophimus.

5 These went on ahead and were waiting for us [including Luke] at Troas,

6 But we [ourselves] sailed from Philippi after the days of Unleavened Bread [the Passover week], and in five days we joined them at Troas, where we remained for seven days.

7 And on the first day of the week, when we were assembled together to break bread [the Lord's Supper], Paul discoursed with them, intending to leave the next morning; and he kept on with his message until midnight.

8 Now there were numerous lights in the upper room where we were assembled,

9 And there was a young man named Eutychus sitting in the window. He was borne down with deep sleep as Paul kept on talking still longer, and [finally] completely overcome by sleep, he fell down from the third story, and was picked up dead.

10 But Paul went down and bent over him and embraced him, saying, Make no ado; his life is within him.

11 When Paul had gone back upstairs and had broken bread and eaten [with them], and after he had (talked confidentially,) communing with them for considerable time, until daybreak [in fact], he departed.

12 They took the youth home alive, and were not a little comforted *and* cheered *and* refreshed *and* encouraged.

13 But going on before to the ship, the rest of us set sail for Assos, intending to take Paul aboard there, for that was what he had directed, intending himself to go by land — on foot.

14 So when he met us at Assos, we took him aboard and sailed on to Mitylene.

15 And sailing from there, we arrived the day after at a point opposite Chios; the following day we struck across to Samos, and the next day we arrived at Miletus.

16 For Paul had determined to sail on past Ephesus, lest he might have to spend time [unnecessarily] in [the province of] Asia; for he was hastening on that he might reach Jerusalem, if at all possible, by the day of Pentecost.

17 However from Miletus he sent to Ephesus and summoned the elders of the church [to come to him there].

18 And when they arrived he said to them: You yourselves are well acquainted with my manner of living among you from the first day that I set foot in [the province of] Asia, and how I continued afterward,

19 Serving the Lord with all humility in tears and in the midst of adversity (affliction) *and* trials which befell me, due to the plots of the Jews [against me];

20 How I did not shrink from telling you anything that was for your benefit, and teaching you in public meetings and from house to house,

21 But constantly *and* earnestly I bore testimony both to Jews and Greeks, urging them to turn in repent-

b) Thayer.

ance [that is due] to God and have the faith in our Lord Jesus Christ [that is due Him].

22 And now, you see, I am going to Jerusalem, bound by the (Holy) Spirit, and obligated and compelled by the [convictions of my own] spirit, not knowing what will befall me there;

23 Except that the Holy Spirit clearly and emphatically affirms to me in city after city that imprisonment and suffering await me.

24 But *none of these things move me*; neither do I esteem my life dear to myself, if only I may finish my course *with joy*, and the ministry which I have obtained of [entrusted to me by] the Lord Jesus, faithfully to attest the good news (Gospel) of God's grace — His unmerited favor, spiritual blessing and mercy.

25 And now, observe, I perceive that all of you, among whom I have gone in and out proclaiming the kingdom, will see my face no more.

26 Therefore I testify and protest to you on this [our parting] day that I am clean and innocent and not responsible for the blood of any of you.

27 For I never shrank or kept back or fell short from declaring to you the whole purpose and plan and counsel of God.

28 Take care and be on guard for yourselves and the whole flock over which the Holy Spirit has appointed you bishops and guardians, to shepherd the church (that is, tend and feed and guide the church) of the Lord (God) which He obtained for Himself — buying it and saving it [for Himself] — with His own blood.

29 I know that after I am gone ferocious wolves will get in among you, not sparing the flock;

30 Even from among your own selves men will come to the front, who by saying perverse (distorted and corrupt) things will endeavor to draw

away the disciples after them [to their own party].

31 Therefore be always alert and on your guard, being mindful that for three years I never stopped night or day seriously to admonish and advise and exhort you one by one with tears.

32 And now, *brethren*, I commit you to God — that is, I deposit you in His charge, entrusting you to His protection and care. And I commend you to the Word of His grace — to the commands and counsels and promises of His unmerited favor. It is able to build you up and to give you [your rightful] inheritance among all God's set-apart ones — those consecrated, purified and transformed of soul.

33 I coveted no man's silver or gold or [costly] garments.

34 You yourselves know personally that these hands ministered to my own needs and those [of the persons] who were with me.

35 In everything I have pointed out to you [by example] that, by working diligently thus we ought to assist the weak, being mindful of the words of the Lord Jesus, how He Himself said, It is more blessed — makes one happier and more *to be envied — to give than to receive.

36 Having spoken thus, he knelt down with them all and prayed.

37 And they all wept freely and threw their arms around Paul's neck and kissed him fervently and repeatedly,

38 Being especially distressed and sorrowful because he had stated that they were about to see his face no more. And they accompanied him to the ship.

CHAPTER 21

AND when we had torn ourselves away from them and withdrawn, we set sail and made a straight run to Cos, and on the following [day came] to Rhodes, and from there to Patara.

c) Vincent.

d) Many ancient authorities read "of God."

e) Souter.

2 There we found a ship crossing over to Phoenicia, so we went aboard, and sailed away.

3 After we had sighted Cyprus, leaving it on our left we sailed on to Syria and put in at Tyre, for there the ship was to unload her cargo.

4 And having looked up the disciples there, we remained with them for seven days. Prompted by the (Holy) Spirit they kept telling Paul not to set foot in Jerusalem.

5 But when our time there was ended, we left and proceeded on our journey; and all of them with their wives and children accompanied us on our way till we were outside the city. There we knelt down on the beach and prayed.

6 Then when we had told one another farewell we went on board the ship, and they returned to their own homes.

7 When we had completed the voyage from Tyre, we landed at Ptolemais, where we paid our respects to the brethren and remained with them for one day.

8 On the morrow we left there and came to Caesarea; and we went into the house of Philip the evangelist, who was one of the seven [first deacons], and stayed with him. [Acts 6:5.]

9 And he had four maiden daughters who had the gift of prophecy.

10 While we were remaining there for some time, a prophet named Agabus came down from Judea.

11 And coming to [see] us, he took Paul's belt and with it bound his own feet and hands, and said, Thus says the Holy Spirit, The Jews at Jerusalem shall bind like this the man who owns this belt, and they shall deliver him into the hands of the Gentiles (heathen).

12 When we heard this, both we and the residents of that place pleaded with him not to go up to Jerusalem.

13 Then Paul replied, What do you mean by weeping and breaking my

heart like this? For I hold myself in readiness not only to be arrested *and* bound *and* imprisoned at Jerusalem, but also [even] to die for the name of the Lord Jesus.

14 And when he would not yield to [our] persuading, we stopped [urging and imploring him], saying, The Lord's will be done!

15 After these days we packed our baggage and went up to Jerusalem.

16 And some of the disciples from Caesarea came with us, conducting us to the house of Mnason, a man from Cyprus, one of the disciples of long standing, with whom we were to lodge.

17 When we arrived in Jerusalem, the brethren received *and* welcomed us gladly.

18 On the next day Paul went in with us to [see] James, and all the elders of the church were present [also].

19 After saluting them, Paul gave a detailed account of the things God had done among the Gentiles through his ministry.

20 And upon hearing it, they adored *and* exalted *and* praised *and* thanked God. And they said to [Paul], You see, brother, how many thousands of believers there are among the Jews, and all of them are enthusiastic upholders of the [Mosaic] Law.

21 Now they have been informed about you that you continually teach all the Jews who live among the Gentiles to turn back from *and* forsake Moses, advising them not to circumcise their children or pay any attention to the observance of the [Mosaic] customs.

22 What then [is it best] should be done? A multitude will come together, for they will surely hear that you have arrived.

23 Therefore do just what we tell you. With us are four men who have taken a vow upon themselves.

24 Take these men and purify yourself along with them, and pay their ex-

penses [for the temple offering], so that they may have their heads shaved. Thus everybody will know that there is no truth in what they have been told about you, but that you yourself walk in observance of the Law.

25 But with regard to the Gentiles who have believed — adhered to, trusted in and relied on Christ — we have sent them a letter with our decision that they should keep themselves free from anything that has been sacrificed to idols and from [tasting] blood and [the meat of animals] which have been strangled and from all impurity *and* sexual immorality.

26 Then Paul took the [four] men with him and the following day [he went through the rites of] purifying himself along with them. And they entered the temple to give notice when the days of purification (the ending of each vow) would be fulfilled and the usual offering could be presented on behalf of each of them.

27 When the seven days were drawing to a close, some of the Jews from [the province of] Asia, who had caught sight of Paul in the temple, incited all the rabble, and laid hands on him,

28 Shouting, Men of Israel, help! [help!] This is the man who is teaching everybody everywhere against the people and the Law and this place! Moreover he has also [actually] brought Greeks into the temple; he has desecrated *and* polluted this holy place!

29 For they had previously seen Trophimus the Ephesian in the city with Paul and they supposed that he had brought the man into the temple — [that is,] into the inner court [forbidden to Gentiles].

30 Then the whole city was aroused *and* thrown into confusion, and the people rushed together; they laid hands on Paul and dragged him outside the temple, and immediately the gates were closed.

31 Now while they were trying to kill him, word came to the commandant of the regular Roman garrison that the whole of Jerusalem was in a state of ferment.

32 So immediately he took soldiers and centurions and hurried down among them; and when the people saw the commandant and the troops, they stopped beating Paul.

33 Then the commandant approached and arrested Paul, and ordered that he be secured with two chains. He then inquired who he was and what he had done.

34 Some in the crowd kept shouting back one thing and others something else, and since he could not ascertain the facts because of the furor, he ordered that Paul be removed to the barracks.

35 And when [Paul] came to mount the steps, he was actually being carried by the soldiers because of the violence of the mob;

36 For the mass of the people kept following them, shouting, Away with him! — Kill him!

37 Just as Paul was about to be taken into the barracks, he asked the commandant, May I say something to you? And the man replied, Can you speak Greek?

38 Are you not then [as I supposed] the Egyptian who not long ago stirred up a rebellion and led those four thousand men of the cutthroats out into the wilderness?

39 Paul answered, I am a Jew, from Tarsus in Cilicia, a citizen of no insignificant *or* undistinguished city. I beg you, allow me to address the people.

40 And when the man had granted him permission, Paul, standing on the steps, gestured with his hand to the people; and there was a great hush. Then he spoke to them in the Hebrew dialect, saying:

CHAPTER 22

BRETHREN and fathers, listen to the defense which I now make in your presence.

2 And when they heard that he addressed them in the Hebrew tongue, they were all the more quiet. And he continued,

3 I am a Jew, born in Tarsus of Cilicia, but reared in this city. At the feet of Gamaliel I was educated according to the strictest care in the Law of our fathers, being ardent — even a zealot — for God, as all you are today.

4 [Yes,] I harassed (troubled, molested and persecuted) this Way [of the Lord] to the death, putting in chains and committing to prison both men and women,

5 As the high priest and whole council of elders [Sanhedrin] can testify; for from them indeed I received letters with which I was on my way to the brethren in Damascus in order to take also those [believers] who were there, and bring them in chains to Jerusalem that they might be punished.

6 But as I was on my journey and approached Damascus, about noon a great blaze of light flashed suddenly from heaven and shone about me.

7 And I fell to the ground and heard a voice saying to me, Saul, Saul, why do you persecute Me — harass and trouble and molest Me?

8 And I replied, Who are You, Lord? And He said to me, I am Jesus the Nazarene, Whom you are persecuting.

9 Now the men who were with me saw the light, but they did not hear [‘the sound of the uttered words of] the voice of the One Who was speaking to me — so that they could *understand it.

10 And I asked, What shall I do, Lord? And the Lord answered me, Get up and go into Damascus, and there it will be told you all that it is

destined *and* appointed for you to do.

11 And since I could not see, because (of the dazzlingly glorious intensity) of the brightness of that light, I was led by the hand by those who were with me, and [thus] I arrived in Damascus.

12 And one Ananias, a devout man according to the Law, well spoken of by all the Jews who resided there,

13 Came to see me, and standing by my side said to me, Brother Saul, ^blook up — and receive back your sight. And in that very ^linstant I [recovered my sight and] looking up saw him.

14 And he said, The God of our forefathers has destined *and* appointed you to come progressively to know His will — that is, to perceive, to recognize more strongly and clearly and to become better and more intimately acquainted with His will; and to see the Righteous One *Jesus Christ, the Messiah* and to hear a voice from His [own] mouth *and* a message from His [own] lips;

15 For you will be His witness unto all men of everything that you have seen and heard.

16 And now, why do you delay? Rise and be baptized, and ^bby calling upon His name wash away your sins.

17 Then when I had come back to Jerusalem and was praying in the temple ^henclosure, I fell into a trance — an ecstasy;

18 And I saw Him as He said to me, Hurry, get quickly out of Jerusalem, because they will not receive your testimony about Me.

19 And I said, Lord, they themselves well know that throughout all the synagogues I cast into prison and flogged those who believed — who adhered to and trusted in and relied — on You.

20 And when the blood of Your (martyr) witness Stephen was shed, I also was personally standing by and

†) Thayer. g) Vincent. h) Thayer.

‡) Williams: Adverbial participle of means.

i) Moulton and Milligan.

k) Trench.

consenting *and* approving, and guarding the garments of those who slew him.

21 And the Lord said to me, Go, for I will send you far away unto the Gentiles (nations).

22 Up to the moment that Paul made this last statement, the people listened to him; but now they raised their voices and shouted, Away with such a fellow from the earth! He is not fit to live!

23 And as they were shouting and tossing *and* waving their garments and throwing dust into the air,

24 The commandant ordered that Paul be brought into the barracks, and that he be examined by scourging, in order that [the commandant] might learn why the people cried out thus against him.

25 But when they had stretched him out with the thongs [leather straps], Paul asked the centurion who was standing by, Is it legal for you to flog a man who is a Roman citizen, and without a trial (uncondemned)?

26 When the centurion heard that, he went to the commandant and said to him, What are you about to do? This man is a Roman citizen!

27 So the commandant came and said to [Paul], Tell me, are you a Roman citizen? And he said, Yes [indeed]!

28 The commandant replied, I purchased this citizenship (as a capital investment) for a big price. Paul said, But I was [Roman] born!

29 Instantly those who were about to examine (and flog) him withdrew from him; and the commandant also was frightened, for he realized that [Paul] was a Roman citizen and he had put him in chains.

30 But the next day, desiring to know the real cause for which the Jews accused him, he unbound him and ordered the chief priests and all the council [Sanhedrin] to assemble, and

he brought Paul down and placed him before them.

CHAPTER 23

THEN Paul, gazing earnestly at the council [Sanhedrin], said, Brethren, I have lived before God, doing my duty with a perfectly good conscience until this very day — 'as a citizen, a true and loyal Jew.

2 At this the high priest Ananias ordered those who stood near him to strike him on the mouth.

3 Then Paul said to him, God is about to strike you, you whitewashed wall! Do you sit as a judge to try me in accordance with the Law, and yet in defiance of the Law you order me to be struck?

4 Those who stood near exclaimed, Do you rail at *and* insult the high priest of God?

5 And Paul said, I was not conscious, brethren, that he is a high priest; for the Scripture says, You shall not speak ill of a ruler of your people. [Exod. 22:28.]

6 But Paul, when he perceived that one part of them were Sadducees and the other part Pharisees, cried out to the council [Sanhedrin], Brethren, I am a Pharisee, a son of Pharisees; it is with regard to the hope and the resurrection of the dead that I am indicted *and* being judged.

7 So when he had said this, an angry dispute arose between the Pharisees and the Sadducees; and the whole [crowded] assemblage was divided [into two factions].

8 For the Sadducees hold that there is no resurrection, nor angel nor spirit; but the Pharisees declare openly *and* speak out freely, acknowledging [their faith in] them both.

9 Then a great uproar ensued, and some of the scribes of the Pharisees' party stood up and thoroughly fought the case, (contending fiercely) and declaring, We find nothing evil *or* wrong

l) Vincent.

in this man. But if a spirit or an angel [really] spoke to him — ? *Let us not fight against God!*

10 And when the strife became more and more tense *and* violent, the commandant, fearing that Paul would be torn in pieces by them, ordered the troops to go down and take him forcibly from among them and conduct him back into the barracks.

11 And [that same] following night the Lord stood beside Paul and said, Take courage. *Paul*, for as you have borne faithful witness concerning Me at Jerusalem, so you must also bear witness at Rome.

12 Now when daylight came, the Jews formed a plot and bound themselves by an oath *and* under a curse neither to eat nor drink till they had done away with Paul.

13 There were more than forty [men of them], who formed this conspiracy — swearing together this oath and curse.

14 And they went to the chief priests and elders saying, We have strictly bound ourselves by an oath *and* under a curse not to taste any food until we have slain Paul.

15 So now, you along with the council [Sanhedrin] give notice to the commandant to bring [Paul] down to you, as if you were going to investigate his case more accurately. But we [ourselves] are ready to slay him before he comes near.

16 But the son of Paul's sister heard of their intended attack, and he went and got into the barracks and told Paul.

17 Then Paul, calling in one of the centurions, said, Take this young man to the commandant, for he has something to report to him.

18 So he took him and conducted him to the commandant and said, Paul the prisoner called me to him and requested me to conduct this young man to you, for he has something to report to you.

19 The commandant took him by the hand, and going aside with him asked privately, What is it that you have to report to me?

20 And he replied, The Jews have agreed to ask you to bring Paul down to the council [Sanhedrin] tomorrow, as if [they were] intending to examine him more exactly.

21 But do not yield to their persuasion, for more than forty of their men are lying in ambush waiting for him. having bound themselves by an oath *and* under a curse neither to eat nor drink till they have killed him: and even now they are all ready, [just] waiting for your promise.

22 So the commandant sent the youth away, charging him, Do not disclose to any one that you have given me this information.

23 Then summoning two of the centurions, he said, Have two hundred footmen ready by the third hour of tonight (about nine o'clock) to go as far as Caesarea, with seventy horsemen and two hundred spearmen.

24 Also provide beasts for mounts for Paul to ride, and bring him in safety to Felix the governor.

25 And he wrote a letter having this message:

26 Claudius Lysias sends greetings to His Excellency Felix the governor.

27 This man was seized [as prisoner] by the Jews, and was about to be killed by them, when I came upon them with the troops and rescued him, because I learned that he is a Roman citizen.

28 And wishing to know the exact accusation which they were making against him, I brought him down before their council [Sanhedrin].

29 [Where] I found that he was charged in regard to questions of their own law, but he was accused of nothing that would call for death or [even] for imprisonment.

30 [However] when it was pointed out to me that there would be a conspiracy against the man, I sent him

to you immediately, directing his accusers also to present before you their charge against him.

31 So the soldiers, in compliance with their instructions, took Paul and conducted him during the night to Antipatris.

32 And the next day they returned to the barracks, leaving the mounted men to proceed with him.

33 When these came to Caesarea and gave the letter to the governor, they also presented Paul before him.

34 Having read the letter, he asked to what kind of a province [Paul] belonged. When he discovered that he was from Cilicia [an imperial province],

35 He said, I will hear your case fully when your accusers also have come. And he ordered that an eye be kept on him in Herod's palace — the praetorium.

CHAPTER 24

FIVE days later, the high priest Ananias came down [from Jerusalem to Caesarea] with some elders, and a certain forensic advocate Tertullus — acting as spokesman and counsel. They presented to the governor their evidence against Paul.

2 And when he was called, Tertullus began the complaint [against him] by saying:

3 Most Excellent Felix, since through you we obtain and enjoy much peace, and since by your foresight and provision wonderful reforms (amendments and improvements) are introduced and effected on behalf of this nation, in every way and in every place we accept and acknowledge this with deep appreciation and with all gratitude.

4 But not to hinder or detain you too long, I beg you in your clemency and courtesy and kindness to grant us a brief and concise hearing.

5 For we have found this man a per-

fect pest — a real plague — an agitator and source of disturbance to all the Jews throughout the world, and a ringleader of the (heretical, division-producing) sect of the Nazarenes.

6 He also [even] tried to desecrate and defile the temple, but we laid hands on him

7 And would have sentenced him by our Law, but the commandant Lysias came and took him from us with violence and force, and ordered his accusers to present themselves to you.

8 By examining and cross-questioning him yourself you will be able to ascertain the truth from him about all these things with which we charge him.

9 The Jews also agreed and joined in the accusation, declaring that all these things were exactly so.

10 And when the governor had beckoned to Paul to speak, he answered: Because I know that for many years you have been a judge over this nation, I find it easier to make my defense, and do it cheerfully and with good courage.

11 As you can readily verify, it is not more than twelve days since I went up to Jerusalem to worship;

12 And neither in the temple nor in the synagogues nor in the city did they find me disputing with anybody or bringing together a seditious crowd.

13 Neither can they present argument or evidence to prove to you what they now bring against me.

14 But this I confess to you, however, that in accordance with the Way [of the Lord], which they call (an heretical, division-producing) sect, I worship (serve) the God of our fathers, still persuaded of the truth of and believing and placing full confidence in everything laid down in the Law [of Moses] or written in the prophets;

15 Having [the same] hope in God which these themselves hold and look for, that there is to be a resurrection

m) Vincent.

both of the righteous and the unrighteous — the just and the unjust.

16 Therefore I always exercise *and* discipline myself — mortifying my body [deadening my carnal affections, bodily appetites and worldly desires], endeavoring in all respects — to have a clear (unshaken, blameless) conscience, void of offense toward God and toward men.

17 Now after several years I came up to bring my race contributions of charity and offerings.

18 While I was engaged in presenting these, they found me [occupied in the rites of purification] in the temple, without any crowd or uproar. But some Jews from [the province of] Asia [were there],

19 Who ought to be here before you and to present their charges, if they have anything against me.

20 Or else let these men themselves tell of what crime *or* wrongdoing they found me guilty when I appeared before the council [Sanhedrin],

21 Unless it be this one sentence which I cried out as I stood among them, In regard to the resurrection of the dead I am indicted *and* on trial before you this day!

22 But Felix, having a rather accurate understanding of the Way [of the Lord], put them off *and* adjourned the trial, saying, When Lysias the commandant comes down, I will determine your case more fully.

23 Then he ordered the centurion to keep [Paul] in custody, but to treat him with indulgence — giving him some liberty — and not to hinder his friends from ministering to his needs *and* serving him.

24 Some days later Felix came with his wife Drusilla, who was a Jewess; and he sent for Paul and listened to him [talk] about faith in Christ Jesus.

25 But as he continued to argue about uprightness, purity of life — the control of the passions — and the judgment to come, Felix became

alarmed *and* terrified and said, Go away for the present; when I have a convenient opportunity I will send for you.

26 At the same time he hoped to get money from Paul, for which reason he continued to send for him, and was in his company *and* conversed with him often.

27 But when two years had gone by, Felix was succeeded in office by Porcius Festus, and wishing to gain favor with the Jews, Felix left Paul still a prisoner in chains.

CHAPTER 25

NOW when Festus had entered into his own province, after three days he went up from Caesarea to Jerusalem.

2 And [there] the chief priests and the principal men of the Jews laid charges before him against Paul, and they kept begging *and* urging him,

3 Asking as a favor that he would have him brought to Jerusalem; [meanwhile] they were planning an ambush to slay him on the way.

4 Festus answered that Paul was in custody in Caesarea and that he himself planned to leave for there soon.

5 So, said he, let those who are in a position of authority *and* are influential among you go down with me, and if there is anything amiss *or* criminal about the man, let them so charge him.

6 So when Festus had remained among them not more than eight or ten days, he went down to Caesarea, took his seat next day on the judgment bench and ordered Paul to be brought before him.

7 And when he arrived, the Jews who had come down from Jerusalem stood all around him, bringing many grave accusations against him which they were not able to prove.

8 Paul declared in [his own] defense, Neither against the Law of the Jews, nor against the temple, nor against Caesar have I offended in any way.

9 But Festus, wishing to ingratiate himself with the Jews, answered Paul, Are you willing to go up to Jerusalem, and there be put on trial [before the Jewish Sanhedrin] in my presence concerning these charges?

10 But Paul replied, I am standing before Caesar's judgment seat, where I ought to be tried. To the Jews I have done no wrong, as you know [better than your question implies].

11 If then I am a wrongdoer *and* a criminal, and have committed anything for which I deserve to die, I do not beg off *and* seek to escape death; but if there is no ground for their accusations against me, no one can give me up *and* make a present of me to them. I appeal to Caesar.

12 Then Festus, when he had consulted with the [men who formed his] council, answered, You have appealed to Caesar; to Caesar you shall go.

13 Now after an interval of some days, Agrippa the king and Bernice arrived at Caesarea to pay their respects to Festus—to welcome him and wish him well.

14 And while they remained there for many days, Festus acquainted the king with Paul's case, telling him, There is a man left a prisoner in chains by Felix;

15 And when I was at Jerusalem, the chief priests and the elders of the Jews informed me about him, petitioning for a judicial hearing *and* condemnation of him.

16 But I replied to them that it was not the custom of the Romans to give up freely any man for punishment before the accused had met the accusers face to face, and had opportunity to defend himself concerning the charge brought against him.

17 So when they came here together, I did not delay, but on the morrow took my place on the judgment seat and ordered that the man be brought before me.

18 [But] when the accusers stood up, they brought forward no accusation [in his case] of any such misconduct as I was expecting.

19 Instead they had some points of controversy with him about their own religion *or* superstition and concerning one Jesus, Who had died, but Whom Paul kept asserting [over and over] to be alive.

20 And I, being puzzled to know how to make inquiries into such questions, asked whether he would be willing to go to Jerusalem and there be tried regarding them.

21 But when Paul had appealed to have his case retained for examination *and* decision by the emperor, I ordered that he be detained until I could send him to Caesar.

22 Then Agrippa said to Festus, I am also desiring to hear the man myself. Tomorrow, [Festus] replied, you shall hear him.

23 So the next day Agrippa and Bernice approached with great display, and they went into the audience hall accompanied by the military commandants and the prominent citizens of the city. At the order of Festus Paul was brought in.

24 Then Festus said, King Agrippa and all the men present with us, you see this man about whom the whole Jewish people came to me *and* complained, both at Jerusalem and here, insisting *and* shouting that he ought not to live any longer.

25 But I found nothing that he had done deserving of death. Still, as he himself appealed to the emperor, I determined to send him to Rome.

26 [However] I have nothing in particular *and* definite to write to my lord concerning him. So I have brought him before you all, and especially before you, King Agrippa, that, after [further] examination has been made, I may have something to put in writing.

27 For it seems to me senseless *and*

n) Vincent.

o) Abbott-Smith: "bestow, give freely."

absurd to send a prisoner and not state the accusations against him.

CHAPTER 26

THEN Agrippa said to Paul, You are permitted to speak on your own behalf. At that Paul stretched forth his hand and made his defense [as follows]:

2 I consider myself fortunate, King Agrippa, that it is before you that I am to make my defense today in regard to all the charges brought against me by [the] Jews,

3 [Especially] because you are so fully *and* unusually conversant with all [the] Jewish customs and controversies; therefore, I beg you to hear me patiently.

4 My behavior *and* manner of living from my youth up is known by all the Jews; [they are aware] that from [its] commencement my youth was spent among my own race in Jerusalem.

5 They have had knowledge of me for a long time, if they are willing to testify to it, that in accordance with the [very] strictest sect of our religion I have lived as a Pharisee.

6 And now I stand here on trial (to be judged on the ground) of the hope of that promise made to our forefathers by God, [See Acts 13:32, 33.]

7 Which hope [of the Messiah and the resurrection] our twelve tribes confidently expect to realize, as they fervently worship (without ceasing) night and day. And for that hope, O king, I am accused by Jews *and* as a criminal!

8 Why is it thought incredible by any of you that God raises the dead?

9 I myself indeed was [once] persuaded that it was my duty to do many things contrary to *and* in defiance of the name of Jesus of Nazareth.

10 And that is what I did in Jerusalem; I [not only] shut up many of the faithful holy ones in prison by virtue of authority received from the chief priests, but when they were be-

ing condemned to death I cast my vote against them.

11 And frequently I punished them in all the synagogues to make them blaspheme; and in my bitter fury against them, I harassed (troubled, molested, persecuted) *and* pursued them even to foreign cities.

12 Thus engaged I proceeded to Damascus with the authority and orders of the chief priests,

13 When on the road at midday, O king, I saw a light from heaven surpassing the brightness of the sun, flashing about me and those who were traveling with me.

14 And when we had all fallen to the ground, I heard a voice in the Hebrew tongue saying to me, Saul, Saul, why do you continue to persecute Me — to harass and trouble and molest Me? It is dangerous *and* turns out badly for you to keep kicking against the goads — [that is,] to offer vain and perilous resistance.

15 And I said, Who are You, Lord? And the Lord said, I am Jesus Whom you are persecuting.

16 But arise and stand upon your feet; for I have appeared to you for this purpose, that I might appoint you to serve as [My] minister and to bear witness both to what you have seen of Me and to that in which I will appear to you,

17 ^oChoosing you out (selecting you for Myself) *and* ^ddelivering you from among this [Jewish] people and the Gentiles to whom I am sending you, [Ezek. 2:1, 3.]

18 To open their eyes, that they may turn from darkness to light, and from the power of Satan to God, so that they may thus receive forgiveness *and* release from their sins and a place *and* portion among those who are consecrated *and* purified by faith in me. [Isa. 42:7, 16.]

19 Wherefore, O King Agrippa, I

p) Thayer. q) Abbott-Smith.

was not disobedient unto the heavenly vision,

20 But made known openly first of all to those at Damascus, then at Jerusalem and throughout the whole land of Judea, and also among the Gentiles, that they should repent and turn to God and do works *and* live lives consistent with *and* worthy of their repentance.

21 Because of these things the Jews seized me in the temple enclosure and tried to do away with me.

22 [But] to this day I have had the help which comes from God (as my ally), and so I stand here testifying to small and great alike, asserting nothing beyond what the prophets and Moses declared would come to pass;

23 That the Christ, the Anointed One, must suffer; and that He, by being the first to rise from the dead, would declare *and* show light both to the [Jewish] people and to the Gentiles.

24 And as he thus proceeded with his defense, Festus called out loudly, Paul, you are mad! Your great learning is driving you insane!

25 But Paul replied, I am not mad, most noble Festus, but I am uttering the straight, sound truth.

26 For the king understands about these things well enough, and [therefore] to him I speak with bold frankness *and* confidence. I am convinced that not one of these things has escaped his notice, for all this did not take place in a corner — in secret.

27 King Agrippa, do you believe the prophets? — Do you give credence to God's messengers and their words? I perceive *and* know that you do believe.

28 Then Agrippa said to Paul, You think it a small task to make a Christian of me — just off hand to induce me with little aid and persuasion, at very short notice.

29 And Paul replied, Whether short or long, I would to God that not only

you but also all who are listening to me today might become such as I am, except for these chains.

30 Then the king arose, and the governor and Bernice and all those who were seated with them;

31 And after they had gone out, they said to one another, This man is doing nothing deserving of death or [even] of imprisonment.

32 And Agrippa said to Festus, This man could have been set at liberty, if he had not appealed to Caesar.

CHAPTER 27

NOW when it was determined that we should sail for Italy, they turned Paul and some other prisoners over to a centurion of the imperial regiment, named Julius.

2 And going aboard a ship of Adramyttium, which was about to sail for the ports along the coast of [the province of] Asia, we put out to sea, and Aristarchus, a Macedonian from Thessalonica, accompanied us.

3 The following day we landed at Sidon, and Julius treated Paul in a man-loving way, with much consideration (kindness and care), permitting him to go to his friends [there] and be refreshed *and* be cared for.

4 After putting to sea from there we passed to the leeward [south side] of Cyprus [for protection], for the winds were contrary to us.

5 And when we had sailed over [the whole length] of sea which lies off Cilicia and Pamphylia, we reached Myra in Lycia.

6 There the centurion found an Alexandrian ship bound for Italy, and he transferred us to it.

7 For a number of days we made slow progress, and arrived with difficulty off Cnidus; then, as the wind did not permit us to proceed, we went under the lee (shelter) of Crete off Salmone,

8 And coasting along it with diffi-

r) Trench. s) Cf. Abbott-Smith.

culty, we arrived at a place called Fair Havens, near which is located the town of Lasea.

9 But [as the season was well advanced], for much time had been lost and navigation was already dangerous, for the time for the Fast [the day of Atonement, about the middle of September] had already gone by, Paul warned *and* advised them,

10 Saying, Sirs, I perceive [after careful observation] that this voyage will be attended with disaster and much heavy loss, not only of the cargo and the ship but of our lives also.

11 However, the centurion paid greater attention to the pilot and to the owner of the ship than to what Paul said.

12 And as the harbor was not well situated *and* so unsuitable to winter in, the majority favored the plan of putting to sea again from there, hoping somehow to reach Phoenice, a harbor of Crete facing northeast and southeast, and winter there.

13 So when the south wind blew softly, supposing they were gaining their object, they weighed anchor and sailed along Crete, hugging the coast.

14 But soon afterward a violent wind [of the character of a typhoon] called a northeaster, came bursting down from the island.

15 And when the ship was caught and was unable to head against the wind, we gave up and letting her drift were borne along.

16 We ran under the shelter of a small island called Cauda, where we managed with [much] difficulty to draw the [ship's small] boat on deck *and* secure it.

17 After hoisting it on board, they used supports with ropes to undergird *and* brace the ship; then afraid that they would be driven into the Syrtis [quicksands off the north coast of Africa], they lowered the gear [sails and ropes], and so were driven along.

18 As we were being dangerously

tossed about by the violence of the storm, the next day they began to throw the freight overboard;

19 And the third day they threw out with their own hands the ship's equipment — the tackle *and* the furniture.

20 And when neither sun nor stars were visible for many days, and no small tempest kept raging about us, all hope of our being saved was finally abandoned.

21 Then as they had eaten nothing for a long time, Paul came forward into their midst and said, Men, you should have listened to me, and should not have put to sea from Crete and brought on this disaster and harm *and* misery *and* loss.

22 But [even] now I beg you be in good spirits *and* take heart, for there will be no loss of life among you but only of the ship.

23 For this [very] night there stood by my side an angel of the God to Whom I belong and Whom I serve *and* worship,

24 And he said, Do not be frightened, Paul! It is necessary for you to stand before Caesar; and behold, God has given you all those who are sailing with you.

25 So keep up your courage, men, for I have faith — complete confidence — in God that it will be exactly as it was told me;

26 But we shall have to be stranded on some island.

27 The fourteenth night had come and we were drifting *and* being driven about in the Adriatic Sea, when about midnight the sailors began to suspect that they were drawing near to some land.

28 So they took soundings and found twenty fathoms, and a little farther on they sounded again and found fifteen fathoms.

29 Then fearing that we might fall off [our course] onto rocks, they dropped four anchors from the stern,

and kept wishing for daybreak to come.

30 And, as the sailors were trying to escape [secretly] from the ship, and were lowering the small boat into the sea, pretending that they were going to lay out anchors from the bow,

31 Paul said to the centurion and the soldiers, Unless these men remain in the ship, you cannot be saved.

32 Then the soldiers cut away the ropes that held the small boat, and let it fall *and* drift away.

33 While they waited until it should become day, Paul entreated them all to take some food, saying, This is the fourteenth day that you have been continually in suspense *and* on the alert without food, having eaten nothing.

34 So I urge you to take some food for your safety — it will give you strength; for not a hair is to perish from the head of any one of you.

35 Having said these words, he took bread, and giving thanks to God before them all he broke it and began to eat.

36 Then they all became more cheerful *and* were encouraged and took food themselves.

37 All told, there were 'two hundred and seventy-six souls of us in the ship.

38 And after they had eaten sufficiently, [they proceeded] to lighten the ship, throwing out the wheat into the sea.

39 Now when it was day [and they saw] the land, they did not recognize [it], but they noticed a bay with a beach on which they — taking counsel — purposed to run the ship ashore if they possibly could.

40 So they cut the cables *and* severed the anchors and left them in the sea; at the same time unlash the ropes that held the rudders, and hoisting the foresail to the wind they headed for the beach.

41 But striking a crosscurrent — a place open to two seas — they ran the

ship aground. The prow stuck fast and remained immovable, and the stern began to break up under the violent force of the waves.

42 It was the counsel of the soldiers to kill the prisoners, lest any of them should swim to land and escape;

43 But the centurion, wishing to save Paul, prevented their carrying out their purpose. He commanded those who could swim to throw themselves overboard first and make for the shore,

44 And the rest on heavy boards or pieces of the vessel. And so it was that all escaped safely to land.

CHAPTER 28

AFTER we were safe on the island, we knew *and* recognized that it was called Malta.

2 And the natives showed us unusual *and* remarkable kindness, for they kindled a fire and welcomed *and* received us all, since it had begun to rain and was cold.

3 Now Paul had gathered a bundle of sticks, and he was laying them on the fire, when a viper crawled out because of the heat and fastened itself on his hand.

4 When the natives saw the little animal hanging from his hand, they said to one another, Doubtless this man is a murderer, for though he has been saved from the sea, Justice ["the goddess], avenging, has not permitted that he should live.

5 Then [Paul simply] shook off the small creature into the fire and suffered no evil effects.

6 However, they were waiting, expecting him to swell up or suddenly drop dead; but when they had watched him a long time and saw nothing fatal *or* harmful come to him, they changed their minds and kept saying over and over that he was a god.

7 In the vicinity of that place there were estates belonging to the head man of the island, named Publius, who

i) Some ancient authorities read "seventy-six."

u) Souter, Thayer.

accepted *and* welcomed *and* entertained us with hearty hospitality for three days.

8 And it happened that the father of Publius was sick in bed with recurring attacks of fever and dysentery; and Paul went to see him, and after praying and laying his hands on him he healed him.

9 After this had occurred, the other people on the island who had diseases also kept coming and were cured.

10 They showed us every respect, *and* presented many gifts to us, honoring us with many honors; and when we sailed, they provided *and* put on [board our ship] everything we needed.

11 It was after three months' stay there that we set sail in a ship which had wintered in the island, an Alexandrian ship, with the Twin Brothers [Castor and Pollux] as its figurehead.

12 We landed at Syracuse and remained there three days,

13 And from there we made a circuit — following the coast — and reached Rhegium, and one day later a south wind sprang up and the next day we arrived at Puteoli.

14 There we found some [Christian] brethren, and were entreated to stay with them for seven days. And so we came to Rome.

15 And the [Christian] brethren there, having had news of us, came as far as the Forum of Appius and the Three Taverns to meet us. When Paul saw them, he thanked God and received new courage.

16 When we arrived at Rome, *the centurion delivered the prisoners to the captain of the guard, but* Paul was permitted to live by himself with the soldier who guarded him.

17 Three days after [our arrival], he called together the leading local Jews; and when they had gathered, he said to them, Brethren, though I have done nothing against the people or against the customs of our forefathers, yet I was turned over as a prisoner from

Jerusalem into the hands of the Romans.

18 After they had examined me, they were ready to release me, because I was innocent of any offense deserving the death penalty.

19 But when the Jews protested, I was forced to appeal to Caesar, though it was not because I had any charge to make against my nation.

20 This is the reason therefore why I have begged to see you and to talk with you, since it is because of the Hope of Israel [the Messiah] that I am bound with this chain.

21 And they answered him, We have not received any letters about you from Judea, and none of the [Jewish] brethren coming here has reported or spoken anything evil about you.

22 But we think it fitting *and* are eager to hear from you what it is that you have in mind, *and* believe, *and* what your opinion is, for with regard to this sect it is known to all of us that it is everywhere denounced.

23 So when they had set a day with him, they came in large numbers to his lodging. And he fully set forth *and* explained the matter to them, from morning until night, testifying to the kingdom of God and trying to persuade them concerning Jesus both from the Law of Moses and from the prophets.

24 And some were convinced *and* believed what he said, and others did not believe.

25 And as they disagreed among themselves, they began to leave, [but not before] Paul had added one statement [more]: The Holy Spirit was right in saying through Isaiah the prophet to your forefathers:

26 Go to this people, and say to them, You will indeed hear *and* hear with your ears, but will not understand; and you will indeed look *and* look with your eyes, but will not see — not perceive, have knowledge of or be-

come acquainted with what you look at, at all.

27 For the heart — the understanding, the soul — of this people has grown dull (stupid, hardened and calloused) and their ears are heavy *and* hard of hearing, and they have shut tight their eyes, so that they may not perceive *and* have knowledge *and* become acquainted with their eyes, and hear with their ears, and understand with their souls, and turn (to Me, be converted) that I may heal them. [Isa. 6:9, 10.]

28 So let it be understood by you then that [this message of] the salva-

tion of God has been sent to the Gentiles, and they will listen [to it]! [Ps. 67:2.]

29 *And when he had said these things, the Jews went away, arguing and disputing among themselves.*

30 After this Paul lived there for two entire years at his own expense, in his own rented lodging, and he welcomed all who came to him,

31 Preaching to them the kingdom of God and teaching them about the Lord Jesus Christ with boldness *and* quite openly, and without being molested *or* hindered. *Amen — so be it.*

THE LETTER OF PAUL TO THE ROMANS

CHAPTER 1

FROM Paul, a bond servant of Jesus Christ, the Messiah, called to be an apostle, a (special messenger) set apart to [preach] the Gospel (good news) of *and* from God,

2 Which He promised in advance [long ago] through His prophets in the sacred Scriptures,

3 [The Gospel] regarding His Son, Who as to the flesh (His human nature) was descended from David;

4 And [as to His divine nature] according to the Spirit of holiness, was openly *designated the Son of God in power — in a striking, triumphant and miraculous manner — by His resurrection from the dead, even Jesus Christ our Lord, the Messiah, the Anointed One.

5 It is through Him that we have received grace — God's unmerited favor — and [our] apostleship to promote obedience to the faith *and* make disciples for His name's sake among all the nations,

6 And this includes yourselves, called

of Jesus Christ *and* invited [as you are] to belong to Him.

7 To [you then,] all God's beloved ones in Rome, called to be saints *and* designated for a consecrated life: Grace *and* spiritual blessing and peace be yours from God our Father and from the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for all of you, because [the report of] your faith is made known to all the world *and* is *commended everywhere.

9 For God is my witness, Whom I serve with [all] my spirit — rendering priestly and spiritual service — in [preaching] the Gospel *and* telling the good news of His Son, how incessantly I always mention you when at my prayers.

10 I keep pleading that somehow by God's will I may now at last be prospered *and* come to you.

11 For I am yearning to see you, that I may impart *and* share with you some

a) Vincent.

spiritual gift to strengthen *and* establish you;

12 That is, that we may be mutually strengthened *and* encouraged *and* comforted by each other's faith, both yours and mine.

13 I want you to know, brethren, that many times I have planned *and* intended to come to you, though thus far I have been hindered *and* prevented, in order that I might have some fruit — some result of my labors — among you, as I have among the rest of the Gentiles.

14 Both to Greeks and to barbarians (to the cultured and to the uncultured), both to the wise and the foolish I have an obligation to discharge *and* a duty to perform *and* a debt to pay.

15 So, for my part, I am willing *and* eagerly ready to preach the Gospel to you also who are in Rome.

16 For I am not ashamed of the Gospel (good news) of *Christ*; for it is God's power working unto salvation (for deliverance from eternal death) to every one who believes *with* a personal trust *and* a confident surrender *and* firm reliance, to the Jew first and also to the Greek,

17 For in the Gospel a righteousness which God ascribes is revealed, both springing from faith and leading to faith — disclosed through the way of faith that arouses to more faith. As it is written, The man who through faith is just *and* upright shall live *and* shall live by faith. [Hab. 2:4.]

18 For God's [holy] wrath *and* indignation are revealed from heaven against all ungodliness and unrighteousness of men, who in their wickedness repress *and* hinder the truth *and* make it inoperative.

19 For that which is known about God is evident to them *and* made plain in their inner consciousness, because God [Himself] has shown it to them.

20 For ever since the creation of the world His invisible nature *and* attributes, that is, His eternal power *and*

divinity have been made intelligible *and* clearly discernible in *and* through the things that have been made — His handiworks. So [men] are without excuse — altogether without any defense or justification; [Ps. 19: 1-4.]

21 Because when they knew *and* recognized Him as the God, they did not honor *and* glorify Him as God, or give Him thanks. But instead they became futile *and* "godless in their thinking — with vain imaginings, foolish reasoning *and* stupid speculations — and their senseless minds were darkened.

22 Claiming to be wise, they became fools — professing to be smart, they made simpletons of themselves.

23 And by them the glory and majesty *and* excellence of the immortal God were exchanged for *and* represented by images, resembling mortal man and birds and beasts and reptiles.

24 Therefore God gave them up in the lusts of their [own] hearts to sexual impurity, to the dishonoring of their bodies among themselves, abandoning them to the degrading power of sin.

25 Because they exchanged the truth of God for a lie and worshipped and served the creature rather than the Creator, Who is blessed forever! Amen — so be it. [Jer. 2:11.]

26 For this reason God gave them over *and* abandoned them to vile affections *and* degrading passions. For their women exchanged their natural function for an unnatural *and* abnormal one;

27 And the men also turned from natural relations with women and were set ablaze (burned out, consumed) with lust for one another, men committing shameful acts with men and suffering in their own "bodies *and* personalities the inevitable consequences *and* penalty of their wrong doing *and* going astray, which was [their] fitting retribution.

28 And so, since they did not see fit to acknowledge God *or* approve of Him *or* consider Him worth the knowing, God gave them over to a base *and* con-

b) Alternate reading.

c) Souter.

d) Webster, defining "selves."

demned mind to do things not proper or decent *but* loathsome;

29 Until they were filled — permeated and saturated — with every kind of unrighteousness, iniquity, grasping and covetous greed, [and] malice. [They were] full of envy and jealousy, murder, strife, deceit and treachery, ill will and cruel ways. [They were] secret backbiters and gossipers,

30 Slanderers, hateful to and hating God, full of insolence, arrogance [and] boasting; inventors of new forms of evil, disobedient and undutiful to parents.

31 [They were] without understanding, conscienceless and faithless, heartless and loveless [and] merciless.

32 Though they are fully aware of God's righteous decree that those who do such things deserve to die, they not only do them themselves but approve and applaud others who practice them.

CHAPTER 2

THEREFORE you have no excuse or defense or justification, O man, whoever you are who judges and condemns another. For in posing as judge and passing sentence on another you condemn yourself, because you who judge are habitually practicing the very same things [that you censure and denounce].

2 [But] we know that the judgment (adverse verdict, sentence) of God falls justly and in accordance with truth upon those who practice such things.

3 And do you think or imagine, O man, when you judge and condemn those who practice such things and yet do them yourself, that you will escape God's judgment and elude His sentence and adverse verdict?

4 Or are you [so blind as] to trifle with and presume upon and despise and underestimate the wealth of His kindness and forbearance and long-enduring patience? Are you unmindful or actually ignorant [of the fact] that God's kind-

ness is intended to lead you to repent — *to change your mind and inner man to accept God's will?

5 But by your callous stubbornness and impotence of heart you are storing up wrath and indignation for yourself on the day of wrath and indignation, when God's righteous judgment (just doom) will be revealed.

6 For He will render to every man according to his works — justly, as his deeds deserve: [Ps. 62:12.]

7 To those who by patient persistence in welldoing [springing from piety] seek for [unseen but sure] glory and honor and [the eternal blessedness of] immortality, He will give eternal life.

8 But for those who are self-seeking and self-willed and disobedient to the Truth but responsive to wickedness, there will be indignation and wrath.

9 [And] there will be tribulation and anguish and calamity and constraint for every soul of man who (habitually) does evil, the Jew first and also the Greek.

10 But glory and honor and heart-peace shall be awarded to every one who (habitually) does good, the Jew first and also *the Greek.

11 For God shows no partiality (b undue favor, or unfairness; with Him one man is not different from another). [Deut. 10:17; II Chron. 19:7.]

12 All who have sinned without the Law will also perish without [regard to] the Law, and all who have sinned under the Law will be judged and condemned by the Law.

13 For it is not merely hearing the Law [read] that makes one righteous before God, but it is the doers of the Law who will be held guiltless and acquitted and justified.

14 When Gentiles who have not [the divine] Law do instinctively what the Law requires, they are a law to themselves, since they do not have the Law.

15 They show that the essential requirements of the Law are written in their hearts and are operating there;

e) Souter.

f) Thayer.

g) A Pauline term for Gentile.

h) Moulton and Milligan.

with which their conscience (sense of right and wrong) also bears witness; and their [moral] decisions — their arguments of reason, their condemning or approving thoughts — will accuse or perhaps defend *and* excuse [them]

16 On that day when, as my Gospel proclaims, God by Jesus Christ will judge men in regard to the things which they conceal — their hidden thoughts. [Eccl. 12:14.]

17 But if you bear the name of Jew and rely upon the Law and pride yourselves in God *and* your relationship to Him,

18 And know *and* understand His will and discerningly approve the better things *and* have a sense of what is vital, because you are instructed by the Law;

19 And if you are confident that you [yourself] are a guide to the blind, a light to those who are in darkness, and [that

20 You are] a corrector of the foolish, a teacher of the childish, having in the Law the embodiment of knowledge and truth;

21 Well then, you who teach others, do you not teach yourself? While you teach against stealing, do you steal — take what does not really belong to you?

22 You who say not to commit adultery, do you commit adultery — are you unchaste in action or in thought? You who abhor *and* loathe idols, do you rob temples — appropriate to your own use what is consecrated to God, thus robbing the sanctuary and ^kdoing sacrilege?

23 You who boast in the Law, do you dishonor God by breaking the Law — by stealthily infringing upon or carelessly neglecting or openly breaking it?

24 For, as it is written, The name of God is maligned *and* blasphemed among the Gentiles because of you! — The words to this effect are from [your own] Scriptures. [Isa. 52:5; Ezek. 36:20.]

25 Circumcision does indeed profit if you keep the Law; but if you habitually

transgress the Law; your circumcision is made uncircumcision.

26 So, if a man who is uncircumcised keeps the requirements of the Law, will not his uncircumcision be credited to him [as equivalent to] circumcision?

27 Then those who are physically uncircumcised but keep the Law will condemn you who, although you have the code in writing and have circumcision, break the Law.

28 For he is not a [real] Jew who is only one outwardly *and* publicly, nor is [true] circumcision something external and physical.

29 But he is a Jew who is one inwardly, and [true] circumcision is of the heart, a spiritual and not a literal [matter]. His praise is not from men but from God.

CHAPTER 3

THEN what advantage remains to the Jew? — How is he favored? Or what is the value *or* benefit of circumcision?

2 Much in every way. To begin with, to the Jews were entrusted the oracles (the brief communications, the intentions, the utterances) of God. [Ps. 147:19.]

3 What if some did not believe *and* were without faith? Does their lack of faith *and* their faithlessness nullify *and* make ineffective *and* void the faithfulness of God *and* His fidelity [to His Word]?

4 By no means! Let God be found true though every human being be false *and* a liar, as it is written, That You may be justified *and* shown to be upright in what You say, and prevail when You are judged [by sinful men]. [Ps. 51:4.]

5 But if our unrighteousness thus establishes *and* exhibits the righteousness of God, what shall we say? That God is unjust *and* wrong to inflict His wrath upon us [Jews]? I speak in a [purely] human way.

i) Thayer. j) Alford, Vincent, AV, ASV, etc.

k) Moulton and Milligan.

6 By no means! Otherwise, how could God judge the world?

7 But [you say,] if through my falsehood God's integrity is magnified *and* advertised *and* abounds to His glory, why am I still being judged as a sinner?

8 And why should we not do evil that good may come? as some slanderously charge us with teaching. Such [false teaching] is justly condemned by them.

9 Well then, are we [Jews] superior *and* better off than they? No, not at all. We have already charged that all men, both Jews and Greeks, are under sin — held down by and subject to its power and control.

10 As it is written, None is righteous, just *and* truthful *and* upright *and* conscientious, no, not one. [Ps. 14:3.]

11 No one understands — no one intelligently discerns *or* comprehends; no one seeks out God. [Ps. 14:2.]

12 All have turned aside; together they have gone wrong *and* have become unprofitable *and* worthless; no one does right, not even one!

13 Their throat is a yawning grave; they use their tongues to deceive — to mislead and to deal treacherously. The venom of asps is beneath their lips. [Ps. 5:9; 140:3.]

14 Their mouth is full of cursing and bitterness. [Ps. 10:7.]

15 Their feet are swift to shed blood.

16 Destruction (as it dashes them to pieces) and misery mark their ways.

17 And they have no experience of the way of peace — they know nothing about peace, for a peaceful way they do not even recognize. [Isa. 59:7, 8.]

18 There is no (reverential) fear of God before their eyes. [Ps. 36:1.]

19 Now we know that whatever the Law says it speaks to those who are under the Law, so that [the murmurs and excuses of] every mouth may be hushed, and all the world may be held accountable to God.

20 For no person will be justified — made righteous, acquitted and judged

acceptable — in His sight by observing the works prescribed by the Law. For [the real function of] the Law is to make men recognize *and* be conscious of sin [!not mere perception, but an acquaintance with sin which works toward repentance, faith and holy character].

21 But now the righteousness of God has been revealed independently *and* altogether apart from law, although actually it is attested by the Law and the prophets,

22 Namely, the righteousness of God which comes by believing *with* personal trust *and* confident reliance on Jesus Christ, the Messiah. [And it is meant] for all who believe. For there is no distinction,

23 Since all have sinned and are falling short of the honor *and* glory which God bestows *and* receives.

24 [All] are justified *and* made upright *and* in right standing with God, freely *and* gratuitously by His grace (His unmerited favor and mercy), through the redemption which is [provided] in Christ Jesus,

25 Whom God put forward [^mbefore the eyes of all] as a mercy seat *and* propitiation by His blood — the cleansing and life-giving sacrifice of atonement and reconciliation — [to be received] through faith. This was to show God's righteousness, because in His divine forbearance He had passed over *and* ignored former sins without punishment.

26 It was to demonstrate *and* prove at the present time (ⁿin the now season) that He Himself is righteous and that He justifies *and* accepts as righteous him who has [true] faith in Jesus.

27 Then what becomes of [our] pride *and* [our] boasting? It is excluded — banished, ruled out entirely. On what principle? [On the principle] of doing good deeds? No, but on the principle of faith.

28 For we hold that a man is justified *and* made upright by faith independent of *and* distinctly apart from good deeds

l) Vincent.

m) Bengel.

n) Literal translation.

(works of law). — The observance of the Law has nothing to do with justification.

29 Or is God merely [the God] of Jews? Is He not the God of Gentiles also? Yes, of Gentiles also,

30 Since it is one and the same God Who will justify the circumcised by faith [which germinated from Abraham] and the uncircumcised through their [newly acquired] faith. — [For] it is the same trusting faith in both cases, a firmly relying faith [in Jesus Christ].

31 Do we then by [this] faith make the Law of no effect, overthrow it *or* make it a dead letter? Certainly not! On the contrary, we confirm *and* establish *and* uphold the Law.

CHAPTER 4

[**B**UT] if so, what shall we say about Abraham, our forefather humanly speaking? (How does this affect his position, and what was gained by him?)

2 For if Abraham was justified (that is, established as just by acquittal from guilt) by good works [that he did, then] he has grounds for boasting. But not before God!

3 For what does the Scripture say? Abraham believed (trusted in) God, and it was credited to his account as righteousness — right living and right standing with God. [Gen. 15:6.]

4 Now to a laborer, his wages are not counted as a favor *or* a gift, but as an obligation — something owed to him.

5 But to one who not working [by Law] trusts (believes fully) in Him Who justifies the ungodly, his faith is credited to him as righteousness — the standing acceptable to God.

6 Thus David congratulates the man *and* pronounces a blessing on him to whom God credits righteousness apart from the works he does:

7 Blessed *and* happy *and* to be envied are those whose iniquities are forgiven and whose sins are covered up *and* completely buried.

8 Blessed *and* happy *and* to be envied is the person of whose sin the Lord will take no account *nor* reckon it against him. [Ps. 32:1, 2.]

9 Is this blessing (this happiness) then meant only for the circumcised, or also for the uncircumcised? We say that faith was credited to Abraham as righteousness.

10 How then was it credited [to him]? Was it before or after he had been circumcised? It was not after, but before he was circumcised.

11 He received the mark of circumcision as a token *or* an evidence or seal of the righteousness which he had by faith while he was still uncircumcised, [faith] that he was to be made the father of all who [truly] believe though without circumcision and who thus have righteousness (right standing with God) imputed to them *and* credited to their account,

12 As well as to make him the father of those circumcised persons, who are not merely circumcised, but also walk in the way of that faith which our father Abraham had before he was circumcised.

13 For the promise to Abraham or his posterity, that he should inherit the world, did not come through [observing the commands of] the Law but through the righteousness of faith. [Gen. 17:4-6; 22:16-18.]

14 If it is the adherents of the Law who are to be the heirs, then faith is made futile *and* empty of all meaning, and the promise [of God] is made void — is annulled and has no power.

15 For the Law results in [divine] wrath, but where there is no law there is no transgression [of it either].

16 Therefore [inheriting] the promise is the outcome of faith *and* depends [entirely] on faith, in order that it might be given as an act of grace (unmerited favor), to make it stable *and* valid *and* guaranteed to all his descendants; not only to the devotees *and* adherents of the Law but also to those who share the

o) Vincent. p) Some ancient authorities so read.

q) Cremer. r) Souter.

faith of Abraham, who is [thus] the father of us all,

17 As it is written, I have made you the father of many nations. — He was appointed our father — in the sight of God in Whom he believed, Who gives life to the dead and speaks of the non-existent things that [He has foretold and promised] as if they [already] existed. [Gen. 17:5.]

18 [For Abraham, human reason for] hope being gone, hoped on in faith that he should become the father of many nations, as he had been promised, So [numberless] shall your descendants be. [Gen. 15:5.]

19 He did not weaken in faith when he considered the [utter] impotence of his own body, which was as good as dead because he was about a hundred years old, or [when he considered] the barrenness of Sarah's (deadened) womb. [Gen. 17:17; 18:11.]

20 No unbelief or distrust made him waver or doubtfully question concerning the promise of God, but he grew strong and was empowered by faith as he gave praise and glory to God,

21 Fully satisfied and assured that God was able and mighty to keep His word and to do what He had promised.

22 That is why his faith was accredited to him as righteousness — right standing with God.

23 But [the words], It was accredited to him, were written not for his sake alone,

24 But [they were written] for our sakes too. [Righteousness, standing acceptable to God] will be granted and accredited to us also who believe — trust in, adhere to and rely on — God Who raised Jesus our Lord from the dead,

25 Who was betrayed and put to death because of our misdeeds and was raised to secure our justification — our *acquittal, and to make our account

balance, absolving us from all guilt before God.

CHAPTER 5

THEREFORE, since we are justified — *acquitted, declared righteous, and given a right standing with God — through faith, let us [grasp the fact that we] have [the peace of reconciliation] to hold and to *enjoy, peace with God through our Lord Jesus Christ, the Messiah, the Anointed One.

2 Through Him also we have [our] access (entrance, introduction) by faith into this grace — state of God's favor — in which we [firmly and safely] stand. And *let us rejoice and exult in our hope of experiencing and enjoying the glory of God.

3 Moreover — let us also be full of joy now! *Let us exult and triumph in our troubles and rejoice in our sufferings, knowing that pressure and affliction and hardship produce patient and unswerving endurance.

4 And endurance (fortitude) develops maturity of *character — that is, approved faith and *tried integrity. And character [of this sort] produces [the habit of] *joyful and confident hope of eternal salvation.

5 Such hope never disappoints or deludes or shames us, for God's love has been poured out in our hearts through the Holy Spirit Who has been given to us.

6 While we were yet in weakness — powerless to help ourselves — at the fitting time Christ died for (in behalf of) the ungodly.

7 Now it is an extraordinary thing for one to give his life even for an upright man, though perhaps for a noble and lovable and generous benefactor someone might even dare to die.

8 But God shows and clearly proves His [own] love for us by the fact that while we were still sinners Christ, the Messiah, the Anointed One, died for us.

9 Therefore, since we are now justi-

s) Abbott-Smith.

t) Literally, "have" or "hold," so "enjoy."

u) Alternate reading.

v) Souter.

w) Vincent.

x) Thayer.

fied — acquitted, made righteous and brought into right relationship with God — by Christ's blood, how much more [certain is it that] we shall be saved by Him from the indignation *and* wrath of God.

10 For if while we were enemies we were reconciled to God through the death of His Son, it is much more [certain], now that we are reconciled, that we shall be saved [daily delivered from sin's dominion] through His [resurrection] life.

11 Not only so, but we also rejoice *and* exultingly glory in God [His love and perfection] through our Lord Jesus Christ, through Whom we have now received *and* enjoy [our] reconciliation. [Jer. 9:24.]

12 Therefore as sin came into the world through one man and death as the result of sin, so death spread to all men, [no one being able to stop it *or* to escape its power] because all men sinned.

13 [To be sure,] sin was in the world before ever the Law was given, but sin is not charged to men's account where there is no law [to transgress].

14 Yet death held sway from Adam to Moses [the Lawgiver], even over those who did not themselves transgress [a positive command] as Adam did. Adam was a type (prefigure) of the One Who was to come [in reverse, the former destructive, the Latter saving]. [Gen. 5:5; 7:22; Deut. 34:5.]

15 But God's free gift is not at all to be compared to the trespass — His grace is out of all proportion to the fall of man. For if many died through one man's falling away — his lapse, his offense — much more profusely did God's grace and the free gift [that comes] through the undeserved favor of the one Man Jesus Christ, abound *and* overflow to *and* for [the benefit of] many.

16 Nor is the free gift at all to be compared to the effect of that one [man's] sin. For the sentence [following the trespass] of one [man] brought con-

demnation, whereas the free gift [following] many transgressions brings justification — an act of righteousness.

17 For if, because of one man's trespass (lapse, offense) death reigned through that one, much more surely will those who receive [God's] overflowing grace (unmerited favor) and the free gift of righteousness (putting them into right standing with Himself) reign as kings in life through the One, Jesus Christ, the Messiah, the Anointed One.

18 Well then, as one man's trespass — one man's false step and falling away — [led] to condemnation for all men, so one Man's act of righteousness [leads] to acquittal *and* right standing with God, and life for all men.

19 For just as by one man's disobedience (failing to hear, heedlessness and carelessness) the many were constituted sinners, so by one Man's obedience the many will be constituted righteous — made acceptable to God, brought into right standing with Him.

20 But then Law came in, [only] to expand *and* increase the trespass [making it more apparent and exciting opposition]. But where sin increased *and* abounded, grace (God's unmerited favor) has surpassed it *and* increased the more *and* superabounded.

21 So that, [just] as sin has reigned in death, so grace — His unearned and undeserved favor — might reign also through righteousness (right standing with God) which issues in eternal life through Jesus Christ, the Messiah, the Anointed One, our Lord.

CHAPTER 6

WHAT shall we say [to all this]? Are we to remain in sin in order that God's grace (favor and mercy) may multiply *and* overflow?

2 Certainly not! How can we who died to sin live in it any longer?

3 Are you ignorant of the fact that all of us who have been baptized into

y) Abbott-Smith.

z) Thayer.

a) Literal meaning.

b) Vincent, Bengel.

Christ Jesus were baptized into His death?

4 We were buried therefore with Him by the baptism into death, so that just as Christ was raised from the dead by the glorious [power] of the Father, so we too might habitually live *and* behave in newness of life.

5 For if we have become one with Him by sharing a death like His, we shall also be [one with Him in sharing] His resurrection [by a new life lived for God].

6 We know that our old (unrenewed) self was nailed to the cross with Him in order that [our] body, [which is the instrument] of sin, might be made ineffective *and* inactive for evil, that we might no longer be the slaves of sin.

7 For when a man dies he is freed — loosed, delivered — from [the power of] sin [among men].

8 Now if we have died with Christ, we believe that we shall also live with Him.

9 Because we know that Christ, the Anointed One, being once raised from the dead will never die again; death no longer has power over Him.

10 For by the death He died, He died to sin [ending His relation to it] once for all, and the life that He lives He is living to God — in unbroken fellowship with Him.

11 Even so consider yourselves also dead to sin *and* your relation to it broken, but [that you are] alive to God — living in unbroken fellowship with Him — in Christ Jesus.

12 Let not sin therefore rule as king in your mortal (short-lived, perishable) bodies, to make you yield to their cravings *and* be subject to their lusts *and* evil passions.

13 Do not continue offering or yielding your bodily members [and ^ofaculties] to sin as instruments (tools) of wickedness. But offer *and* yield yourselves to God as though you have been raised from the dead to [perpetual] life, and

your bodily members [and ^ofaculties] to God, presenting them as implements of righteousness.

14 For sin shall not [any longer] exert dominion over you, since now you are not under Law [as slaves], but under grace — as subjects of God's favor and mercy.

15 What then [are we to conclude]? Shall we sin because we live not under Law but under God's favor *and* mercy? Certainly not!

16 Do you not know that if you continually surrender yourselves to any one to do his will, you are the slaves of him whom you obey, whether that be to sin, which leads to death, or to obedience which leads to righteousness — right doing and right standing with God?

17 But thank God, though you were once slaves of sin you have become obedient with all your heart to the standard of teaching in which you were instructed *and* to which you were committed.

18 And, having been set free from sin, you have become the servants of righteousness — of conformity to the divine will in thought, purpose and action.

19 I am speaking in familiar human terms, because of your natural limitations. For as you yielded your bodily members [and ^ofaculties] as servants to impurity and ever increasing lawlessness, so now yield your bodily members [and ^ofaculties] once for all as servants to righteousness — right being and doing — [which leads] to sanctification.

20 For when you were slaves of sin, you were free in regard to righteousness.

21 But then what benefit (return) did you get from the things of which you are now ashamed? [None,] for the end of those things is death.

22 But now since you have been set free from sin and have become the slaves of God, you have your present reward in holiness and its end is eternal life.

23 For the wages which sin pays is death; but the [bountiful] free gift of

c and d) *Mele* — "Physical; though some include mental faculties." — Vincent's "Word Studies in The New Testament."

God is eternal life through (in union with) Jesus Christ our Lord.

CHAPTER 7

DO you not know, brethren, for I am speaking to men who are acquainted with the Law, that legal claims have power over a person only for so long as he is alive?

2 For [instance] a married woman is bound by law to her husband as long as he lives; but if her husband dies she is loosed *and* discharged from the law concerning her husband.

3 Accordingly, she will be held an adulteress if she unites herself to another man while her husband lives. But if her husband dies, the marriage law no longer is binding on her — she is free from that law — and if she unites herself to another man she is not an adulteress.

4 Likewise, my brethren, you have undergone death as to the Law through the [crucified] body of Christ, so that now you may belong to Another, to Him Who was raised from the dead in order that we may bear fruit for God.

5 When we were living in the flesh (mere physical lives) the sinful passions that were awakened *and* aroused up by [what] the Law [makes sin] were constantly operating in our natural powers — in our bodily organs, ^ein the sensitive appetites and wills of the flesh — so that we bore fruit for death.

6 But now we are discharged from the Law *and* have terminated all intercourse with it, having died to what once restrained *and* held us captive. So now we serve not under [obedience to] the old code of written regulations, but [under obedience to the promptings] of the Spirit in newness [of life].

7 What then do we conclude? Is the Law identical with sin? Certainly not! Nevertheless, if it had not been for the Law, I should not have recognized sin *or* have known its meaning. [For instance] I would not have known about covetousness — would have had no conscious-

ness of sin or sense of guilt — if the Law had not [repeatedly] said, You shall not covet *and* have an evil desire [for one thing and another]. [Exod. 20:17; Deut. 5:21.]

8 But sin, finding opportunity in the commandment [to express itself] got a hold on me *and* aroused *and* stimulated all kinds of forbidden desires (lust, covetousness). For without the Law sin is dead — the sense of it is inactive and a lifeless thing.

9 Once I was alive but quite apart from *and* unconscious of the Law. But when the commandment came, sin lived again, and I died — was sentenced by the Law to death. [Ps. 73:22.]

10 And the very legal ordinance which was designed *and* intended to bring life, actually proved [to mean to me] death. [Lev. 18:5.]

11 For sin, seizing the opportunity *and* getting a hold on me [by taking its incentive] from the commandment, beguiled *and* entrapped *and* cheated me, and using it [as a weapon] killed me.

12 The Law therefore is holy, and [each] commandment is holy and just and good.

13 Did that which is good then prove fatal (bringing death) to me? Certainly not! It was sin, working death in me by using this good thing [as a weapon], in order that through the commandment sin might be shown up clearly to be sin, that the extreme malignity and immeasurable sinfulness of sin might plainly appear.

14 We know that the Law is spiritual; but I am a creature of the flesh (carnal, unspiritual), having been sold into slavery under [the control of] sin.

15 For I do not understand my own actions — I am baffled, bewildered. I do not practice *or* accomplish what I wish, but I do the very thing that I loathe [which my moral instinct condemns].

16 Now if I do [habitually] what is contrary to my desire, [that means that] I acknowledge *and* agree that the Law is

e) Matthew Henry's Commentary.

f) Godet (— Vincent).

good (morally excellent) *and* that I take sides with it.

17 However, it is no longer I who do the deed, but the sin [principle] which is at home in me *and* has possession of me.

18 For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot perform it. — I have the intention and urge to do what is right, but no power to carry it out;

19 For I fail to practice the good deeds I desire to do, but the evil deeds that I do not desire to do are what I am [ever] doing.

20 Now if I do what I do not desire to do, it is no longer I doing it — it is not myself that acts — but the sin [principle] which dwells within me [*fixed and operating in my soul].

21 So I find it to be a law [of my being] that when I want to do what is right *and* good, evil is ever present with me *and* I am subject to its insistent demands.

22 For I endorse *and* delight in the Law of God in my inmost self — with my new nature. [Ps. 1:2.]

23 But I discern in my bodily members — ^bin the sensitive appetites and wills of the flesh — a different law (rule of action) at war against the law of my mind (my reason) and making me a prisoner to the law of sin that dwells in my bodily organs — ^bin the sensitive appetites and wills of the flesh.

24 O unhappy *and* pitiable *and* wretched man that I am! Who will release *and* deliver me from [the shackles of] this body of death?

25 O thank God! — He will! through Jesus Christ, the Anointed One, our Lord! So then indeed I of myself with the mind *and* heart serve the Law of God, but with the flesh the law of sin.

CHAPTER 8

THEREFORE [there is] now no condemnation — no adjudging guilty

g) Thayer. h) Matthew Henry's Commentary.
k) Thayer. i) Vincent.

of wrong — for those who are in Christ Jesus, *who live not after the dictates of the flesh, but after the dictates of the Spirit.* [cf. John 3:18.]

2 For the law of the Spirit of life [which is] in Christ Jesus [the law of our new being], has freed me from the law of sin and of death.

3 For God has done what the Law could not do, [its power] being weakened by the flesh [that is, 'the entire nature of man without the Holy Spirit]. Sending His own Son in the guise of sinful flesh and 'as an offering for sin, [God] condemned sin in the flesh — ^ksubdued, overcame, 'deprived it of its power [over all who accept that sacrifice]. [Lev. 7:37.]

4 So that the righteous *and* just requirement of the Law might be fully met in us, who live *and* move not in the ways of the flesh but in the ways of the Spirit — our lives governed not by the standards *and* according to the dictates of the flesh, but controlled by the (Holy) Spirit.

5 For those who are according to the flesh *and* controlled by its unholy desires, set their minds on *and* ^kpursue those things which gratify the flesh. But those who are according to the Spirit *and* [controlled by the desires] of the Spirit, set their minds on *and* ^kseek those things which gratify the (Holy) Spirit.

6 Now the mind of the flesh [which is sense and reason without the Holy Spirit] is death — death that ^kcomprises all the miseries arising from sin, both here and hereafter. But the mind of the (Holy) Spirit is life and soul-peace [both now and forever].

7 [That is] because the mind of the flesh — with its carnal thoughts and purposes — is hostile to God; for it does not submit itself to God's Law, indeed it cannot.

8 So then those who are living the life of the flesh — catering to the appetites and impulses of their carnal nature

i) Melancthon (— Vincent). j) Alternate reading.

— cannot please *or* satisfy God, *or* be acceptable to Him.

9 But you are not living the life of the flesh, you are living the life of the Spirit, if the (Holy) Spirit of God [really] dwells within you — directs *and* controls you. But if any one does not possess the (Holy) Spirit of Christ, he is none of His — he does not belong to Christ [is not truly a child of God]. [v. 14.]

10 But if Christ lives in you, [then although your natural] body is dead by reason of sin *and* guilt, the spirit is alive because of [the] righteousness [that He imputes to you].

11 And if the Spirit of Him Who raised up Jesus from the dead dwells in you, [then] He Who raised up Christ *Jesus* from the dead will also restore to life your mortal (short-lived, perishable) bodies through His Spirit Who dwells in you.

12 So then, brethren, we are debtors, but not to the flesh — we are not obligated to our carnal nature — to live [a life ruled by the standards set up by the dictates] of the flesh.

13 For if you live according to [the dictates of] the flesh you will surely die. But if through the power of the (Holy) Spirit you are habitually putting to death — making extinct, deadening — the [evil] deeds prompted by the body, you shall (really and genuinely) live forever.

14 For all who are led by the Spirit of God are sons of God.

15 For [the Spirit which] you have now received [is] not a spirit of slavery to put you once more in bondage to fear, but you have received the Spirit of adoption — the Spirit producing sonship — in [the bliss of] which we cry, Abba! [That is,] Father!

16 The Spirit Himself [thus] testifies together with our own spirit, [assuring us] that we are children of God.

17 And if we are [His] children, then we are [His] heirs also: heirs of God and fellow heirs with Christ — sharing His

inheritance with Him; only we must share His suffering if we are to share His glory.

18 [But what of that?] For I consider that the sufferings of this present time (this present life) are not worth being compared with the glory that is about to be revealed to us *and* in us *and* ^mfor us, *and* ⁿconferred on us!

19 For (even the whole) creation (all nature) waits expectantly *and* longs earnestly for God's sons to be made known — waits for the revealing, the disclosing of their sonship.

20 For the creation (nature) was subjected to ^mfrailty — to futility, condemned to frustration — not because of some intentional fault on its part, but by the will of Him Who so subjected it. [Yet] with the hope [Eccl. 1:2.]

21 That nature (creation) itself will be set free from its bondage to decay *and* corruption [and gain an entrance] into the glorious freedom of God's children.

22 We know that the whole creation (of irrational creatures) has been moaning together in the pains of labor until now. [Jer. 12:4, 11.]

23 And not only the creation, but we ourselves too, who have *and* enjoy the first fruits of the (Holy) Spirit — a foretaste of the blissful things to come — groan inwardly as we wait for the redemption of our bodies [from sensuality and the grave, which will reveal] our adoption (our manifestation as God's sons).

24 For in [this] hope we were saved. But hope [the object of] which is seen is not hope. For how can one hope for what he already sees?

25 But if we hope for what is still unseen by us, we wait for it with patience *and* composure.

26 So too the (Holy) Spirit comes to our aid *and* bears us up in our weakness; for we do not know what prayer to offer *nor* how to offer it worthily as we ought, but the Spirit Himself goes to meet our supplication *and* pleads in our

m) Williams' "The New Testament in the Language of the People."

n) Thayer.

behalf with unspeakable yearnings *and* groanings too deep for utterance.

27 And He Who searches the hearts of men knows what is in the mind of the (Holy) Spirit — what His intent is — because the Spirit intercedes *and* pleads [before God] in behalf of the saints according to *and* in harmony with God's will. [Ps. 139:1, 2.]

28 We are assured *and* know that [°God being a partner in their labor], all things work together *and* are [fitting into a plan] for good to those who love God and are called according to [His] design *and* purpose.

29 For those whom He foreknew — of whom He was aware *and* loved beforehand — He also destined from the beginning (foreordaining them) to be molded into the image of His Son [and share inwardly His likeness], that He might become the first-born among many brethren.

30 And those whom He thus fore-ordained He also called; and those whom He called He also justified — acquitted, made righteous, putting them into right standing with Himself. And those whom He justified He also glorified — raising them to a heavenly dignity and condition [state of being].

31 What then shall we say to [all] this? If God be for us, who [can be] against us? — Who can be our foe, if God is on our side? [Ps. 118:6.]

32 He who did not withhold *or* spare [even] His own Son but gave Him up for us all, will He not also with Him freely *and* graciously give us all [other] things?

33 Who shall bring any charge against God's elect [when it is] God Who justifies — Who puts us in right relation to Himself? (Who shall come forward and accuse or impeach those whom God has chosen? Will God, Who acquits us?)

34 Who is there to condemn [us]? Will Christ Jesus, the Messiah, Who died, or rather Who was raised from the dead, Who is at the right hand of God

actually pleading *as* He intercedes for us?

35 Who shall ever separate us from Christ's love? Shall suffering *and* affliction *and* tribulation? Or calamity *and* distress? Or persecution, or hunger, or destitution, or peril, or sword?

36 Even as it is written, For Thy sake we are put to death all the day long, we are regarded *and* counted as sheep for the slaughter. [Ps. 44:22.]

37 Yet amid all these things we are more than conquerors *and* gain a surpassing victory through Him Who loved us.

38 For I am persuaded beyond doubt — am sure — that neither death, nor life, nor angels, nor principalities, nor things impending *and* threatening, nor things to come, nor powers,

39 Nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God which is in Christ Jesus our Lord.

CHAPTER 9

I AM speaking the truth in Christ. I am not lying; my conscience [enlightened and prompted] by the Holy Spirit, bearing witness with me

2 That I have bitter grief and incessant anguish in my heart.

3 For I could wish that I myself were accursed *and* cut off *and* banished from Christ, for the sake of my brethren *and* instead of them, my natural kinsmen *and* my fellow countrymen. [Exod. 32:32.]

4 For they are Israelites, and to them belong God's adoption [as a nation] and the glorious (Shekinah) Presence. With them were the special covenants made, to them was the Law given. To them [the temple] worship was revealed and [God's own] promises announced. [Exod. 4:22; Hos. 11:1.]

5 To them belong the patriarchs, and as far as His natural descent was concerned from them is the Christ, Who is

o) Some authorities read, "God worketh all things with them."

q) John Murray's "The Sovereignty of God." r) Thayer.

a) Vincent. Literal meaning, "standing in sight."

p) Meyer [— Vincent].

exalted *and* supreme over all, God, blessed forever! Amen — so let it be.

6 However, it is not as though God's Word had failed — coming to nothing. For it is not everybody who is a descendant of Jacob (Israel) who belongs to [the true] Israel.

7 And they are not all the children of Abraham because they are by blood his descendants. [No, the promise was,] Your descendants will be called *and* counted through the line of Isaac [though Abraham had an older son]. [Gen. 21:9-12.]

8 That is to say, it is not the children of the body [of Abraham] who are made God's children, but it is the offspring to whom the promise applies that shall be counted [as Abraham's true] descendants.

9 For this is what the promise said, About this time [next year] will I return and Sarah shall have a son. [Gen. 18:10.]

10 And not only that, but this too: Rebecca conceived [two sons under exactly the same circumstances] by our forefather Isaac.

11 And the children were yet unborn and had so far done nothing either good or evil. Even so, in order further to carry out God's purpose of selection (election, choice), which depends not on works *or* what men can do, but on Him Who calls [them],

12 It was said to her that the elder [son] should serve the younger [son]. [Gen. 25:21-23.]

13 As it is written, Jacob have I loved, but Esau have I hated [held in relative disregard in comparison with My feeling for Jacob]. [Mal. 1:2, 3.]

14 What shall we conclude then? Is there injustice upon God's part? Certainly not!

15 For He says to Moses, I will have mercy on whom I will have mercy and I will have compassion (pity) on whom I will have compassion. [Exod. 33:19.]

16 So then [God's gift] is not a ques-

tion of human will and human effort, but of God's mercy. — It depends not on one's own willingness nor on his strenuous exertion as in running a race, but on God's having mercy on him.

17 For the Scripture says to Pharaoh, I have raised you up for this very purpose of displaying My power in [dealing with] you, so that My name may be proclaimed the whole world over.

18 So then He has mercy on whom-ever He wills (chooses) and He hardens — makes stubborn and unyielding the heart of — whomever He wills.

19 You will say to me, Why then does He still find fault *and* blame us [for sinning]? For who can resist *and* withstand His will?

20 But who are you, a mere man, to criticize *and* contradict *and* answer back to God? Will what is formed say to him that formed it, Why have you made me thus? [Isa. 29:16; 45:9.]

21 Has the potter no right over the clay, to make out of the same mass (lump) one vessel for beauty *and* distinction *and* honorable use, and another for menial *or* ignoble *and* dishonorable use?

22 What if God, although fully intending to show (the awfulness of) His wrath and to make known His power *and* authority, has tolerated with much patience the vessels (objects) of [His] anger which are ripe for destruction? [Prov. 16:4.]

23 And [what if] He thus purposes to make known *and* show the wealth of His glory in [dealing with] the vessels (objects) of His mercy which He has prepared beforehand for glory,

24 Even including ourselves whom He has called, not only from among the Jews but also from among the Gentiles (heathen)?

25 Just as He says in Hosea, Those who were not My people I will call My people, and her who was not beloved [I will call] My beloved. [Hos. 2:23.]

26 And it shall be in the very place where it was said to them, You are not

My people, they shall be called sons of the living God. [Hos. 1:10.]

27 And Isaiah calls out (solemnly cries aloud) over Israel: Though the number of the sons of Israel be as the sand of the sea, only the remnant — a small part of them — will be saved [from perdition, condemnation, judgment]!

28 For the Lord will execute His sentence upon the earth — He will conclude, close, His account with men completely and without delay — rigorously cutting it short in His justice. [Isa. 10:22, 23.]

29 It is as Isaiah predicted, If the Lord of hosts had not left us a seed [from which to propagate descendants], we (Israel) would have fared like Sodom and have been made like Gomorrah. [Isa. 1:9.]

30 What shall we say then? That Gentiles who did not follow after righteousness — who did not seek salvation by right relationship to God — have attained it by faith (that is, righteousness imputed by God, based on and produced by faith).

31 Whereas Israel, though ever in pursuit of a law [for the securing] of righteousness (right standing with God), actually did not succeed in fulfilling the Law. [Isa. 51:1.]

32 For what reason? Because [they pursued it] not through faith — they did not depend on faith but on what they could do — relying on the merit of their works. They have stumbled over the Stumbling Stone. [Isa. 28:16; 8:14.]

33 As it is written, Behold I am laying in Zion a Stone that will make men stumble, a Rock that will make them fall; but he who believes in Him (who adheres to, trusts in and relies on Him) shall not be put to shame *nor* be disappointed in his expectations. [Isa. 28:16.]

CHAPTER 10

BRETHREN, [with all] my heart's desire *and* goodwill for (Israel) I

long and pray to God that they may be saved.

2 I bear them witness that they have a [certain] zeal *and* enthusiasm for God, but it is not enlightened *and* according to [correct and vital] knowledge.

3 For being ignorant of the righteousness that God ascribes (which makes one acceptable to Him in word, thought and deed), and seeking to establish a *righteousness* (a means of salvation) of their own, they did not obey *or* submit themselves to God's righteousness.

4 For Christ is the end of the Law — the limit at which it ceases to be, for the Law leads up to Him Who is the fulfillment of its types, and in Him the purpose which it was designed to accomplish is fulfilled. — That is, the purpose of the Law is fulfilled in Him — as the means of righteousness (right relationship to God) for everyone who trusts in *and* adheres to *and* relies on Him.

5 For Moses writes that the man who [can] practice the righteousness (perfect conformity to God's will) which is based on the Law [with all its intricate demands] shall live by it. [Lev. 18:5.]

6 But the righteousness based on faith — imputed by God and bringing right relationship with Him — says, Do not say in your heart, Who will ascend into Heaven? that is, to bring Christ down,

7 Or who will descend into the abyss? that is, to bring Christ up from the dead [as if we could be saved by our own efforts], [Deut. 30:12, 13.]

8 But what does it say? The Word (God's message in Christ) is near you, on your lips and in your heart; that is, the Word — the message, the basis and object — of faith, which we preach. [Deut. 30:14.]

9 Because if you acknowledge *and* confess with your lips that Jesus is Lord and in your heart believe (adhere to, trust in and rely on the truth) that God

u) Cremer's "Biblico-Theological Lexicon of New Testament Greek."

raised Him from the dead, you will be saved.

10 For with the heart a person believes (adheres to, trusts in and relies on Christ) and so is justified (declared righteous, acceptable to God), and with the mouth he confesses — declares openly and speaks out freely his faith — *and* confirms [his] salvation.

11 The Scripture says, No man who believes in Him — who adheres to, relies on and trusts in Him — will [ever] be put to shame *or* be disappointed. [Isa. 28:16; 49:23; Jer. 17:7; Ps. 34:22.]

12 [No one,] for there is no distinction between Jew and Greek. The same Lord is Lord over all [of us] and He generously bestows His riches upon all who call upon Him [in faith].

13 For every one who calls upon the name of the Lord [invoking Him as Lord] will be saved. [Joel 2:32.]

14 But how are people to call upon Him Whom they have not believed — in Whom they have no faith, on Whom they have no reliance? And how are they to believe in Him — adhere to, trust in and rely upon Him — of Whom they have never heard? And how are they to bear without a preacher?

15 And how can men [be expected to] preach unless they are sent? As it is written, How beautiful are the feet of those who bring glad tidings! — How welcome is the coming of those who preach the good news of His good tidings! [Isa. 52:7.]

16 But they have not all heeded the Gospel; for Isaiah says, Lord, who has believed (had faith in) what he has heard from us? [Isa. 53:1.]

17 So faith comes by hearing [what is told], and what is heard comes by the preaching [of the message that came from the lips] of Christ, the Messiah [Himself].

18 But I ask, Have they not heard? Indeed they have; [for the Scripture says,] Their voice [that of nature bearing God's message] has gone out to all

the earth, and their words to the far bounds of the world. [Ps. 19:4.]

19 Again I ask, Did Israel not understand? — Did the Jews have no warning that the Gospel was to go forth to the Gentiles, to all the earth? First, there is Moses who says, I will make you jealous of those who are not a nation; with a foolish nation I will make you angry. [Deut. 32:21.]

20 Then Isaiah is so bold as to say, I have been found by those who did not seek Me; I have shown (revealed) Myself to those who did not [consciously] ask for Me. [Isa. 65:1.]

21 But of Israel he says, All day long I have stretched out My hands to a people unyielding *and* disobedient and self-willed — to a fault-finding, contrary and contradicting people. [Isa. 65:2.]

CHAPTER 11

I ASK then, has God totally rejected and disowned His people? Of course not! Why, I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin! [I Sam. 12:22; Jer. 31:37; 33:24-26.]

2 No, God has not rejected *and* disowned His people [whose destiny] He had marked out *and* appointed *and* foreknown from the beginning. Do you not know what the Scripture says of Elijah, how he pleads with God against Israel? [Ps. 94:14; I Kings 19.]

3 Lord, they have killed Your prophets, they have demolished Your altars, and I alone am left, and they seek my life.

4 But what is God's reply to him? I have kept for Myself seven thousand men who have not bowed the knee to Baal! [I Kings 19:18.]

5 So too at the present time there is a remnant (a small believing minority), selected (chosen) by grace — by God's unmerited favor and graciousness.

6 But if it is by grace — His unmerited favor and graciousness — it is no longer conditioned on works or anything men have done. Otherwise, grace

would no longer be grace — it would be meaningless.

7 What then [shall we conclude]? Israel failed to obtain what it sought [God's favor by obedience to law]. Only the elect (those chosen few) obtained it; while the rest of them became callously indifferent — blinded, hardened and made insensible to it.

8 As it is written, God gave them a spirit (an attitude) of stupor, eyes that should not see and ears that should not hear, [that has continued] down to this very day. [Isa. 29:10; Deut. 29:4.]

9 And David says, Let their table (their feasting, banqueting) become a snare and a trap, a pitfall and a ^vjust retribution — ^wrebounding as a boom-rang upon them; [Ps. 69:22.]

10 Let their eyes be darkened (dimmed) so that they cannot see, and make them bend their back [stooping beneath their burden] forever. [Ps. 69:23.]

11 So I ask, Have they stumbled so as to fall — to their utter spiritual ruin, irretrievably? By no means! But through their false step *and* transgression salvation [has come] to the Gentiles, so as to arouse Israel [to see and feel what they forfeited] and so to make them jealous.

12 Now if their stumbling — their lapse, their transgression — has so enriched the world [at large], and if [Israel's] failure means such riches for the Gentiles, think what an enrichment *and* greater advantage will follow their full reinstatement!

13 But now I am speaking to you who are Gentiles. Inasmuch then as I am an apostle to the Gentiles, I lay great stress on my ministry *and* magnify my office,

14 In the hope of making my fellow Jews jealous — in order to stir them up to imitate, copy and appropriate — and thus managing to save some of them.

15 For if their rejection *and* exclusion from the benefits of salvation were [overruled] for the reconciliation of a world to God, what will their accept-

tance *and* admission mean? [It will be nothing short of] life from the dead!

16 Now if the first handful of dough offered as the first fruits [Abraham and the patriarchs] is consecrated (holy), so is the whole mass [the nation of Israel]; and if the root [Abraham] is consecrated (holy), so are the branches. [Num. 15:19-21.]

17 But if some of the branches were broken off, while you, a wild olive shoot, were grafted in among them to share the richness [of the root and sap] of the olive tree,

18 Do not boast over the branches *and* pride yourself at their expense. If you do boast *and* feel superior, remember it is not you that support the root, but the root [that supports] you.

19 You will say then, Branches were broken (pruned) off so that I might be grafted in!

20 That is true. But they were broken (pruned) off because of their unbelief — their lack of real faith, and you are established through faith — because you do believe. So do not become proud *and* conceited, but rather stand in awe *and* be reverently afraid.

21 For if God did not spare the natural branches [because of unbelief], neither will He spare you [if you are guilty of the same offense].

22 Then note *and* appreciate the gracious kindness and the severity of God; severity toward those who have fallen, but God's gracious kindness to you. [That is, to you] provided you continue in His grace *and* to abide in His kindness; otherwise you too will be cut off — pruned away.

23 And even those others (the fallen branches, Jews), if they do not persist in [clinging to] their unbelief, will be grafted in, for God has the power to graft them in again.

24 For if you have been cut from what is by nature a wild olive tree, and against nature grafted into a cultivated olive tree, how much easier will it be to

v) Vincent.

w) Greek, literally, a return, a recompense, etc.

graft these natural [branches] back on [the original parent stock of] their own olive tree.

25 Lest you be self-opinionated — wise in your own conceits — I do not want you to miss this hidden truth *and* mystery, brethren: a hardening (insensibility) has [temporarily] befallen a part of Israel [to last] until the ^afull number of the ingathering of the Gentiles has come in,

26 And so all Israel will be saved. As it is written, The Deliverer will come from Zion, He will banish ungodliness from Jacob. [Isa. 59:20, 21.]

27 And this will be My covenant — My agreement — with them when I shall take away their sins. [Jer. 31:33; Isa. 27:9.]

28 From the point of view of the Gospel (good news) they [the Jews, at present] are enemies [of God], which is for your advantage *and* benefit. But from the point of view of God's choice — of election, of divine selection — they are still the beloved [dear to Him] for the sake of their forefathers.

29 For God's gifts and His call are irrevocable — He never withdraws them when once they are given, and He does not change His mind about those to whom He gives His grace or to whom He sends His call.

30 Just as you were once disobedient *and* rebellious toward God but now have obtained [His] mercy, through their disobedience,

31 So they also now are being disobedient (when you are receiving mercy, that they in turn may one day share the mercy [through you as messengers of the Gospel to them] which has been shown to you). Thus through the mercy you are enjoying, they may *now* also receive mercy.

32 For God has consigned (penned up) all men to disobedience, only that He may have mercy on them all [alike].

33 O the depth of the riches and wisdom and knowledge of God! How un-

fathomable (inscrutable, unsearchable) are His judgments — His decisions! And how untraceable (mysterious, undiscoverable) are His ways — His methods, His paths!

34 For who has known the mind of the Lord *and* who has understood His thoughts, or who has [ever] been His counselor? [Isa. 40:13, 14.]

35 Or who has first given God anything that he might be paid back *or* that he could claim a recompense?

36 For from Him and through Him and to Him are all things. — For all things originate with Him and come from Him; all things live through Him, and all things center in and tend to consummate and to end in Him. To Him be glory forever! Amen — so be it.

CHAPTER 12

I APPEAL to you therefore, brethren, *and* beg of you in view of [all] the mercies of God, to make a decisive dedication of your bodies — presenting all your members and faculties — as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service *and* spiritual worship.

2 Do not be conformed to this world — this ^aage, fashioned after and adapted to its external, superficial customs. But be transformed (changed) by the [entire] renewal of your mind — by its new ideals and its new attitude — so that you may prove [for yourselves] what is the good and acceptable and perfect will of God, ^aeven the thing which is good and acceptable and perfect [in His sight for you].

3 For by the grace (unmerited favor of God) given to me I warn every one among you not to estimate *and* think of himself more highly than he ought — not to have an exaggerated opinion of his own importance; but to rate his ability with sober judgment, each according to the degree of faith apportioned by God to him.

^a) Thayer.

^y) Alternate reading.

4 For as in one physical body we have many parts (organs, members) and all of these parts do not have the same function *or* use,

5 So we, numerous as we are, are one body in Christ, the Messiah, and individually we are parts one of another — mutually dependent on one another.

6 Having gifts (faculties, talents, qualities) that differ according to the grace given us, let us use them: [He whose gift is] prophecy, [let him prophesy] according to the proportion of his faith;

7 [He whose gift is] practical service, let him give himself to serving; he who teaches, to his teaching;

8 (He who exhorts, encourages), to his exhortation; he who contributes, let him do it in simplicity *and* liberality; he who gives aid *and* superintends, with zeal *and* singleness of mind; he who does acts of mercy, with genuine cheerfulness *and* joyful eagerness.

9 [Let your] love be sincere — a real thing; hate what is evil (loathe all ungodliness, turn in horror from wickedness), but hold fast to that which is good.

10 Love one another with brotherly affection — as members of one family — giving precedence *and* showing honor to one another.

11 Never lag in zeal *and* in earnest endeavor; be aglow *and* burning with the Spirit, serving the Lord.

12 Rejoice *and* exult in hope; be steadfast *and* patient in suffering *and* tribulation; be constant in prayer.

13 Contribute to the needs of God's people — sharing in the necessities of the saints — pursuing the practice of hospitality.

14 Bless those who persecute you — who are cruel in their attitude toward you; bless *and* do not curse them.

15 [Share others' joy], rejoicing with those who rejoice; *and* [share others' grief], weeping with those who weep.

16 Live in harmony with one another; do not be haughty (snobbish, high-minded, exclusive), but readily ad-

just yourself to [people, things] *and* give yourselves to humble tasks. Never overestimate yourself *or* be wise in your own conceits. [Prov. 3:7.]

17 Repay no one evil for evil, but take thought for what is honest *and* proper *and* noble — aiming to be above reproach — in the sight of every one. [Prov. 20:22.]

18 If possible, as far as it depends on you, live at peace with every one.

19 Beloved, never avenge yourselves, but leave the way open for [God's] wrath; for it is written, Vengeance is Mine, I will repay (requite), says the Lord. [Deut. 32:35.]

20 But, if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head. [Prov. 25:21, 22.]

21 Do not let yourself be overcome by evil, but overcome (master) evil with good.

CHAPTER 13

LET every person be loyally subject to the governing (civil) authorities. For there is no authority except from God — by His permission, His sanction; *and* those that exist do so by God's appointment. [Prov. 8:15.]

2 Therefore he who resists *and* sets himself up against the authorities resists what God has appointed *and* arranged — in divine order. *And* those who resist will bring down judgment upon themselves — receiving the penalty due them.

3 For civil authorities are not a terror to [people of] good conduct, but to [those of] bad behavior. Would you have no dread of him who is in authority? Then do what is right *and* you will receive his approval *and* commendation.

4 For he is God's servant for your good. But if you do wrong, [you should dread him *and*] be afraid, for he does not bear *and* wear the sword for nothing. He is God's servant to execute His wrath (His punishment, His vengeance) on the wrongdoer.

5 Therefore one must be subject, not

only to avoid God's wrath *and* escape punishment, but also as a matter of principle *and* for the sake of conscience.

6 For this same reason you pay taxes, for [the civil authorities] are official servants under God, devoting themselves to attending to this very service.

7 Render to all men their dues. [Pay] taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, and honor to whom honor is due.

8 Keep out of debt *and* owe no man anything, except to love one another; for he who loves his neighbor — who practices loving others — has fulfilled the Law [relating to one's fellowmen], meeting all its requirements.

9 The commandments, You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet (have an evil desire), and any other commandment, are summed up in the single command, You shall love your neighbor as yourself. [Exod. 20:13-17; Lev. 19:18.]

10 Love does no wrong to one's neighbor — it never hurts anybody. Therefore love meets all the requirements *and* is the fulfilling of the Law.

11 Besides this you know what [a critical] hour this is, how it is high time now for you to wake up out of your sleep — rouse to reality. For salvation (final deliverance) is nearer to us now than when we first believed — adhered to, trusted in and relied on Christ, the Messiah.

12 The night is far gone [and] the day is almost here. Let us then drop (fling away) the works *and* deeds of darkness and put on the [full] armor of light.

13 Let us live *and* conduct ourselves honorably *and* becomingly as in the [open light of] day; not in reveling (carousing) and drunkenness, not in immorality and debauchery (sensuality and licentiousness), not in quarreling and jealousy.

14 But clothe yourself with the Lord Jesus Christ, the Messiah, and make no provision for [indulging] the flesh — put

a stop to thinking about the evil cravings of your physical nature — to [gratify its] desires (lusts).

CHAPTER 14

AS for the man who is a weak believer, welcome him [into your fellowship], but not to criticize his opinions *or* pass judgment on his scruples *or* perplex him with discussions.

2 One [man's faith permits him] to believe he may eat anything, while a weaker one [limits his] eating to vegetables.

3 Let not him who eats look down on *or* despise him who abstains, and let not him who abstains criticize *and* pass judgment on him who eats; for God has accepted *and* welcomed him.

4 Who are you to pass judgment on *and* censure another's household servant? It is before his own Master that he stands *or* falls. And he shall stand *and* be upheld, for the Master — the Lord — is mighty to support him *and* make him stand.

5 One man esteems one day as better than another, while another man esteems all days alike [sacred]. Let every one be fully convinced (satisfied) in his own mind.

6 He who observes the day, observes it in honor of the Lord. He also who eats, eats in honor of the Lord, since he gives thanks to God; while he who abstains, abstains in honor of the Lord and gives thanks to God.

7 None of us lives to himself (but to the Lord), and none of us dies to himself (but to the Lord, for)

8 If we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live *or* we die, we belong to the Lord.

9 For Christ died and lived again for this very purpose, that He might be Lord both of the dead and of the living.

10 Why do you criticize *and* pass judgment on your brother? Or you, why do you look down upon *or* despise your

brother? For we shall all stand before the judgment seat of God.

11 For it is written, As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God — that is, acknowledge Him to His honor and to His praise. [Isa. 45:23.]

12 And so each of us shall give an account of himself — give an answer in reference to judgment — to God.

13 Then let us no more criticize *and* blame *and* pass judgment on one another, but rather decide *and* endeavor never to put a stumbling block *or* an obstacle *or* a hindrance in the way of a brother.

14 I know and am convinced (persuaded) as one in the Lord Jesus, that nothing is [forbidden as] essentially unclean — that is, defiled and unholy in itself. But [none the less] it is unclean (defiled and unholy) to any one who thinks it is unclean.

15 But if your brother is being pained *or* his feelings hurt *or* if he is being injured by what you eat, [then] you are no longer walking in love. — That is, you have ceased to be living and conducting yourself by the standard of love toward him. Do not let what you eat hurt *or* cause the ruin of one for whom Christ died!

16 Do not therefore let what seems good to you be considered an evil thing [by someone else]. — [In other words], do not give occasion for others to criticize that which is justifiable for you.

17 [After all,] the kingdom of God is not a matter of [getting the] food and drink [one likes], but instead, it is righteousness — that state which makes a person acceptable to God — and heart-peace and joy in the Holy Spirit.

18 He who serves Christ in this way is acceptable *and* pleasing to God and is approved by men.

19 So let us then definitely aim for and eagerly pursue what makes for harmony and for mutual upbuilding

(edification and development) of one another.

20 You must not, for the sake of food, undo *and* break down and destroy the work of God! Everything is indeed (ceremonially) clean *and* pure, but it is wrong for any one to hurt the conscience of others *or* to make them fall by what he eats.

21 The right thing is to eat no meat or drink no wine [at all], or [do anything else] if it [hurts your brother's conscience or] makes him stumble, *or* offends *or* weakens him.

22 Your personal convictions [on such matters] exercise as in God's presence, keeping them to yourself — striving only to know the truth and obey His will. Blessed, happy, ²to be envied is he who has no reason to judge himself for what he approves — who does not convict himself by what he chooses to do.

23 But the man who has doubts — misgivings, an uneasy conscience — about eating, and then eats [perhaps because of you], stands condemned [before God], because he is not true to his convictions *and* he does not act from faith. For whatever does not originate *and* proceed from faith is sin — that is, whatever is done without a conviction of its approval by God is sinful.

CHAPTER 15

WE who are strong [in our convictions and of robust faith] ought to bear with the failings *and* the frailties *and* the tender scruples of the weak. — We ought to help carry the doubts and qualms of others — and not to please ourselves.

2 Let each one of us make it a practice to please (make happy) his neighbor for his good *and* for his true welfare, to edify him — that is, to strengthen him and build him up spiritually.

3 For Christ (gave no thought to His own interests) to please Himself; but, as it is written, The reproaches *and* abuses

2) Souter.

of those who reproached *and* abused you fell on Me. [Ps. 69:9.]

4 For whatever was thus written in former days was written for our instruction, that by [our steadfast and patient] endurance and the encouragement [drawn] from the Scriptures we might hold fast *and* cherish hope.

5 Now may the God Who gives the power of patient endurance (steadfastness) and Who supplies encouragement, grant you to live in such mutual harmony *and* such full sympathy with one another, in accord with Christ Jesus,

6 That together you may (unanimously) with united hearts *and* one voice, praise and glorify the God and Father of our Lord Jesus Christ, the Messiah.

7 Welcome *and* receive (to your hearts) one another, then, even as Christ has welcomed *and* received you, for the glory of God.

8 For I tell you that Christ, the Messiah, became a servant *and* a minister to the circumcised [the Jews] in order to show God's truthfulness *and* honesty by confirming (verifying) the promises [given to our] fathers,

9 And [also in order] that the Gentiles might glorify God for [His uncovenanted] mercy to them. As it is written, Therefore I will praise You among the Gentiles, and sing praises to Your name. [Ps. 18:49.]

10 Again it is said, Rejoice (exult), O Gentiles, along with His [own] people; [Deut. 32:43.]

11 And again, Praise the Lord, all you Gentiles (nations), and let all the peoples praise Him! [Ps. 117:1.]

12 And further Isaiah says, There shall be a ^aSprout from the ^bRoot of Jesse, He Who rises to rule over the Gentiles; in Him shall the Gentiles hope. [Isa. 11:1, 10.]

13 May the God of your hope so fill you with all joy and peace in believing — through the experience of your faith — that by the power of the Holy Spirit you

may abound *and* be overflowing (bubbling over) with hope.

14 Personally I am satisfied about you, my brethren, that you yourselves are rich in goodness, amply filled with all [spiritual] knowledge and competent to admonish *and* counsel *and* instruct one another also.

15 Still on some points I have written to you the more boldly *and* unreservedly by way of reminder. [I have done so] because of the grace — the unmerited favor — bestowed on me by God

16 In making me a minister of Christ Jesus to the Gentiles. I act in the priestly service of the Gospel (the good news) of God, in order that the sacrificial offering of the Gentiles may be acceptable [to God], consecrated *and* made holy by the Holy Spirit.

17 In Christ Jesus, then, I have legitimate reason to glory (to exult) in my work for God — in what through Christ Jesus I have accomplished concerning the things of God.

18 For [of course] I will not venture (presume) to speak thus of any work except what Christ has actually done through me — as an instrument in His hands — to win obedience from the Gentiles, by word and deed,

19 [And as my preaching has been accompanied] with the power of signs and wonders, [and all of it] by the power of the Holy Spirit. So that starting from Jerusalem and as far round as Illyricum I have fully preached the Gospel — faithfully executing, accomplishing, carrying out to the full the good news — of Christ, the Messiah, in its entirety.

20 Thus my ambition has been to preach the Gospel, not where Christ's name has already been known, lest I build on another man's foundation;

21 But [instead I would act on the principle], as it is written, They shall see who have never been told of Him, and they shall understand who have never heard [of Him]. [Isa. 52:15.]

22 This [ambition] is the reason why

a) Abbott-Smith.

b) Rev. 5:5; 22:16.

I have so frequently been hindered from coming to visit you.

23 But now since I have no further opportunity for work in these regions, and since I have longed for enough years to come to you,

24 I hope to see you in passing [through Rome] as I go [on my intended trip] to Spain, and to be aided on my journey there by you, after I have enjoyed your company for a little while.

25 For the present, however, I am going to Jerusalem to bring aid (relief) for the saints — God's people there.

26 For it has been the good pleasure of Macedonia and Achaia to make some contribution for the poor among the saints of Jerusalem.

27 They were pleased to do it, and surely they are in debt to them, for if these Gentiles have come to share in their [the Jerusalem Jews'] spiritual blessings, then they ought also to be of service to them in material blessings.

28 When therefore I have completed this mission, and have delivered to them [at Jerusalem] what has been raised, I shall go on by way of you to Spain.

29 And I know that when I do come to you I shall come in the abundant blessing of the Gospel of Christ.

30 I appeal to you — I entreat you — brethren, for the sake of our Lord Jesus Christ and by the love [given by] the Spirit, to unite with me in earnest wrestling in prayer to God in my behalf.

31 [Pray] that I may be delivered (rescued) from the unbelievers in Judea, and that my mission of relief to Jerusalem may be acceptable and graciously received by the saints — God's people there.

32 So that by God's will I may subsequently come to you with joy — with a happy heart — and be refreshed [by the interval of rest] in your company.

33 May [our] peace-giving God be with you all! Amen — so be it.

CHAPTER 16

NOW I introduce and commend to you our sister Phoebe, a deaconess of the church at Cenchreae,

2 That you may receive her in the Lord — with a Christian welcome — as saints (God's people) ought to receive one another. And help her in whatever matter she may require assistance from you, for she has been a helper of many including myself — shielding us from suffering.

3 Give my greetings to Prisca and Aquila, my fellow workers in Christ Jesus,

4 Who risked their lives — endangering their very necks — for my life. To them not only I but also all the churches among the Gentiles give thanks.

5 [Remember me] also to the church [that meets] in their house. Greet my beloved Epaenetus, who was a first fruit (convert) to Christ in Asia.

6 Greet Mary, who has worked so hard among you.

7 Remember me to Andronicus and Junias, my tribal kinsmen and once my fellow prisoners. They are men held in high esteem among the apostles, who also were in Christ before I was.

8 Remember me to Ampliatus, my beloved in the Lord.

9 Salute Urbanus, our fellow worker in Christ, and my dear Stachys.

10 Greet Apelles, that one tried and approved in Christ, the Messiah. Remember me to those who belong to the household of Aristobulus.

11 Greet my tribal kinsman Herodion, and those in the Lord who belong to the household of Narcissus.

12 Salute those workers in the Lord, Tryphaena and Tryphosa. Greet my dear Persis, who has worked so hard in the Lord.

13 Remember me to Rufus, eminent in the Lord, also to his mother [who has been] a mother to me also.

14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them.

15 Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

16 Greet one another with a holy (consecrated) kiss. All the churches of Christ, the Messiah, wish to be remembered to you.

17 I appeal to you, brethren, to be on your guard concerning those who create dissensions and difficulties and cause divisions, in opposition to the doctrine — the teaching — which you have been taught. [I warn you to turn aside from them, to] avoid them.

18 For such persons do not serve our Lord Christ but their own appetites and base desires, and by ingratiating and flattering speech they beguile the hearts of the unsuspecting and simple-minded [people].

19 For while your loyalty and obedience is known to all, so that I rejoice over you, I would have you well-versed and wise as to what is good, and innocent and guileless as to what is evil.

20 And the God of peace will soon crush Satan under your feet. The grace

of our Lord Jesus Christ, the Messiah, be with you.

21 Timothy, my fellow worker, wishes to be remembered to you, as do Lucius and Jason and Sosipater, my tribal kinsmen.

22 I Tertius, the writer of this letter, greet you in the Lord.

23 Gaius, who is host to me and to the whole church here, greets you. So do Erastus, the city treasurer, and our brother Quartus.

24 *The grace of our Lord Jesus Christ, the Messiah, be with you all. Amen — so be it.*

25 Now to Him Who is able to strengthen you in the faith which is in accordance with my Gospel and the preaching of (concerning) Jesus Christ, the Messiah, according to the revelation — the unveiling — of the mystery of the plan of redemption which was kept in silence and secret for long ages,

26 But is now disclosed and through the prophetic Scriptures is made known to all nations, according to the command of the eternal God, [to win them] to obedience to the faith,

27 To [the] only wise God be glory for evermore through Jesus Christ, the Anointed One! Amen — so be it.

THE FIRST LETTER OF PAUL TO THE CORINTHIANS

CHAPTER 1

PAUL, summoned by the will and purpose of God to be an apostle (special messenger) of Christ Jesus, and our brother Sosthenes,

2 To the church (assembly) of God which is in Corinth, to those consecrated and purified and made holy in Christ Jesus, [who are] selected and called to be saints (God's people) together with all those who in any place call upon and give honor to the name of

our Lord Jesus Christ, both their Lord and ours:

3 Grace (favor and spiritual blessing) be to you and (heart) peace from God our Father and the Lord Jesus Christ.

4 I thank my God at all times for you because of the grace (the favor and spiritual blessing) of God which was bestowed on you in Christ Jesus.

5 [So] that in Him in every respect you were enriched, in full power and

readiness of speech (to speak of your faith), and complete knowledge *and* illumination (to give you full insight into its meaning).

6 In this way [our] witnessing concerning Christ, the Messiah, was so confirmed *and* established *and* made sure in you

7 That you are not (consciously) falling behind *or* lacking in any special spiritual endowment *or* Christian grace (*the reception of which is due to the power of divine grace operating in your souls by the Holy Spirit), while you wait *and* watch (constantly living in hope) for the coming of our Lord Jesus Christ *and* [His] being made visible to all.

8 And He will establish you to the end — keep you steadfast, give you strength, and guarantee your vindication, that is, be your warrant against all accusation or indictment — [so that you will be] guiltless *and* irreproachable in the day of our Lord Jesus Christ, the Messiah.

9 God is faithful — reliable, trustworthy and [therefore] ever true to His promise, and He can be depended on; by Him you were called into companionship *and* participation with His Son, Jesus Christ our Lord.

10 But I urge *and* entreat you, brethren, by the name of our Lord Jesus Christ, that all of you be in perfect harmony, *and* full agreement in what you say, and that there be no dissensions *or* factions *or* divisions among you; but that you be perfectly united in your common understanding and in your opinions *and* judgments.

11 For it has been made clear to me, my brethren, by those of Chloe's household that there are contentions *and* wrangling *and* factions among you.

12 What I mean is this, that each one of you [either] says, I belong to Paul, or I belong to Apollos, or I belong to Cephas (Peter), or I belong to Christ.

13 Is Christ, the Messiah, divided into parts? Was Paul crucified on behalf of

you? Or were you baptized into the name of Paul?

14 I thank God that I did not baptize any of you except Crispus and Gaius,

15 Lest any one should say that I baptized in my own name.

16 [Yes] I did baptize the household of Stephanas, also. More than these, I do not remember that I baptized any one.

17 For Christ, the Messiah, sent me out not to baptize but (to evangelize by) preaching the glad tidings (the Gospel); and that not with verbal eloquence, lest the cross of Christ should be deprived of force *and* emptied of its power *and* rendered vain — fruitless, void of value and of no effect.

18 For the story *and* message of the cross is sheer absurdity *and* folly to those who are perishing *and* on their way to perdition, but to us who are being saved it is the [manifestation of] the power of God.

19 For it is written, I will baffle *and* render useless *and* destroy the learning of the learned *and* the philosophy of the philosophers and the cleverness of the clever *and* the discernment of the discerning, I will frustrate *and* nullify [them] *and* bring [them] to nothing. [Isa. 29:14.]

20 Where is the wise man — the philosopher? Where is the scribe — the scholar? Where is the investigator — the logician, the debater — of this present time *and* age? Has not God shown up the nonsense *and* the folly of this world's wisdom?

21 For when the world with all its earthly wisdom failed to perceive *and* recognize *and* know God by means of its own philosophy, God in His wisdom was pleased through the foolishness of preaching [of salvation, procured by Christ and to be had through Him], to save those who believed — who clung to and trusted in and relied on Him.

22 For while Jews (demandingly) ask for signs *and* miracles, and Greeks pursue philosophy *and* wisdom,

a) Thayer's "Greek-English Lexicon of the New Testament — Grimm."

23 We preach Christ, the Messiah, crucified, which to the Jews is a scandal *and* an offensive stumbling block (that springs a snare-trap), and to the Gentiles it is absurd *and* utterly unphilosophical nonsense.

24 But to those who are called, whether Jew or Greek (Gentile), Christ [is] the power of God and the wisdom of God.

25 [This is] because the foolish thing [that has its source in] God is wiser than men, and the weak thing [that springs from] God is stronger than men.

26 For [simply] consider your own call, brethren; not many [of you were considered to be] wise, according to human estimates *and* standards; not many influential *and* powerful; not many of high *and* noble birth.

27 [No,] for God selected — deliberately chose — what in the world is foolish to put the wise to shame, and what the world calls weak to put the strong to shame.

28 And God also selected — deliberately chose — [what] in the world [is] lowborn *and* insignificant, and branded *and* treated with contempt, even the things that are nothing, that He might depose *and* bring to nothing the things that are;

29 So that no mortal man should (have pretense for glorying and) boast in the presence of God.

30 But it is from Him that you have your life in Christ Jesus, Whom God made our Wisdom from God, [that is, revealed to us a knowledge of the divine plan of salvation previously hidden, manifesting itself as] our Righteousness *and* thus making us upright and putting us in right standing with God; and our Consecration — making us pure and holy; and our Redemption — providing our ransom from eternal penalty for sin.

31 So then, as it is written, Let him who boasts *and* proudly rejoices *and*

glories, boast *and* proudly rejoice *and* glory in the Lord. [Jer. 9:24.]

CHAPTER 2

AS for myself, brethren, when I came to you [I] did not come proclaiming to you the testimony *and* evidence *or* ^bmystery *or* secret of God [concerning what He has done through Christ for the salvation of men] in lofty words of eloquence or human philosophy *and* wisdom;

2 For I resolved to know nothing — to be acquainted with [nothing], to make a display of the knowledge of [nothing], and to be conscious of [nothing] — among you except Jesus Christ, the Messiah, and Him crucified.

3 And I (^cpassed into a state of) weakness and was in fear (dread) and great trembling [after I had come] among you.

4 And my language and my message were not set forth in persuasive (enticing and plausible) words of wisdom, but they were in demonstration of the (Holy) Spirit and power [that is, ^da proof by the Spirit and power of God, operating on me and stirring in the minds of my hearers the most holy emotions and thus persuading them],

5 So that your faith might not rest in the wisdom of men (human philosophy), but in the power of God.

6 Yet when we are among the full-grown — spiritually mature Christians who are ripe in understanding — we do impart a (higher) wisdom [that is, the knowledge of the divine plan previously hidden]; but it is indeed not a wisdom of this present age nor of this world *or* of the leaders *and* rulers of this age, who are being brought to nothing *and* are doomed to pass away.

7 But rather what we are setting forth is a wisdom of God once hidden [from the human understanding] and now revealed to us by God; [that wisdom] which God devised *and* decreed before

b) Many ancient authorities so read. c) Vincent.
d) Thayer's "Greek-English Lexicon of the New Testament — Grimm."

the ages for our glorification [that is, to lift us into the glory of His presence].

8 None of the rulers of this age *or* world perceived *and* recognized *and* understood this; for if they had, they would never have crucified the Lord of glory.

9 But, on the contrary, as the Scripture says, What eye has not seen, and ear has not heard, and has not entered into the heart of man, [all that,] God has prepared — made and keeps ready — for those who love Him [that is, for those who hold Him ^ein affectionate reverence, promptly obeying Him and gratefully recognizing the benefits He has bestowed]. [Isa. 64:4; 65:17.]

10 Yet to us God has unveiled *and* revealed them by *and* through His Spirit, for the (Holy) Spirit searches diligently, exploring *and* examining everything, even sounding the profound and bottomless things of God — the ^edivine counsels and things hidden and beyond man's scrutiny.

11 For what person perceives (knows and understands) what passes through a man's thoughts except the man's own spirit within him? Just so no one discerns (comes to know and comprehend) the thoughts of God except the Spirit of God.

12 Now we have not received the spirit (that belongs to) the world, but the (Holy) Spirit Who is from God, [given to us] that we might realize *and* comprehend *and* appreciate the gifts (of divine favor and blessing so freely and lavishly) bestowed on us by God.

13 And we are setting these truths forth in words not taught by human wisdom but taught by the (Holy) Spirit, combining *and* interpreting spiritual truths with spiritual language [to those who possess the (Holy) Spirit].

14 But the natural, nonspiritual man does not accept *or* welcome *or* admit into his heart the gifts *and* teachings *and* revelations of the Spirit of God, for they are folly (meaningless nonsense) to him;

and he is incapable of knowing them — of progressively recognizing, understanding and becoming better acquainted with them — because they are spiritually discerned *and* estimated *and* appreciated.

15 But the spiritual man tries all things — [that is,] he ^eexamines, investigates, inquires into, questions, and discerns all things; yet is himself to be put on trial and judged by no one. — He can read the meaning of everything, but no one can properly discern *or* appraise *or* get an insight into him.

16 For who has known *or* understood the mind (the counsels and purposes) of the Lord so as to guide *and* instruct [Him] *and* give Him knowledge? But we have the mind of Christ, the Messiah, *and* do hold the thoughts (feelings and purposes) of His heart. [Isa. 40:13.]

CHAPTER 3

HOWEVER, brethren, I could not talk to you as to spiritual [men], but as to nonspiritual (men of the flesh, in whom the carnal nature predominates), as to mere infants [in the new life] in Christ — ^eunable to talk yet!

2 I fed you with milk, not solid food, for you were not yet strong enough [to be ready for it]; but even yet you are not strong enough [to be ready for it],

3 For you are still (unspiritual, having the nature) of the flesh — under the control of ordinary impulses. For as long as [there are] envying and jealousy *and* wrangling and factions among you, are you not unspiritual *and* of the flesh, behaving yourselves after a human standard *and* like mere (unchanged) men?

4 For when one says, I belong to Paul, and another, I belong to Apollos, are you not [proving yourselves] ordinary (unchanged) men?

5 What then is Apollos? What is Paul? Ministering servants [not heads of parties], through whom you believed,

e) Thayer.

f) Lightfoot.

g) Literally, "non-speakers."

even as the Lord appointed to each his task:

6 I planted, Apollos watered, but God [all the while] was making it grow, *and* [He] gave the increase.

7 So neither he who plants is anything nor he who waters, but [only] God Who makes it grow *and* become greater.

8 He who plants and he who waters are equal — one in aim, of the same importance and esteem — yet each shall receive his own reward (wages), according to his own labor.

9 For we are fellow workmen — joint promoters, laborers together — with *and* for God; *you* are God's ^hgarden *and* vineyard *and* field under cultivation; [you are] God's building. [Isa. 61:3.]

10 According to the grace — the special endowment for my task — of God bestowed on me, like a skilful architect *and* master builder I laid [the] foundation, and now another [man] is building upon it. But let each [man] be careful how he builds upon it,

11 For no other foundation can any one lay than that which is [already] laid, which is Jesus Christ, the Messiah, the Anointed One.

12 But if any one builds upon the Foundation, whether it be with gold, silver, precious stones, wood, hay, straw,

13 The work of each [one] will become (plainly, openly) known — shown for what it is; for the day (of Christ) will disclose *and* declare it, because it will be revealed with fire, and the fire will test *and* critically appraise the character *and* worth of the work each person has done.

14 If the work which any person has built on this Foundation — any product of his efforts whatever — survives (this test), he will get his reward.

15 But if any person's work is burned up [under the test], he will suffer the loss (of it all, losing his reward), though he himself will be saved, but only as [one

who has passed] through fire. [Job 23:10.]

16 Do you not discern *and* understand that you [the whole church at Corinth] are God's temple (His sanctuary), and that God's Spirit has His permanent dwelling in you — to be at home in you [ⁱcollectively as a church and also individually]?

17 If any one ⁱdoes hurt to God's temple *or* corrupts [ⁱit with false doctrines] *or* destroys it, God will ⁱdo hurt to him *and* bring him to the corruption of death *and* destroy him. For the temple of God is holy — sacred to Him — and that [temple] you [ⁱthe believing church and its individual believers] are.

18 Let no person deceive himself. If any one among you supposes that he is wise in this age — let him discard his [worldly] discernment and recognize himself as dull, stupid and foolish, without [true] learning and scholarship; let him become a fool that he may become [really] wise. [Isa. 5:21.]

19 For this world's wisdom is foolishness — absurdity and stupidity — with God. For it is written, He lays hold of the wise in their [own] craftiness; [Job 5:13.]

20 And again, The Lord knows the thoughts *and* reasonings of the [humanly] wise *and* recognizes how futile they are. [Ps. 94:11.]

21 So let no one exult proudly concerning men [boasting of having this or that man as a leader], for all things are yours,

22 Whether Paul or Apollos or Cephas (Peter), or the universe or life or death, or the immediate *and* ^kthreatening present or the [subsequent and uncertain] future; all are yours,

23 And you are Christ's, and Christ is God's.

CHAPTER 4

SO then let us [apostles] be looked upon as ministering servants of Christ and stewards (trustees) of the

b) Bengel.

i) Matthew Henry and many others.

j) Cambridge Bible.

k) Vincent.

mysteries — that is, the secret purposes — of God.

2 Moreover, it is [essentially] required of stewards that a man should be found faithful — proving himself worthy of trust.

3 But (as for me personally) it matters very little to me that I should be put on trial by you [on this point], *and* that you or any other human tribunal should investigate *and* question *and* cross-question me. I do not even put myself on trial *and* judge myself.

4 I am not conscious of anything against myself, *and* I feel blameless; but I am not vindicated *and* acquitted before God on that account. It is the Lord [Himself] Who examines *and* judges me.

5 So do not make any hasty *or* premature judgments before the time when the Lord comes [again], for He will both bring to light the secret things that are (now hidden) in darkness, and disclose *and* expose the (secret) aims (motives and purposes) of hearts. Then every man will receive his (due) commendation from God.

6 Now I have applied all this [about parties and factions] to myself and Apollos for your sakes, brethren, so that from what I have said of us [as illustrations] you may learn [to think of men in accordance with Scripture and] not to go beyond that which is written; that none of you may be puffed up *and* inflated with pride *and* boast in favor of one [minister and teacher] against another.

7 For who separates you from the others [as a faction leader]? — Who makes you superior and sets you apart from another, giving you the pre-eminence? What have you that was not given to you? If then you received it [from someone], why do you boast as if you had not received (but had gained it by your own efforts)?

8 [You behave as if] you are already filled *and* think you have enough — you are full *and* content, feeling no need of

anything more! Already you have become rich (in spiritual gifts and graces)! [Without any counsel or instruction from us, that is, in your conceit], you have ascended your thrones *and* come into your kingdom without including us! And would that it were true *and* that you did reign, so that we might be sharing the kingdom with you!

9 For it seems to me that God has made an exhibit of us apostles, exposing us to view last [of all, like men in a triumphal procession who are] sentenced to death [and displayed at the end of the line]. For we have become a spectacle to the world — a show in the world's amphitheatre — with both men and angels (as spectators).

10 We are [looked upon as] fools on account of Christ *and* for His sake, but you are [supposedly] so amazingly wise *and* prudent in Christ! We are weak, but you are [so very] strong! You are highly esteemed, but we are in disrepute *and* contempt!

11 To this hour we have gone both hungry and thirsty; we ^mhabitually wear but one undergarment [and shiver in the cold]; we are roughly knocked about and wander around homeless.

12 And we still toil unto weariness [for our living], working hard with our own hands. When men revile us — that is, ^mwound us with an accursed sting — we bless them. When we are persecuted, we take it patiently *and* endure it.

13 When we are slandered *and* defamed, we [try to] answer softly *and* bring comfort. We have been made and are now the rubbish *and* filth of the world — the offscouring of all things, the scum of the earth.

14 I do not write this to shame you, but to warn *and* counsel you as my beloved children.

15 After all, though you should have ten thousand teachers (guides to direct you) in Christ, yet you do not have many fathers. For I became your father in

l) Alford.

m) Souter.

n) Wuest's "Byways in the Greek New Testament."

Christ Jesus through the glad tidings (the Gospel).

16 So I urge *and* implore you, be imitators of me.

17 For this very cause I sent to you Timothy who is my beloved and trustworthy child in the Lord, who will recall to your minds my methods of proceeding *and* course of conduct *and* way of life in Christ, such as I teach everywhere in each of the churches.

18 Some of you have become conceited *and* arrogant *and* pretentious, counting on my not coming to you.

19 But I will come to you [and] shortly, if the Lord is willing, and then I will perceive *and* understand not what the talk of these puffed up *and* arrogant spirits amount to, but their force — that is, °the moral power and excellence of soul they really possess.

20 For the kingdom of God consists of *and* is based on not talk but power — °moral power and excellence of soul.

21 Now which do you prefer? Shall I come to you with a rod of correction, or with love and in a spirit of gentleness?

CHAPTER 5

IT is actually reported that there is sexual immorality among you, impurity of a sort that is condemned *and* does not occur even among the heathen; for a man has [his own] father's wife. [Deut. 22:30; 27:20.]

2 And you are proud *and* arrogant! And you ought rather to mourn — bow in sorrow and in shame — until the person who has done this (shameful) thing is removed from your fellowship *and* your midst!

3 As for my attitude, though I am absent [from you] in body, I am present in spirit, and I have already decided *and* passed judgment, as if actually present,

4 In the name of the Lord Jesus *Christ*, on the man who has committed such a deed. When you and my own

spirit are met together with the power of our Lord Jesus,

5 You are to deliver this man over to Satan °for physical discipline — to destroy carnal lusts [which prompted him to incest] — that [his] spirit may [yet] be saved in the day of the Lord Jesus.

6 [About the condition of your church] your boasting is not good — indeed it is most unseemly and entirely out of place. Do you not know that [just] a little leaven will ferment the whole lump [of dough]?

7 Purge (clean out) the old leaven that you may be fresh (new) dough, still uncontaminated (as you are), for Christ, our Passover [Lamb], has been sacrificed.

8 Therefore, let us keep the feast, not with old leaven, nor with leaven of vice *and* malice and wickedness, but with the unleavened [bread] of purity (nobility, honor) *and* sincerity and (unadulterated) truth. [Exod. 12:19; 13:7; Deut. 16:3.]

9 I wrote you in my [previous] letter not to associate (closely and habitually) with unchaste (impure) people;

10 Not [meaning of course that you must] altogether shun the immoral people of this world, or the greedy graspers and cheats *and* thieves or idolaters, since otherwise you would need to get out of the world *and* human society altogether!

11 But now I write to you not to associate with any one who bears the name of [Christian] brother, if he is known to be guilty of immorality or greed, or is an idolater — that is, whose soul is devoted to any object that usurps the place of God — or [is] a person with a foul tongue (railing, abusing, reviling, slandering), or is a drunkard, or a swindler or a robber. [No] you must not so much as eat with such a person.

12 What [business] of mine is it *and* what right have I to judge outsiders? Is it not those inside [the church] upon whom you are to pass disciplinary judgment — passing censuring sentence on them [as the facts require]?

o) Thayer's "Greek-English Lexicon of the New Testament — Grimm."
p) Abbott-Smith's "Manual Greek Lexicon of the New Testament."

13 God alone sits in judgment on those who are outside. Drive out that wicked one from among you — expel him from your church.

CHAPTER 6

DOES any of you dare, when he has a matter of complaint against another [brother], to go to law before unrighteous men — men neither upright nor right with God, laying it before them — instead of before the saints (the people of God)?

2 Do you not know that the saints [the Christians] will [one day] judge and govern the world? And if the world [itself] is to be judged and ruled by you, are you unworthy and incompetent to try [such petty matters] of the smallest courts of justice?

3 Do you not know also that we [Christians] are to judge the [very] angels and pronounce opinion between right and wrong [for them]? How much more then [as to] matters pertaining to this world and of this life only!

4 If then you do have such cases of everyday life to decide, why do you appoint [as judges to lay them before], those who [from the standpoint] of the church count for least and are without standing?

5 I say this to move you to shame. Can it be that there really is not one man among you who [in action is governed by piety and integrity and] is wise and competent enough to decide [the private grievances, disputes and quarrels] between members of the brotherhood,

6 But brother goes to law against brother, and that before [Gentile judges] who are unbelievers — without faith or trust in the Gospel of Christ?

7 Why, the very fact of your having lawsuits with one another at all is a defect — a defeat, an evidence of positive moral loss for you. Why not rather let yourselves suffer wrong and be deprived

of what is your due? Why not rather be cheated — defrauded and robbed?

8 But [instead it is you] yourselves who wrong and defraud, and that even your own brethren [by so treating them]!

9 Do you not know that the unrighteous and the wrongdoers will not inherit or have any share in the kingdom of God? Do not be deceived (misled); neither the impure and immoral, nor idolaters, nor adulterers, nor those who participate in homosexuality,

10 Nor cheats — swindlers and thieves; nor greedy graspers, nor drunkards, nor foulmouthed revilers and slanderers, nor extortioners and robbers will inherit or have any share in the kingdom of God.

11 And such some of you were (once). But you were washed clean [purified by a complete atonement for sin and made free from the guilt of sin]; and you were consecrated (set apart, hallowed); and you were justified (pronounced righteous, by trust) in the name of the Lord Jesus Christ and in the (Holy) Spirit of our God.

12 Everything is permissible for me — allowable and lawful; but not all things are helpful — good for me to do, expedient and profitable when considered with other things. Everything is lawful for me, but I will not become the slave of anything or be brought under its power.

13 Food [is intended] for the stomach and the stomach for food, but God will finally end [the functions of] both and bring them to nothing. The body is not intended for sexual immorality, but [is intended] for the Lord, and the Lord [is intended] for the body [to save, sanctify and raise it again].

14 And God both raised the Lord to life and will also raise us up by His power.

15 Do you not see and know that your bodies are members (bodily parts) of Christ, the Messiah? Am I therefore to take the parts of Christ and make

q) Cambridge Bible. (See Rom. 8:11; 1 Cor. 15:35-54).

[them] parts of a prostitute? Never! Never!

16 Or do you not know *and* realize that when a man joins himself to a prostitute he becomes one body with her? The two, it is written, shall become one flesh. [Gen. 2:24.]

17 But the person who is united to the Lord becomes one spirit with Him.

18 Shun immorality *and* all sexual looseness — flee from impurity [in thought, word or deed]. Any other sin which a man commits is one outside the body, but he who commits sexual immorality sins against his own body.

19 Do you not know that your body is the temple — the very sanctuary — of the Holy Spirit Who lives within you, Whom you have received [as a Gift] from God? You are not your own,

20 You were bought for a price — purchased with a 'preciousness and paid for, 'made His own. So then, honor God *and* bring glory to Him in your body.

CHAPTER 7

NOW as to the matters of which you wrote me. It is well — [and by that I mean] advantageous, expedient, profitable and wholesome — for a man not to touch a woman (to cohabit with her), *but* to remain unmarried.

2 But because of the temptation to impurity *and* to avoid immorality, let each [man] have his own wife and let each [woman] have her own husband.

3 The husband should give to his wife her conjugal rights — goodwill, kindness and what is due her as his wife; and likewise the wife to her husband.

4 For the wife does not have [exclusive] authority *and* control over her own body, but the husband [has his rights]; likewise also the husband does not have [exclusive] authority *and* control over his body, but the wife [has her rights].

5 Do not refuse *and* deprive *and* defraud each other (of your due marital rights), except perhaps by mutual consent for a time, that you may devote

yourselves unhindered to prayer. But afterwards resume marital relations, lest Satan tempt you [to sin] through your lack of restraint of sexual desire. [Exod. 19:15.]

6 But I am saying this more as a matter of permission *and* concession, not as a command *or* regulation.

7 I wish that all men were like I myself am [in this matter of self-control]. But each has his own special gift from God, one of this kind and one of another.

8 But to the unmarried people and to the widows, I declare that it is well — good, advantageous, expedient and wholesome — for them to remain [single] even as I do.

9 But if they have not self-control (restraint of their passions), they should marry. For it is better to marry than to be aflame (with passion and tortured continually with ungratified desire).

10 But to the married [people] I give charge, not I but the Lord, that the wife is not to separate from her husband.

11 But if she does [separate from and divorce him], let her remain single or else be reconciled to her husband. And [I charge] the husband [also] that he should not put away *or* divorce his wife.

12 To the rest I declare, I, not the Lord [for Jesus did not discuss this], that if any brother has a wife who does not believe [on Christ], and she consents to live with him, he should not leave *or* divorce her.

13 And if any woman has an unbelieving husband, and he consents to live with her, she should not leave *or* divorce him.

14 For the unbelieving husband is set apart (separated, withdrawn from heathen contamination and affiliated with the Christian people) by union with his consecrated (set-apart) wife; and the unbelieving wife is set apart *and* separated through union with her consecrated husband. Otherwise your children would be unclean [unblessed heathen,

r) Thayer.

*outside the Christian covenant], but as it is they are 'prepared for God — pure and clean.

15 But if the unbelieving partner [actually] leaves, let him do so; in such [cases the remaining] brother or sister is not morally bound. But God has called us to peace.

16 For, wife, how can you be sure of converting *and* saving your husband? Husband, how can you be sure of converting *and* saving your wife?

17 Only, let each one (seek to conduct himself and regulate his affairs so as to) lead the life which the Lord has allotted *and* imparted to him, *and* to which God has invited *and* summoned him. This is my order in all the churches.

18 Was any one at the time of his summons [from God] already circumcised? Let him not seek to remove the evidence of circumcision. Was any one at the time [God] called him, uncircumcised? Let him not be circumcised.

19 For circumcision is nothing *and* counts for nothing, neither does uncircumcision, but [what counts is] keeping the commandments of God.

20 Every one should remain after God calls him in the station *or* condition of life in which the summons found him.

21 Were you a slave when you were called? Do not let that trouble you. But if you are able to gain your freedom, avail yourself of the opportunity.

22 For he who as a slave was summoned in [to union with] the Lord is a freedman of the Lord; just so he who was free when he was called is a bond servant of Christ, the Messiah.

23 You were bought with a price — purchased with a preciousness and paid for [by Christ]; then do not yield yourselves up to become [in your own estimation] slaves to men, [but consider yourselves slaves to Christ].

24 So, brethren, in whatever station *or* state *or* condition of life each one was when he was called, let him continue there, with *and* close to God.

25 Now concerning the virgins — the marriageable "maidens — I have no command of the Lord, but I give my opinion *and* advice as one who by the Lord's mercy is rendered trustworthy *and* faithful.

26 I think then, because of the impending distress (that is even now setting in), it is well — expedient, profitable and wholesome — for a person to remain as he *or* she is.

27 Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife.

28 But if you do marry, you do not sin [in doing so], and if a virgin marries, she does not sin [in doing so]. Yet those who marry will have physical *and* earthly troubles, and I would like to spare you that.

29 I mean, brethren, the appointed time has been "winding up *and* it has grown very short. From now on, let even those who have wives be as if they had none,

30 And those who weep *and* mourn as though they were not weeping *and* mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they did not possess anything,

31 And those who deal with this world — "over-using the enjoyments of this life — let them live as though they were not absorbed by it, *and* as if they had no dealings with it. For the outward form of this world — the present world order — is passing away.

32 My desire is to have you free from all anxiety *and* distressing care. The unmarried [man] is anxious about the things of the Lord, how he may please the Lord;

33 But the married man is anxious about worldly matters, how he may please his wife.

34 And he is drawn in diverging directions — his interests are divided, *and* he is distracted [from his devotion to God]. And the unmarried woman *or*

e) Jamieson, Fausset and Brown.

t) Thayer.

u) Vincent.

girl is concerned *and* anxious about the matters of the Lord, how to be wholly separated *and* set apart in body and spirit; but the married woman has her cares [centered] in earthly affairs, how she may please her husband.

35 Now I say this for your own welfare *and* profit, not to put (a halter of) restraint upon you, but to promote what is seemly *and* good order and to secure your undistracted *and* undivided devotion to the Lord.

36 But if any man thinks that he is not acting properly toward *and* in regard to his virgin, [that he is preparing disgrace for her or incurring reproach] in case she is passing the bloom of her youth, and if there is need for it, let him do what to him seems right; he does not sin; let them marry.

37 But whoever is firmly established in his heart — strong in mind and purpose — not being forced by necessity but having control over his own will *and* desire, and has resolved this in his heart, to keep his own virginity, he is doing well.

38 So also then, he [the father] who gives [his daughter, virgin] in marriage does well; and he [the father] who does not give [her] in marriage does better.

39 A wife is bound to her husband by the law as long as he lives. If the husband dies, she is free to be married to whom she will, only [provided that he too is] in the Lord.

40 But in my opinion [a widow] is happier (more blessed and *to be envied*) if she does not remarry. And also I think I have the Spirit of God.

CHAPTER 8

NOW about food offered to idols: of course we know that all of us possess knowledge [concerning these matters. Yet mere] knowledge causes people to be puffed up — to bear themselves loftily and be proud; but love, [that is,] affection *and* goodwill *and*

benevolence, edifies *and* builds up *and* encourages one to grow [to his full stature].

2 If any one imagines that he has come to know *and* understand much [of divine things, without love], he does not yet perceive *and* recognize *and* understand as strongly *and* clearly, *nor* has he become as intimately acquainted with anything as he ought *or* as is necessary.

3 But if one loves God truly — **with* affectionate reverence, prompt obedience and grateful recognition of His blessing — he is known by God [that is, **recognized* as worthy of His intimacy and love, and he is owned by Him].

4 In this matter, then, of the eating of food offered to idols, we know that an idol is nothing — has no real existence — and that there is no God but One. [Deut. 6:4.]

5 For although there may be so-called gods, whether in heaven or on earth, as indeed there are many of them, both of gods and of lords *and* masters,

6 Yet for us there is [only] one God, the Father, Who is the Source of all things, and for Whom we [have life], and one Lord, Jesus Christ, through *and* by Whom are all things and through *and* by Whom we [ourselves exist]. [Mal. 2:10.]

7 Nevertheless, not all [believers] possess this knowledge. But some, through being all their lives until now accustomed to [thinking of] idols [as real and living], still consider the food [offered to an idol] as that sacrificed to an [actual] god; and their weak conscience becomes defiled *and* injured [if they] eat [it].

8 Now food [itself] will not cause our acceptance by God *nor* commend us to Him. Eating [food offered to idols] gives us no advantage, neither do we come short *or* become any the worse if we do not eat [it].

9 Only be careful that this power of choice — this permission and liberty to

v) Souter's "Pocket Lexicon to the Greek New Testament."

w) Thayer's "Greek-English Lexicon of the New Testament — Grimm."

do as you please — which is yours, does not [somehow] become a hindrance (cause of stumbling) to the weak *or* overscrupulous [giving them an impulse to sin].

10 For suppose any one sees you, a man having knowledge [of God, with an intelligent view of this subject] reclining at table in an idol's temple; might he not be encouraged *and* emboldened [to violate his own conscientious scruples], if he is weak *and* uncertain, and eat what [to him] is for the purpose of idol worship?

11 And so by your enlightenment (your knowledge of spiritual things), this weak man is ruined — is lost and perishes — the brother for whom Christ, the Messiah, died!

12 And when you sin against your brethren in this way, wounding *and* damaging their weak conscience, you sin against Christ.

13 Therefore, if [my eating a] food is a cause of my brother's falling *or* of hindering [his spiritual advancement], I will not eat [such] flesh forever, lest I cause my brother to be tripped up *and* fall *and* to offend.

CHAPTER 9

AM I not an apostle (a special messenger)? Am I not free — unrestrained and exempt from any obligation? Have I not seen Jesus our Lord? Are you [yourselves] not (the product and proof of) my workmanship in the Lord?

2 Even if I am not considered an apostle (a special messenger) by others, at least I am one to you; for you are the seal (the certificate, the living evidence) of my apostleship in the Lord — confirming and authenticating it.

3 This is my [real ground of] defense — my vindication of myself — to those who would put me on trial *and* cross-examine me.

4 Have we not the right to our food and drink [at the expense of the churches]?

5 Have we not the right also to take along with us a Christian sister as wife, as do the other apostles and the Lord's brothers and Cephas (Peter)?

6 Or is it only Barnabas and I who have no right to refrain from doing manual labor for a livelihood [in order to go about the work of the ministry]?

7 [Consider this:] What soldier at any time serves at his own expense? Who plants a vineyard and does not eat any of the fruit of it? Who tends a flock and does not partake of the milk of the flock?

8 Do I say this only on human authority *and* as a man reasons? Does not the Law endorse the same principle?

9 For in the Law of Moses it is written, You shall not muzzle an ox when it is treading out the corn. Is it [only] for oxen that God is having a care? [Deut. 25:4.]

10 Or does He speak certainly *and* entirely for our sakes? [Assuredly] it is written for our sakes, because the plowman ought to plow in hope, and the thresher ought to thresh in expectation of partaking of the harvest.

11 If we have sown [the seed of] spiritual good among you, [is it too] much if we reap from your material benefits?

12 If others share in this rightful claim upon you, do not we [have a still better and greater claim]? However, we have never exercised this right, but we endure everything rather than put a hindrance in the way [of the spread] of the good news (the Gospel) of Christ.

13 Do you not know that those men who are employed in the services of the temple get their food from the temple? And that those who tend the altar share with the altar [in the offerings brought]? [Deut. 18:1.]

14 (On the same principle) the Lord directed that those who publish the good news (the Gospel) should live (get their maintenance) by the Gospel.

15 But I have not made use of any of these privileges, nor am I writing this [to suggest] that any such provision be

made for me [now]. For it would be better for me to die than to have any one make void *and* deprive me of my [ground for] glorifying [in this matter].

16 For if I [merely] preach the Gospel, that gives me no reason to boast, for I feel compelled of necessity to do it. Woe is me if I do not preach the glad tidings (the Gospel)!

17 For if I do this work of my own free will, then I have my pay — my reward; but if it is not of my own will, but is done reluctantly *and* under compulsion, I am [still] entrusted with a [sacred] trusteeship *and* commission.

18 What then is the [actual] reward that I get? Just this: that in my preaching the good news (the Gospel), I may offer it [absolutely] free of expense [to anybody], not taking advantage of my rights *and* privileges [as a preacher of] the Gospel.

19 For although I am free in every way from any one's control, I have made myself a bond servant to everyone, so that I might gain the more [for Christ].

20 To the Jews I became as a Jew, that I might win Jews; to men under the Law, [I became] as one under the Law, though not myself being under the Law, that I might win those under the Law.

21 To those without law I became as one without law, not that I am without the law of God *and* lawless toward Him, but that I am [especially keeping] within *and* committed to the law of Christ, that I might win those who are without (outside) law.

22 To the weak (wanting in discernment) I have become weak (wanting in discernment) that I might win the weak *and* overscrupulous. I have [in short] become all things to all men, that I might by all means — at all costs and in any and every way — save some [by winning them to faith in Jesus Christ].

23 And I do this for the sake of the good news (the Gospel), in order that I may become a participator in it *and* share in its [blessings along with you].

24 Do you not know that in a race all

the runners compete, but [only] one receives the prize? So run [your race] that you may lay hold [of the prize] *and* make it yours.

25 Now every athlete who goes into training conducts himself temperately *and* restricts himself in all things. They do it to win a wreath that will soon wither, but we [do it to receive a crown of eternal blessedness] that cannot wither.

26 Therefore I do not run uncertainly — without definite aim. I do not box as one beating the air *and* striking without an adversary.

27 But [like a boxer] I buffet my body — handle it roughly, discipline it by hardships — and subdue it, for fear that after proclaiming to others the Gospel *and* things pertaining to it, I myself should become unfit — not stand the test and be unapproved — *and* rejected [as a counterfeit].

CHAPTER 10

FOR I do not want you to be ignorant, brethren, that our forefathers were every one of them under *and* protected by the cloud [in which God's Presence went before them], and every one of them passed safely through the (Red) sea, [Exod. 13:21; 14:22, 29.]

2 And every one of them (allowed himself too) to be baptized into Moses in the cloud and in the sea, [that is, they were thus brought under obligation to the Law, to Moses and to the covenant, consecrated and set apart to the service of God];

3 And all [of them] ate the same spiritual (supernaturally given) food, [Exod. 16:4, 35.]

4 And they all drank the same supernaturally given drink. For they drank from a spiritual Rock which followed them — produced by the sole power of God Himself without natural instrumentality — and the Rock was Christ. [Exod. 17:6; Num. 20:11.]

5 Nevertheless God was not pleased with the great majority of them, for they

were overthrown *and* strewn down along [the ground] in the wilderness. [Num. 14:29, 30.]

6 Now these things are examples (warnings and admonitions) for us not to desire *or* crave *or* covet *or* lust after evil *and* carnal things as they did. [Num. 11:4, 34.]

7 Do not be worshippers of false gods as some of them were, as it is written, The people sat down to eat and drink [the sacrifices offered to the golden calf at Horeb] and rose to sport — to dance and give way to jesting and hilarity. [Exod. 32:4, 6.]

8 We must not gratify evil desire *and* indulge in immorality as some of them did, and twenty-three thousand [suddenly] fell *dead* in a single day! [Num. 25:1-18.]

9 We should not tempt the Lord — try His patience, become a trial to Him, critically appraise Him and exploit His goodness — as some of them did and were killed by poisonous serpents; [Num. 21:5, 6.]

10 Nor discontentedly complain as some of them did and were *put out of* the way entirely by the destroyer [death]. [Num. 16:41, 49.]

11 Now these things befell them by way of a figure — as an example and warning [to us]; they were written to admonish *and* fit us for right action by good instruction, we in whose days the ages have reached their climax — their consummation and concluding period.

12 Therefore let any one who thinks he stands — who feels sure that he has a steadfast mind and is standing firm — take heed lest he fall [into sin].

13 For no temptation — no trial regarded as enticing to sin [no matter how it comes or where it leads] — has overtaken you *and* laid hold on you that is not common to man — that is, no temptation or trial has come to you that is beyond human resistance and that is not *adjusted and adapted and belonging to human experience*, and such as

man can bear. But God is faithful [to His Word and to His compassionate nature], and He [can be trusted] not to let you be tempted *and* tried *and* assayed beyond your ability *and* strength of resistance *and* power to endure, but with the temptation He will [always] also provide the way out — the means of escape to *a* landing place — that you may be capable *and* strong *and* powerful patiently to bear up under it.

14 Therefore, my dearly beloved, shun — keep clear away from, avoid by flight if need be — any sort of idolatry (of loving or venerating anything more than God).

15 I am speaking as to intelligent (sensible) men. Think over *and* make up your minds [for yourselves] about what I say. — I appeal to your reason and your discernment in these matters.

16 The cup of blessing [of wine at the Lord's Supper] upon which we ask [God's] blessing, does it not mean [that in drinking it] we participate in *and* share a fellowship (a communion) in the blood of Christ, the Messiah? The bread which we break, does it not mean [that in eating it] we participate in *and* share a fellowship (a communion) in the body of Christ?

17 For we [no matter how] numerous we are, are one body, because we all partake of the one Bread [the One Whom the communion bread represents].

18 Consider those physically people of Israel. Are not those who eat the sacrifices partners of the altar — united in their worship of the same God? [Lev. 7:6.]

19 What do I imply then? That food offered to idols is [intrinsically changed by the fact and amounts to] anything *or* that an idol itself is a [living] thing?

20 No, I am suggesting that what the pagans sacrifice they offer [in effect] to demons — to evil spiritual powers — and not to God [at all]. I do not want you to fellowship *and* be partners with

*) Thayer.

y) Alford.

z) Vincent.

diabolical spirits [by eating at their feasts]. [Deut. 32:17.]

21 You cannot drink the Lord's cup and the demons' cup. You cannot partake of the Lord's table and the demons' table.

22 Shall we thus provoke the Lord to jealousy *and* anger *and* indignation? Are we stronger than He [that we should defy Him]? [Deut. 32:21; Eccl. 6:10; Isa. 45:9.]

23 All things are legitimate — permissible, and we are free to do anything we please; but not all things are helpful (expedient, profitable and wholesome). All things are legitimate, but not all things are constructive [to character] *and* edifying [to spiritual life].

24 Let not one then seek his own good *and* advantage *and* profit, but [rather let him seek the welfare of his neighbor] each one of the other.

25 [As to meat offered to idols] eat anything that is sold in the meat market without raising any question *or* investigating on the grounds of conscientious scruples,

26 For the (whole) earth is the Lord's and everything that is in it. [Ps. 24:1; 50:12.]

27 In case one of the unbelievers invites you to a meal and you want to go, eat whatever is served to you without examining into its source because of conscientious scruples.

28 But if some one tells you, This has been offered in sacrifice to an idol, do not eat it, out of consideration for the person who informed you, and for conscience's sake; [that is,]

29 I mean for the sake of his conscience, not yours, [do not eat it]. For why should another man's scruples apply to me, *and* my liberty of action be determined by his conscience?

30 If I partake [of my food] with thankfulness, why am I accused *and* evil spoken of because of that for which I give thanks?

31 So then, whether you eat or drink,

or whatever you may do, do all for the honor *and* glory of God.

32 Do not let yourselves be [hindrances by giving] offense to the Jews or to the Greeks or to the church of God — ^ado not lead others into sin by your mode of life;

33 Just as I myself strive to please — to accommodate myself to the opinions, desires and interests of others — [adapting myself to] all men in everything I do; not aiming at *or* considering my own profit *and* advantage, but that of the many in order that they may be saved.

CHAPTER 11

PATTERN after me, follow my example, as I imitate *and* follow Christ, the Messiah.

2 I appreciate *and* commend you because you always remember me in everything and keep firm possession of the traditions (the substance of my instructions), just as I have (verbally) passed them on to you.

3 But I want you to know *and* realize that Christ is the head of every man, the head of a woman is her husband, and the Head of Christ is God.

4 Any man who prays or prophesies — that is, teaches, refutes, reproves, admonishes and comforts — with his head covered dishonors his Head (Christ).

5 And any woman who [publicly] prays or prophesies (teaches, refutes, reproves, admonishes or comforts) when she is bareheaded dishonors her head (her husband); it is the same as [if her head were] shaved.

6 For if a woman will not wear [a head] covering, then she should cut off her hair too; but if it is disgraceful for a woman to have her head shorn or shaven, let her cover [her head].

7 For a man ought not to wear anything on his head [in church], for he is the image and [reflected] glory of God, [that is, ^bhis function of government reflects the majesty of the divine Rule];

a) Thayer.

b) Thayer.

but woman is [the expression of] man's glory (majesty, pre-eminence). [Gen. 1:26.]

8 For man was not [created] from woman, but woman from man; [Gen. 2:21-23.]

9 Neither was man created on account of *or* for the benefit of woman, but woman on account of *and* for the benefit of man. [Gen. 2:18.]

10 ^aTherefore she should [be subject to his authority and should] have a covering on her head [as a token, a symbol, of her submission] to authority, [that she may show reverence as do] the angels *and* not displease them.

11 Nevertheless, in [the plan of] the Lord *and* from His point of view woman is not apart from *and* independent of man, nor is man aloof from *and* independent of woman;

12 For as woman was made from man, even so man is also born of woman. And all [whether male or female go forth] from God (as their Author).

13 Consider for yourselves; is it proper *and* decent [according to your customs] for a woman to offer prayer to God [publicly] with her head uncovered?

14 Does not (experience, common sense, reason and) ^bthe native sense of propriety itself teach you that for a man to wear long hair is a dishonor (humiliating and degrading) to him,

15 But if a woman has long hair, it is her ornament *and* glory? For her hair is given to her for a covering.

16 Now if any one is disposed to be argumentative *and* contentious about this, we hold to *and* recognize no other custom [in worship] than this, nor do the churches of God generally.

17 But in what I instruct [you] next I do not commend [you], because when you meet together it is not for the better but for the worse.

18 For, in the first place, when you assemble as a congregation, I hear that

there are cliques (divisions and factions) among you; and I in part believe it,

19 For doubtless there have to be factions *or* parties among you in order that they who are genuine *and* of approved fitness may become evident *and* plainly recognized among you.

20 So when you gather for your meetings, it is not the Supper instituted by the Lord that you eat,

21 For in eating each one [hurries] to get his own supper first [not waiting for the poor], and one goes hungry while another gets drunk.

22 What! Do you have no houses in which to eat and drink? Or do you despise the church of God *and* mean to show contempt for it, while you humiliate those who are poor—have no homes and have brought no food? What shall I say to you? Shall I commend you in this? No, [most certainly] I will not!

23 For I received from the Lord Himself that which I passed on to you — it was given to me personally; that the Lord Jesus on the night when He was treacherously delivered up *and* while His betrayal was in progress took bread,

24 And when He had given thanks, He broke [it], and said, *Take, eat.* This is My body which is broken for you. Do this to call Me [affectionately] to remembrance.

25 Similarly when supper was ended, He took the cup also, saying, This cup is the new covenant [ratified and established] in My blood. Do this, as often as you drink [it], to call Me [affectionately] to remembrance.

26 For every time you eat this bread and drink this cup, you are representing *and* signifying *and* proclaiming the fact of the Lord's death until He comes [again].

27 So then whoever eats the bread or drinks the cup of the Lord in a way that is unworthy [of Him] will be guilty of (profaning and sinning against) the body and blood of the Lord.

b) Thayer.

c) Kypke, quoted in Clarke's Commentary.

28 Let a man [thoroughly] examine himself, and [only] when he has done so should he eat of the bread and drink of the cup.

29 For any one who eats and drinks without discriminating *and* recognizing with due appreciation that [it is Christ's] body, eats and drinks a sentence — a verdict of judgment — upon himself.

30 That [careless and unworthy participation] is the reason many of you are weak and sickly, and quite enough of you are fallen into the sleep of death.

31 For if we searchingly examined ourselves — detecting our shortcomings and recognizing our own condition — we should not be judged *and* penalty decreed [by the divine judgment].

32 But when we [fall short and] are judged by the Lord, we are disciplined *and* chastened so that we may not (finally) be condemned (to eternal punishment along) with the world.

33 So then, my brothers, when you gather together to eat [the Lord's Supper], wait for one another.

34 If any one is hungry, let him eat at home, lest you come together to bring judgment [on yourselves]. About the other matters, I will give you directions (personally) when I come.

CHAPTER 12

NOW about the spiritual gifts (the special endowments of supernatural energy), brethren, I do not want you to be misinformed.

2 You know that [when] you were heathen, you were led off after idols that could not speak — habitually — as impulse directed *and* whenever the occasion might arise.

3 Therefore I want you to understand that no one speaking under the power *and* influence of the (Holy) Spirit of God [ever] can say, Jesus be cursed! And no one can [really] say, Jesus is [my] Lord, except by *and* under the power *and* influence of the Holy Spirit.

4 Now there are distinctive varieties *and* distributions of endowments [extraordinary powers distinguishing certain Christians, due to the power of divine grace operating in their souls by the Holy Spirit] and they vary, but the (Holy) Spirit remains the same.

5 And there are distinctive varieties of service *and* ministrations, but it is the same Lord [Who is served].

6 And there are distinctive varieties of operation — of working to accomplish things — but it is the same God Who inspires *and* energizes them all in all.

7 But to each one is given the manifestation of the (Holy) Spirit — that is, the evidence, the spiritual illumination of the Spirit — for good *and* profit.

8 To one is given in *and* through the (Holy) Spirit [the power to speak] a message of wisdom, and to another [the power to express] a word of knowledge *and* understanding according to the same (Holy) Spirit;

9 To another (*wonder-working) faith by the same (Holy) Spirit, to another the extraordinary powers of healing by the one Spirit;

10 To another the working of miracles, to another prophetic insight — that is, 'the gift of interpreting the divine will and purpose; to another the ability to discern *and* distinguish between [the utterances of true] spirits [and false ones], to another various kinds of [unknown] tongues, to another the ability to interpret [such] tongues.

11 All these [achievements and abilities] are inspired *and* brought to pass by one and the same (Holy) Spirit, Who apportions to each person individually [exactly] as He chooses.

12 For just as the body is a unity and yet has many parts, and all the parts, though many, form [only] one body, so it is with Christ, the Messiah, the Anointed One.

13 For by (*means of the personal

d) Thayer. e) Vincent. f) Abbott-Smith.
g) Wuest's "Untranslatable Riches from the Greek New Testament."

agency of) one (Holy) Spirit we were all, whether Jews or Greeks, slaves or free, baptized [and ^hby baptism united together] into one body, and all made to drink of one (Holy) Spirit.

14 For the body does not consist of one limb *or* organ but of many.

15 If the foot should say, Because I am not the hand, I do not belong to the body, would it be therefore not [a part] of the body?

16 If the ear should say, Because I am not the eye, I do not belong to the body, would it be therefore not [a part] of the body?

17 If the whole body were an eye, where [would be the sense of] hearing? If the whole body were an ear, where [would be the sense of] smell?

18 But as it is, God has placed *and* arranged the limbs *and* organs in the body, each (particular one) of them, just as He wished *and* saw fit *and* with the best adaptation.

19 But if [the whole] were all a single organ, where would the body be?

20 And now there are [certainly] many limbs *and* organs, but a single body.

21 And the eye is not able to say to the hand, I have no need of you, nor again the head to the feet, I have no need of you.

22 But instead, there is [absolute] necessity for the parts of the body that are considered the more weak.

23 And those [parts] of the body which we consider rather ignoble are [the very parts] which we invest with additional honor; and our unseemly parts *and* those unsuitable for exposure are treated with seemliness (modesty and decorum),

24 Which our more presentable parts do not require. But God has so adjusted (mingled, harmonized and subtly proportioned the parts of the whole) body, giving the greater honor *and* richer endowment to the inferior parts which lack [apparent importance],

25 So that there is no division *or* discord *or* lack of adaptation (of the parts of the body to each other), but the members all alike have a mutual interest in *and* care for one another.

26 And if one member suffers, all the parts [share] the suffering; if one member is honored, all the members [share in] the enjoyment of it.

27 Now you (collectively) are Christ's body and (individually) you are members of it, each part severally *and* distinct — each with his own place and function.

28 So God has appointed some in the church (ⁱfor His own use): first apostles (special messengers); second prophets (inspired preachers and expounders); third teachers, then wonder-workers, then those with ability to heal the sick, helpers, administrators, [speakers in] different [unknown] tongues.

29 Are all apostles, (special messengers)? Are all prophets — inspired interpreters of the will and purposes of God? Are all teachers? Do all have the power of performing miracles?

30 Do all possess extraordinary powers of healing? Do all speak with tongues? Do all interpret?

31 But earnestly desire *and* zealously cultivate the greatest *and* best — the higher [gifts] and the choicest [graces]. And yet I will show you a still more excellent way — one that is better by far and the highest of them all, [love].

CHAPTER 13

IF I [can] speak in the tongues of men and [even] of angels, but have not love [that reasoning, intentional, spiritual devotion such ^has is inspired by God's love for and in us], I am only a noisy gong *or* a clanging cymbal.

2 And if I have prophetic powers — that is, ^kthe gift of interpreting the divine will and purpose; and understand all the secret truths *and* mysteries and possess all knowledge, and if I have (sufficient) faith so that I can remove mountains,

h) Thayer.

i) Vincent.

j) Souter.

k) Abbott-Smith.

but have not love [God's love in me] I am nothing — a useless nobody.

3 Even if I dole out all that I have [to the poor in providing] food, and if I surrender my body to be burned [or 'in order that I may glory], but have not love [God's love in me], I gain nothing.

4 Love endures long *and* is patient and kind; love never is envious *nor* boils over with jealousy; is not boastful *or* vainglorious, does not display itself haughtily.

5 It is not conceited — arrogant and inflated with pride; it is not rude (unmannerly), *and* does not act unbecomingly. Love [God's love in us] does not insist on its own rights *or* its own way, *for* it is not self-seeking; it is not touchy *or* fretful *or* resentful; it takes no account of the evil done to it — pays no attention to a suffered wrong.

6 It does not rejoice at injustice *and* unrighteousness, but rejoices when right *and* truth prevail.

7 Love bears up under anything *and* everything that comes, is ever ready to believe the best of every person, its hopes are fadeless under all circumstances and it endures everything [with-out weakening].

8 Love never fails — never fades out or becomes obsolete or comes to an end. As for prophecy [that is, ^mthe gift of interpreting the divine will and purpose], it will be fulfilled *and* pass away; as for tongues, they will be destroyed *and* cease; as for knowledge, it will pass away [that is, it will lose its value and be superseded by truth].

9 For our knowledge is fragmentary (incomplete and imperfect), and our prophecy (our teaching) is fragmentary (incomplete and imperfect).

10 But when the complete *and* perfect [total] comes, the incomplete *and* imperfect will vanish away — become antiquated, void and superseded.

11 When I was a child, I talked like a child, I thought like a child, I reasoned

like a child; now that I have become a man, I am done with childish ways *and* have put them aside.

12 For now we are looking in a mirror that gives only a dim (blurred) reflection [of reality as ⁿin a riddle or enigma], but then [when perfection comes] we shall see in reality *and* face to face! Now I know in part (imperfectly); but then I shall know *and* understand ⁿfully *and* clearly, even in the same manner as I have been ⁿfully *and* clearly known *and* understood [^oby God].

13 And so faith, hope, love abide; [faith, conviction and belief respecting man's relation to God and divine things; hope, joyful and confident expectation of eternal salvation; love, true affection for God and man, growing out of God's love for and in us], these three, but the greatest of these is love.

CHAPTER 14

EAGERLY pursue *and* seek to acquire [this] love — make it your aim, your great quest; and earnestly desire *and* cultivate the spiritual endowments, especially that you may prophesy — that is, ⁿinterpret the divine will and purpose in inspired preaching and teaching.

2 For one who speaks in an [unknown] tongue speaks not to men but to God, for no one understands *or* catches his meaning, because in the (Holy) Spirit he utters secret truths *and* hidden things [not obvious to the understanding].

3 But [on the other hand], the one who prophesies — who ⁿinterprets the divine will and purpose in inspired preaching and teaching — speaks to men for their upbuilding *and* constructive spiritual progress and encouragement and consolation.

4 He who speaks in a [strange] tongue edifies *and* improves himself, but he who prophesies — ⁿinterpreting the divine will and purpose and teaching with

l) Some ancient authorities so read.

n) Vincent's "Word Studies in the New Testament."

m) Abbott-Smith's "Manual Greek Lexicon of the New Testament."

o) Matthew Henry and others.

p) Abbott-Smith.

inspiration — edifies *and* improves the church *and* promotes growth [in Christian wisdom, piety, holiness and happiness].

5 Now I wish that you might all speak in [unknown] tongues, but more especially [I want you] to prophesy — to be inspired to preach and interpret the divine will and purpose. He who prophesies — who is inspired to preach and teach — is greater (more useful and more important) than he who speaks in [unknown] tongues, unless he should interpret [what he says], so that the church may be edified *and* get good out of it.

6 Now, brethren, if I come to you speaking in [unknown] tongues, how shall I make it to your advantage unless I speak to you either in revelation — disclosure of God's will to man — in knowledge or in prophecy or in instruction?

7 If even inanimate musical instruments, such as the flute or the harp, do not give distinct notes, how will any one [listening] know *or* understand what is played?

8 And if the war bugle gives an uncertain (indistinct) call, who will prepare for battle?

9 Just so it is with you; if you in the [unknown] tongue speak words that are not intelligible, how will any one understand what you are saying? For you will be talking into empty space!

10 There are, I suppose, all these many [to us unknown] tongues in the world [somewhere], and none is destitute of [its own power of] expression *and* meaning.

11 But if I do not know the force *and* significance of the speech (language), I shall seem to be a foreigner to the one who speaks [to me], and the speaker who addresses [me] will seem a foreigner to me.

12 So it is with yourselves; since you are so eager *and* ambitious to possess spiritual endowments *and* manifestations

of the (Holy) Spirit, [concentrate on] striving to excel *and* to abound [in them] in ways that will build up the church.

13 Therefore, the person who speaks in an [unknown] tongue should pray [for the power] to interpret *and* explain what he says.

14 For if I pray in an [unknown] tongue, my spirit [by the ^aHoly Spirit within me] prays, but my mind is unproductive — bears no fruit and helps nobody.

15 Then what am I to do? I will pray with my spirit — by the ^aHoly Spirit that is within me; but I will also pray intelligently — with my mind and understanding; I will sing with my spirit — by the Holy Spirit that is within me; but I will sing (intelligently) with my mind *and* understanding also.

16 Otherwise, if you bless *and* render thanks with [your] spirit [thoroughly aroused by the Holy Spirit], how can any one in the position of an outsider, or ^ahe who is not gifted with [interpreting of unknown] tongues, say the Amen to your thanksgiving, since he does not know what you are saying? [1 Chron. 16:36; Ps. 106:48.]

17 To be sure, you may give thanks well (nobly), but the bystander is not edified — it does him no good.

18 I thank God that I speak in [strange] languages more than any of you *or* all of you put together;

19 Nevertheless, in public worship, I would rather say five words with my understanding, *and* intelligently in order to instruct others, than ten thousand words in a [strange] language.

20 Brethren, do not be children (immature) in your thinking; continue to be babes in [matters of] evil, but in your minds be mature [men].

21 It is written in the Law, By men of strange languages *and* by the lips of foreigners will I speak to this people, and not even then will they listen to Me, says the Lord. [Isa. 28:11, 12.]

22 Thus [unknown] tongues are

q) Vincent.

r) Thayer.

s) Alternate reading.

meant for a (supernatural) sign, not for believers but for unbelievers [on the point of believing], while prophecy (inspired preaching and teaching, interpreting the divine will and purpose) is not for unbelievers [on the point of believing] but for believers.

23 Therefore, if the whole church assembles and all of you speak in [unknown] tongues, and the ungifted and uninitiated or unbelievers come in, will they not say that you are demented?

24 But if all prophecy — giving inspired testimony and interpreting the divine will and purpose — and an unbeliever or untaught outsider comes in, he is told of his sin and reprov'd and convicted and convinced by all, and his defects and needs are examined (estimated, determined), and he is called to account by all,

25 The secrets of his heart are laid bare; and so, falling on [his] face, he will worship God, declaring that God is among you in very truth.

26 What then, brethren, is [the right course]? When you meet together, each one has a hymn, a teaching, a disclosure of special knowledge or information, an utterance in a [strange] tongue or an interpretation of it. [But] let everything be constructive and edifying and for the good of all.

27 If some speak in a [strange] tongue, let the number be limited to two or at the most three, and each one [taking his] turn, and let one interpret and explain [what is said].

28 But if there is no one to do the interpreting, let each of them keep still in church and talk to himself and to God.

29 So, let two or three prophets speak — those inspired to preach or teach — while the rest pay attention and weigh and discern what is said.

30 But if an inspired revelation comes to another who is sitting by, then let the first one be silent.

31 For in this way you can give testi-

mony — prophesying and thus interpreting the divine will and purpose — one by one, so that all may be instructed and all may be stimulated and encouraged;

32 For the spirits of the prophets [the speakers in tongues] are under the speaker's control [and subject to being silenced as may be necessary],

33 For He [Who is the source of their prophesying] is not a God of confusion and disorder but of peace and order. As [is the practice] in all the churches of the saints (God's people),

34 The women should keep quiet in the churches, for they are not authorized to speak, but should take a secondary and subordinate place, just as the Law also says. [Gen. 3:16.]

35 But if there is anything they want to learn, they should ask their own husbands at home, for it is disgraceful for a woman to talk in church [that is, 'for her to usurp and exercise authority over men in the church].

36 What! Did the Word of the Lord originate with you [Corinthians], or has it reached only you?

37 If any one thinks and claims that he is a prophet — filled with and governed by the Holy Spirit of God and inspired to interpret the divine will and purpose in preaching or teaching — or [to have any other] spiritual endowment, let him understand (recognize and acknowledge) that what I am writing to you is a command of the Lord.

38 But if any one disregards or does not recognize [that it is a command of the Lord], he is disregarded and not recognized — he is ¹⁰one whom God knows not.

39 So [to conclude], my brethren, earnestly desire and set your hearts on prophesying — on being inspired to preach and teach and to interpret God's will and purpose — and do not forbid or hinder speaking in [unknown] tongues.

40 But all things should be done with

(*) "Expositor's Greek Testament."

u) Thayer.

v) Vincent. Some authorities read "he is not known."

regard to decency *and* propriety *and* in an orderly fashion.

CHAPTER 15

AND now let me remind you [since it seems to have escaped you], brethren, of the Gospel — the glad tidings of salvation — which I proclaimed to you, which you welcomed *and* accepted and upon which your faith rests;

2 And by which you are saved, if you hold fast *and* keep firmly what I preached to you, unless you believed at first without effect *and* all for nothing.

3 For I passed on to you first of all what I also had received, that Christ, the Messiah, the Anointed One, died for our sins in accordance with [what] the Scriptures [foretold], [Isa. 53:5-12.]

4 That He was buried, that He arose on the third day as the Scriptures foretold, [Ps. 16:9, 10.]

5 And [also] that He appeared to Cephas [Peter], then to the twelve.

6 Then later He showed Himself to more than five hundred brethren at one time, the majority of whom are still alive, but some have fallen asleep [in death].

7 Afterward He was seen by James, then by all the apostles (the special messengers),

8 And last of all He appeared to me also, as to one prematurely *and* dead born [*no better than an unperfected fetus among living men].

9 For I am least [worthy] of the apostles, who am not fit *or* deserving to be called an apostle, because I once wronged *and* pursued *and* molested the church of God — oppressing it with cruelty and violence.

10 But by the grace (the unmerited favor and blessing) of God, I am what I am, and His grace toward me was not [found to be] for nothing — fruitless and without effect. In fact, I worked harder than all of them [the apostles], though it was not really I, but the grace (the

unmerited favor and blessing) of God which was with me.

11 So, whether then it was I or they, this is what we preach and this is what you believed — what you adhered to, trusted in and relied on.

12 But now if Christ, the Messiah, is preached as raised from the dead, how is it that some of you say that there is no resurrection of the dead?

13 But if there is no resurrection of the dead, then Christ has not risen;

14 And if Christ has not risen, then our preaching is in vain (amounts to nothing) and your faith is devoid of truth *and* is fruitless — without effect, empty, imaginary and unfounded.

15 We are even discovered to be misrepresenting God, for we testified of Him that He raised Christ Whom He did not raise, in case it is true that the dead are not raised.

16 For if the dead are not raised, then Christ has not been raised;

17 And if Christ has not been raised, your faith is mere delusion (futile, fruitless), and you are still in your sins — that is, under the control and penalty of sin;

18 And further, those who have died in (*spiritual fellowship and union with) Christ have perished — are lost!

19 If we who are [abiding] in Christ have hope only in this life *and* that is all, then we are of all people most miserable *and* to be pitied.

20 But the fact is that Christ, the Messiah, has been raised from the dead, *and* He became the first fruits of those who have fallen asleep [in death].

21 For since [it was] through a man that death [came into the world, it is] also through a Man that the resurrection of the dead [has come].

22 For just as [because of ∪union of nature] in Adam all people die, so also [by virtue of their ∪union of nature] shall all in Christ be made alive.

23 But each in his own rank *and* turn: Christ, the Messiah, [is] the first fruits,

w) Vincent's "Word Studies in the New Testament."

x) Thayer.

y) Jamieson, Fausset and Brown.

then those who are Christ's [own will be resurrected] at His coming.

24 After that comes the end (the completion), when He delivers over the kingdom to God the Father after rendering inoperative *and* abolishing every [other] rule and every authority and power.

25 For [Christ] must be King *and* reign until He has put all [His] enemies under His feet. [Ps. 110:1.]

26 The last enemy to be subdued *and* abolished is death.

27 For He [the Father] has put all things in subjection under His [Christ's] feet. But when it says, All things are put in subjection [under Him], it is evident that He [Himself] is excepted Who does the subjecting of all things to Him. [Ps. 8:6.]

28 However, when everything is subjected to Him, then the Son Himself will also subject Himself to [the Father] Who put all things under Him, so that God may be all in all — that is, be everything to everyone, supreme, the indwelling and controlling factor of life.

29 Otherwise, what do people mean by being [themselves] baptized in behalf of the dead? If the dead are not raised at all, why are people baptized for them?

30 [For that matter], why do I live [dangerously as I do, running such risks that I am] in peril every hour?

31 [I assure you] by the pride which I have in you in (your *fellowship and union with) Christ Jesus our Lord, that I die daily — that is, that I face death every day and die to self.

32 What do I gain if, merely from the human point of view, I fought with [wild] beasts at Ephesus? If the dead are not raised [at all], let us eat and drink, for tomorrow we will be dead. [Isa. 22:13.]

33 Do not be so deceived *and* misled! Evil companionships, (communion, associations) corrupt *and* deprave good manners *and* morals *and* character.

34 Awake (*from your drunken stupor and return) to sober sense *and* your

right minds, and sin no more. For some of you have not the knowledge of God — you are utterly and wilfully and disgracefully ignorant, and continue to be so, lacking the sense of God's presence and all true knowledge of Him. I say this to your shame.

35 But some one will say, How can the dead be raised? With what [kind of] body will they come forth?

36 You foolish man! Every time you plant seed you sow something that does not come to life (germinating, springing up and growing) unless it dies first.

37 Nor is the seed you sow, then in the body which it is going to have [later], but it is a naked kernel, perhaps of wheat or some of the rest of the grains.

38 But God gives to it the body that He plans *and* sees fit, and to each kind of seed a body of its own. [Gen. 1:11]

39 For all flesh is not the same, but there is one kind for humans, another for beasts, another for birds, and another for fish.

40 There are heavenly bodies [sun, moon and stars] and there are earthly bodies [of men, animals and plants], but the beauty *and* glory of the heavenly bodies is of one kind, while the beauty *and* glory of earthly bodies is a different kind.

41 The sun is glorious in one way, and the moon is glorious in another way, and the stars are glorious in their own (distinctive) way; for one star differs from *and* surpasses another in its beauty *and* brilliance.

42 So it is with the resurrection of the dead. [The body] that is sown is perishable *and* decays, but [the body] that is resurrected is imperishable — immune to decay, immortal. [Dan. 12:3.]

43 It is sown in dishonor *and* humiliation; it is raised in honor *and* glory. It is sown in infirmity *and* weakness; it is resurrected in strength *and* endowed with power.

44 It is sown a natural (physical) body; it is raised a supernatural (a

z) Thayer.

a) Vincent.

spiritual) body. [As surely as] there is a physical body, there is also a spiritual body.

45 Thus it is written, The first man Adam became a living being — an individual personality; the last Adam (Christ) became a life-giving Spirit — restoring the dead to life.

46 But [it is] not the spiritual life which came first, but the physical and then the spiritual.

47 The first man [was] from out of earth, made of dust — earth-minded; the second Man [is] *the Lord* from out of heaven. [Gen. 2:7.]

48 Now those who are made of the dust are like him who was first made of the dust — earth-minded; and as is [the Man] from heaven, so also [are those] who are of heaven — heaven-minded.

49 And just as we have borne the image of the [man] of dust, so shall we *and* so ^blet us also bear the image of the [Man] of heaven.

50 But I tell you this, brethren, flesh and blood cannot (become partakers of eternal salvation and) inherit *or* share in the kingdom of God; nor does the perishable — that which is decaying — inherit *or* share in the imperishable (the immortal).

51 Take notice! I tell you a mystery — a secret truth, an event decreed by the hidden purpose or counsel of God. We shall not all fall asleep [in death], but we shall all be changed (transformed)

52 In a moment, in the twinkling of an eye, at the (sound of the) last trumpet call. For a trumpet will sound, and the dead [in Christ] will be raised imperishable — free and immune from decay — and we shall be changed (transformed).

53 For this perishable [part of us] must put on the imperishable [nature], and this mortal [part of us] — this nature that is capable of dying — must put on immortality (freedom from death).

54 And when this perishable puts on the imperishable and this [that was]

capable of dying puts on freedom from death, then shall be fulfilled the Scripture that says, Death is swallowed up (utterly vanquished, forever) in *and* unto victory. [Isa. 25:8.]

55 O death, where is your victory? O death, where is your sting? [Hos. 13:14.]

56 Now sin is the sting of death, and sin exercises its power ^d[upon the soul] through ^d[the abuse of] the Law.

57 But thanks be to God, Who gives us the victory — making us conquerors — through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be firm (steadfast), immovable, always abounding in the work of the Lord — that is, always being superior (excelling, doing more than enough) in the service of the Lord, knowing *and* being continually aware that your labor in the Lord is not futile — never wasted or to no purpose.

CHAPTER 16

NOW concerning the money contributed for [the relief of] the saints (God's people): you are to do the same as I directed the churches of Galatia to do.

2 On the first [day] of each week, let everyone of you (personally) put aside something and save it up as he has prospered — in proportion to what he is given — so that no collections will need to be taken after I come.

3 And when I arrive, I will send on those whom you approve *and* authorize with credentials to carry your gift (of charity) to Jerusalem.

4 If it seems worthwhile that I should go too, they will accompany me.

5 After passing through Macedonia, I will visit you, for I intend [only] to pass through Macedonia;

6 But it may be that I will stay with you [for a while], perhaps even spend the winter, so that you may bring me

b) Many ancient authorities read "let us."
d) Thayer.

c) Vincent's "Word Studies in the New Testament."

forward [on my journey] to wherever I may go.

7 For I am unwilling to see you right now [just] in passing, but I hope later to remain for some time with you, if the Lord permits.

8 I will remain in Ephesus [however] until Pentecost,

9 For a wide door of opportunity for effectual [service] has opened to me [there] — one great and promising — and many adversaries.

10 When Timothy arrives, look to it that [you put him at ease, so that] he may be fearless among you, for he is [devotedly] doing the Lord's work, just as I am.

11 [So see to it that] no one despises him, *or* treats him as if he were of no account *or* slights him. But send him off [cordially, speed him on his way] in peace, for I am expecting him [to come along] with the other brethren.

12 As for our brother Apollos, I have urgently encouraged him to visit you with the other brethren, but it was not at all (his will, or) "God's will that he should go now. He will come when he has opportunity.

13 Be alert *and* on your guard; stand firm in your faith [that is, in 'your conviction respecting man's relationship to God and divine things, keeping the trust and holy fervor born of faith and a part of it]. Act like men *and* be courageous; grow in strength! [Ps. 31:24.]

14 Let everything you do be done in love [true love to God and man as inspired by God's love for us].

15 Now, brethren, you know that the

household of Stephanas were the first converts *and* our first fruits in Achaia [most of Greece], and how they have consecrated *and* devoted themselves to the service of the saints (God's people).

16 I urge you to pay all deference to such leaders *and* to enlist under them *and* be subject to them, as well as to every one who joins *and* co-operates [with you] *and* labors earnestly.

17 I am happy because Stephanas and Fortunatus and Achaicus have come [to me], for they have made up for your absence.

18 For they gave me "respite from labor *and* rested me *and* refreshed my spirit as well as yours. Deeply appreciate *and* thoroughly know *and* fully recognize such men.

19 The churches of Asia send greetings *and* best wishes. Aquila and Prisca, together with the church [that meets] in their house, send you their hearty greetings in the Lord.

20 All the brethren wish to be remembered to you *and* wish you well. Greet one another with a holy kiss.

21 I, Paul, [add this final] greeting with my own hand.

22 If any one does not love the Lord — does not have a friendly affection for Him and is not kindly disposed toward Him — he shall be accursed! Our Lord will come! (Maranatha!)

23 The grace (favor and spiritual blessing) of our Lord Jesus Christ be with you.

24 My love [that true love growing out of sincere devotion to God] be with you all in Christ Jesus. Amen — *so be it.*

e) "His" may refer to Apollos, but probably means "God's."

f) Thayer.

g) Abbott-Smith.

THE SECOND LETTER OF PAUL TO THE CORINTHIANS

CHAPTER 1

PAUL, an apostle (a special messenger) of Christ Jesus by the will of God, and Timothy [our] brother, to the church (assembly) of God which is at Corinth, and to all the saints (the people of God) throughout Achaia [most of Greece]:

2 Grace (favor and spiritual blessing) to you and (heart) peace from God our Father and the Lord Jesus Christ, the Messiah, the Anointed One.

3 Blessed [be] the God and Father of our Lord Jesus Christ, the Father of sympathy (pity and mercies) and the God [Who is the Source] of every consolation and comfort and encouragement;

4 Who consoles and comforts and encourages us in every trouble (calamity and affliction), so that we may also be able to console (comfort and encourage) those who are in any kind of trouble or distress, with the consolation (comfort and encouragement) with which we ourselves are consoled and comforted and encouraged by God.

5 For just as Christ's (*own) sufferings fall to our lot *as they overflow upon His disciples, and we share and experience them) abundantly, so through Christ comfort and consolation and encouragement are also [shared and experienced] abundantly by us.

6 But if we are troubled (afflicted and distressed), it is for your comfort (consolation and encouragement) and [for your] salvation; and if we are comforted (consoled and encouraged), it is for your comfort and consolation and encouragement, which work [in you when you] patiently endure the same evils (misfortunes and calamities) that we also suffer and undergo.

7 And our hope for you — that is, our joyful and confident expectation of

good for you — is ever unwavering, (assured and unshaken); for we know that just as you share and are partners in [our] sufferings and calamities, you also share and are partners in [our] comfort (consolation and encouragement).

8 For we do not want you to be uninformed, brethren, about the affliction and oppressing distress which befell us in [the province of] Asia, how we were so utterly and unbearably weighed down and crushed that we despaired even of life [itself].

9 Indeed, we felt within ourselves that we had received the [very] sentence of death; but that was to keep us from trusting and depending on ourselves instead of on God Who raises the dead.

10 [For it is He] Who rescued and saved us from such a perilous death, and He will still rescue and save us; in and on Him we have set our hope (our joyful and confident expectation) that He will again deliver us from danger and destruction and draw [us] to Himself,

11 While you also co-operate by your prayers for us — helping and laboring together with us. Thus the lips of many persons Godward turned will [eventually] give thanks on our behalf for the grace (the blessing of deliverance) granted us at the request of the many who have prayed.

12 It is a reason for pride and exultation to which our conscience testifies, that we have conducted ourselves in the world [generally] and more especially toward you, with devout and pure motives and godly sincerity, not in fleshly wisdom but by the grace of God — the unmerited favor and merciful kindness [by which God exerting His holy influence upon souls, turns them to Christ,

a) Vincent's "Word Studies in the New Testament."

b) Primary meaning, "to draw to one's self." (Thayer.)

c) Thayer's "Greek-English Lexicon of the New Testament — Grimm."

and keeps, strengthens and increases them in Christian virtues].

13 For we write you nothing else but simply what you can read and understand — that is, there is no double meaning to what we say — and I hope that you will become thoroughly acquainted [with 'divine things] *and* know *and* understand [them] accurately *and* well to the end,

14 [Just] as you have (already) partially known *and* understood *and* acknowledged us *and* recognized that you can [honestly] be proud of us, even as we [can be proud] of you on the day of our Lord Jesus.

15 It was with assurance of this that I wanted *and* planned to visit you first [of all], so that you might have a double *favor and* token of grace (good will).

16 [I wanted] to visit you on my way to Macedonia, and [then] to come again to you [on my return trip] from Macedonia and have you send me forward on my way to Judea.

17 Now because I changed my original plan was I being unstable *and* capricious? Or what I plan do I plan according to the flesh — like a worldly man — ready to say Yes, yes, [when it may mean] No, no?

18 As surely as God is trustworthy *and* faithful *and* means what He says, our speech *and* message to you have not been Yes [that might mean] No.

19 For the Son of God, Christ Jesus, the Messiah, Who has been preached among you by us, by myself, Silvanus and Timothy, was not Yes and No; but in Him it is [always the divine] Yes.

20 For as many as are the promises of God, they all find their Yes (answer) in Him (Christ). For this reason we also utter the Amen (so be it) to God through Him — that is, in His Person and by His agency — to the glory of God.

21 But it is God Who confirms *and* makes us steadfast *and* establishes us (in joint fellowship) with you in Christ,

and has consecrated *and* anointed us — ^dending us with the gifts of the Holy Spirit.

22 [He has also appropriated and acknowledged us as His], putting His seal upon us and giving us His (Holy) Spirit in our hearts as the security deposit *and* guarantee [of the fulfillment of His promise].

23 But I call upon God as my soul's witness, it was to avoid hurting you that I refrained from coming to Corinth;

24 Not that we have dominion [over you] *and* lord it over your faith, but (rather that we work with you as) fellow laborers [to promote] your joy, for in [your] faith [that is, "in your strong and welcome conviction or belief that Jesus is the Messiah, through Whom we obtain eternal salvation in the kingdom of God] you stand firm.

CHAPTER 2

BUT I definitely made up my mind not to grieve you with another painful *and* distressing visit.

2 For if I cause you pain [with merited rebuke], who is there to provide me enjoyment but the [very] one whom I have grieved *and* made sad?

3 And I wrote the same to you so that when I came I might not be myself pained by those who are the [very] ones who ought to make me glad, for I trusted in you all *and* felt confident that my joy would be shared by all of you.

4 For I wrote you out of great sorrow and deep distress (with mental torture and anxiety) of heart, [yes, and] with many tears, not to cause you pain but in order to make you realize the overflowing love that I continue increasingly to have for you.

5 But if some one [the one among you who committed incest] has caused [all this] grief *and* pain, he has caused it not to me, but in some measure, not to put it too severely, [he has distressed] all of you.

c) Thayer's "Greek-English Lexicon of the New Testament — Grimm."
d) Thayer. e) Cf. Westcott on I John 2:20.

6 For such a one this censure by the majority [which he has received is] sufficient [punishment].

7 So [instead of further rebuke, now] you should rather turn *and* (graciously) forgive and comfort *and* encourage [him], to keep him from being overwhelmed by excessive sorrow *and* despair.

8 I therefore beg you to reinstate him in your affections *and* assure him by your love for him;

9 For this is my purpose in writing you, to test your attitude *and* see if you would stand the test, whether you are obedient *and* altogether agreeable [to following my orders] in everything.

10 If you forgive any one anything, I too forgive that one; and what I have forgiven, if I have forgiven anything, has been for your sakes in the presence [and with the approval] of Christ, the Messiah,

11 To keep Satan from getting the advantage over us; for we are not ignorant of his wiles *and* intentions.

12 Now when I arrived at Troas [to preach] the good news (the Gospel) of Christ, a door of opportunity was opened for me in the Lord,

13 Yet my spirit could not rest (relax, get relief) because I did not find my brother Titus there. So I took leave from them *and* departed for Macedonia.

14 But thanks be to God, Who in Christ always leads us in triumph — as trophies of Christ's victory — and through us spreads *and* makes evident the fragrance of the knowledge of God everywhere,

15 For we are the sweet fragrance of Christ [which exhales] unto God, [discernible alike] among those who are being saved *and* among those who are perishing;

16 To the latter it is an aroma [wafted] from death to death — a fatal odor, the smell of doom; to the former it is an aroma from life to life — a vital fragrance, living and fresh. And who is

f) Many ancient authorities read "our."

qualified (fit and sufficient) for these things? — Who is able for such a ministry? [We?]

17 For we are not, like so many (as hucksters, tavern keepers, making a trade of) peddling God's Word — short-measuring and adulterating the divine message; but as [men] of sincerity *and* the purest motive, commissioned *and* sent by God, we speak [His message] in Christ, the Messiah, in the [very] sight *and* presence of God.

CHAPTER 3

ARE we starting to commend ourselves again? Or we do not, as some [false teachers], need written credentials *or* letters of recommendation to you or from you, [do we?]

2 [No, you] yourselves are our letter of recommendation (our credentials), written in 'your hearts, to be (perceived, recognized,) known and read by everybody.

3 You show *and* make obvious that you are a letter from Christ delivered by us, not written with ink but with [the] Spirit of [the] living God, not on tablets of stone but on tablets of human hearts. [Exod. 24:12; 31:18; 32:15, 16; Jer. 31:33.]

4 Such is the reliance *and* confidence that we have through Christ toward *and* with reference to God.

5 Not that we are fit (qualified and sufficient in ability) of ourselves to form personal judgments *or* to claim *or* count anything as coming from us; but our power *and* ability *and* sufficiency are from God.

6 [It is He] Who has qualified us (making us to be fit and worthy and sufficient) as ministers *and* dispensers of a new covenant [of salvation through Christ], not [ministers] of the letter — that is, of legally written code — but of the Spirit; for the code [of the Law] kills, but the (Holy) Spirit makes alive. [Jer. 31:31.]

7 Now if (the ministration of the

Law,) the dispensation of death engraved in letters on stone, was inaugurated with such glory *and* splendor that the Israelites were not able to look steadily at the face of Moses because of its brilliance, (a glory) that was to fade *and* pass away, [Exod. 34:29-35.]

8 Why should not the dispensation of the Spirit [that is, this spiritual ministry whose task it is to cause men to obtain and be governed by the Holy Spirit] be attended with much greater *and* more splendid glory?

9 For if the service that condemns, (the ministration of doom,) had glory, how infinitely more abounding in splendor *and* glory must be the service that makes righteous — the ministry that produces *and* fosters righteous living *and* right standing with God!

10 Indeed, in view of this fact, what once had splendor [the glory of the Law in the face of Moses] has come to have no splendor at all, because of the overwhelming glory that exceeds *and* excels it, [the glory of the Gospel in the face of Jesus Christ].

11 For if that which was but passing *and* fading away came with splendor, how much more must that abide in glory *and* splendor which remains *and* is permanent!

12 Since we have such [glorious] hope — such [joyful *and* confident] expectation — we speak very freely *and* openly *and* fearlessly.

13 Nor [do we act] like Moses, who put a veil over his face so that the Israelites might not gaze upon the finish of the vanishing [splendor which had been upon it].

14 In fact, their minds were grown hard *and* calloused — they had become dull *and* had lost the power of understanding; for until this present day, when the Old Testament [the old covenant] is being read, that same veil still lies [on their hearts], not being lifted [to reveal] that in Christ it is made void *and* done away.

15 Yes, down to this [very] day whenever Moses is read a veil lies upon their minds *and* hearts.

16 But whenever a person turns (in repentance) to the Lord the veil is stripped off *and* taken away.

17 Now the Lord is the Spirit, *and* where the Spirit of the Lord is, there is liberty — emancipation from bondage, freedom. [Isa. 61:1, 2.]

18 *And* all of us, as with unveiled face, [because we] continued to behold [in the Word of God] as in a mirror the glory of the Lord, are constantly being transfigured into His *very own* image in ever increasing splendor *and* from one degree of glory to another; [for this comes] from the Lord [Who is] the Spirit.

CHAPTER 4

THEREFORE, since we do hold *and* engage in this ministry by the mercy of God [granting us favor, benefits, opportunities *and* especially salvation], we do not get discouraged — spiritless *and* despondent with fear, *or* become faint with weariness *and* exhaustion.

2 We have renounced disgraceful ways — secret thoughts, feelings, desires *and* underhandedness, methods *and* arts that men hide through shame; we refuse to deal craftily (to practice trickery *and* cunning) *or* to adulterate *or* handle dishonestly the Word of God; but we state the truth openly — clearly *and* candidly. *And* so we commend ourselves in the sight *and* presence of God to every man's conscience.

3 But even if our Gospel (the glad tidings) also be hid — obscured *and* covered up with a veil [that hinders the knowledge of God] — it is hid [only] to those who are perishing, *and* obscured [only] to those who are spiritually dying, *and* veiled [only] to those who are lost.

4 For the god of this world has blinded the unbelievers' minds (that they should not discern the truth), preventing them from seeing the illuminating light

g) Thayer.

b) Vincent's "Word Studies in the New Testament."

of the Gospel of the glory of Christ, the Messiah, Who is the image *and* likeness of God.

5 For what we preach is not ourselves, but Jesus Christ as Lord, and ourselves [merely] as your servants (slaves) for Jesus' sake.

6 For God Who said, Let light shine out of darkness, has shone in our hearts so as [to beam forth] the Light for the illumination of the knowledge of the majesty *and* glory of God [as it is manifest in the Person and is revealed] in the face of *Jesus* Christ, the Messiah. [Gen. 1:3.]

7 However, we possess this precious treasure [the divine Light of the Gospel] in [frail, human] vessels of earth, that the grandeur *and* exceeding greatness of the power may be shown to be of God and not from ourselves.

8 We are hedged in (pressed) on every side — troubled and oppressed in every way; but not cramped *or* crushed; we suffer embarrassments *and* are perplexed *and* unable to find a way out, but not driven to despair;

9 We are (persecuted and hard driven,) pursued, but not deserted — to stand alone; we are struck down to the ground, but never struck out *and* destroyed;

10 Always carrying about in the body the liability *and* exposure to the same putting to death that *the Lord* Jesus suffered, so that the [‘resurrection-] life of Jesus also may be shown forth by *and* in our bodies.

11 For we who live are constantly [experiencing] being handed over to death for Jesus' sake, that the [‘resurrection-] life of Jesus also may be evidenced through our flesh which is liable to death.

12 Thus death is actively at work in us, but [it is in order that ‘our] life [may be actively at work] in you.

13 Yet we have the same spirit of faith as he had who wrote, I have believed, and therefore have I spoken.

i) Vincent.

j) Thayer.

We too believe, and therefore we speak. [Ps. 116:10.]

14 Assured that He Who raised up the Lord Jesus will raise us up also with Jesus and bring us [along] with you into His presence.

15 For all [these] things are [taking place] for your sake, so that the more the grace (divine favor and spiritual blessing) extends to more and more people *and* multiplies through the many, the more the thanksgiving may increase [and redound] to the glory of God.

16 Therefore we do not become discouraged — utterly spiritless, exhausted, and wearied out through fear. Though our outer man is (progressively) decaying *and* wasting away, yet our inner self is being (progressively) renewed day after day.

17 For our light, momentary affliction (this slight distress of the passing hour) is ever more and more abundantly preparing *and* producing *and* achieving for us an everlasting weight of glory — beyond all measure, excessively surpassing all comparisons and all calculations, a vast and transcendent glory and blessedness never to cease!

18 Since we consider *and* look not to the things that are seen but to the things that are unseen; for the things that are visible are temporal (brief and fleeting), but the things that are invisible are deathless *and* everlasting.

CHAPTER 5

FOR we know that if the tent which is our earthly home is destroyed (dissolved), we have from God a building, a house not made with hands, eternal in the heavens.

2 Here indeed, in this (present abode, body), we sigh *and* groan inwardly, because we yearn to be clothed over — to put on our celestial body like a garment, to be fitted out — with our heavenly dwelling;

3 So that by putting it on we may not be found naked — without a body.

4 For while we are still in this tent, we groan under the burden *and* sigh deeply — weighed down, depressed, oppressed; not that we want to put off the body (the clothing of the spirit), but rather that we would be further clothed, so that what is mortal (our dying body) may be swallowed up by life [^kafter the resurrection].

5 Now He Who has fashioned us (preparing and making us fit) for this very thing is God, Who also has given us the (Holy) Spirit as a guarantee [of the fulfillment of His promise].

6 So then, we are always full of good *and* hopeful *and* confident courage; we know that while we are at home in the body we are abroad from the home with the Lord [that is promised us].

7 For we walk by faith [that is, we ^hregulate our lives and conduct ourselves by our conviction or belief respecting man's relationship to God and divine things, with trust and holy fervor; thus we walk] not by sight *or* appearance.

8 [Yes] we have confident *and* hopeful courage, and are well-pleased rather to be away from home out of the body and be at home with the Lord.

9 Therefore, whether we are at home [on earth away from Him], or away from home [and with Him], we are constantly ambitious *and* strive earnestly to be well-pleasing to Him.

10 For we must all appear *and* be revealed as we are before the judgment seat of Christ, so that each one may receive [his pay] according to what he has done in the body, whether good or evil, [considering ^hwhat his purpose and motive have been, and what he has ^hachieved, been busy with and given himself and his attention to accomplishing].

11 Therefore, being conscious of fearing the Lord with respect *and* reverence, we seek to win people over — to persuade them. But ^mwhat sort of persons we are is plainly recognized *and* thoroughly understood by God, and I

hope that it is plainly recognized *and* thoroughly understood also by your consciences — that is, by your inborn discernment.

12 We are not commending ourselves to you again, but we are providing you with an occasion *and* incentive to be [rightfully] proud of us, so that you may have a reply for those who pride themselves on surface appearances — ^mon the virtues they only appear to have — although their heart is devoid of them.

13 For if we are beside ourselves [mad, as some say], it is for God *and* concerns Him; if we are in our right mind, it is for your benefit,

14 For the love of Christ controls *and* urges *and* impels us, because we are of the opinion *and* conviction that [if] One died for all, then all died;

15 And He died for all, so that all those who live might live no longer to *and* for themselves, but to *and* for Him Who died and was raised again for their sake.

16 Consequently, from now on we estimate *and* regard no one from a [purely] human point of view — in terms of natural standards of value. [No] even though we once did estimate Christ from a human viewpoint *and* as a man, yet now [we have such knowledge of Him that] we know Him no longer [in terms of the flesh].

17 Therefore if any person is (ingrafted) in Christ, the Messiah, he is (a new creature altogether,) a new creation; the old (previous moral and spiritual condition) has passed away. Behold, the fresh *and* new has come!

18 But all things are from God, Who through *Jesus* Christ reconciled us to Himself (received us into favor, brought us into harmony with Himself) and gave to us the ministry of reconciliation — that by word and deed we might aim to bring others into harmony with Him.

19 It was God (personally present) in Christ, reconciling *and* restoring the world to favor with Himself, not count-

k) Thayer.

l) Souter's "Pocket Lexicon to the Greek New Testament."

m) Thayer.

ing up *and* holding against [men] their trespasses [but cancelling them]; and committing to us the message of reconciliation — of the restoration to favor.

20 So we are Christ's ambassadors, God making His appeal as it were through us. We [as Christ's personal representatives] beg you for His sake to lay hold of the divine favor [now offered you] *and* be reconciled to God.

21 For our sake He made Christ [virtually] to be sin Who knew no sin, so that in *and* through Him we might become [^eended with, viewed as in and examples of] the righteousness of God — what we ought to be, approved and acceptable and in right relationship with Him, by His goodness.

CHAPTER 6

(AS God's fellow workers) laboring together with Him then, we beg of you not to receive the grace of God in vain — that ^amerciful kindness by which God exerts His holy influence on souls and turns them to Christ, keeping and strengthening them, do not receive it to no purpose.

2 For He says, In the time of favor (of an assured welcome) I have listened to *and* heeded your call, and I have helped you on the day of deliverance — the day of salvation. Behold, now is truly the time for a gracious welcome *and* acceptance [of you from God]; behold, now is the day of salvation! [Isa. 49:8.]

3 We (give no offense in anything,) put no obstruction in anybody's way, so that no fault may be found *and* [our] ministry blamed *and* discredited.

4 But we commend ourselves in every way as [true] servants of God: through great endurance, in tribulation *and* suffering, in hardships *and* privations, in sore straits *and* calamities,

5 In beatings, imprisonments, riots, labors, sleepless watching, hunger;

6 By innocence *and* purity, knowledge *and* spiritual insight, longsuffering *and*

patience, kindness, in the Holy Spirit, in unfeigned love;

7 By [speaking] the word of truth, in the power of God, with the weapons of righteousness for the right hand [to attack] and for the left hand [to defend];

8 Amid honor and dishonor; in defaming *and* evil report and in praise *and* good report. [We are branded] as deceivers (impostors), and [yet vindicated as] truthful *and* honest.

9 [We are treated] as unknown *and* ignored [by the world], and [yet we are] well-known *and* recognized [by God and His people]; as dying, and yet here we are alive; as chastened by suffering and [yet] not killed;

10 As grieved *and* mourning, yet [we are] always rejoicing; as poor [ourselves, yet] bestowing riches on many; as having nothing, and [yet in reality] possessing all things.

11 Our mouth is open to you, Corinthians — we are hiding nothing, keeping nothing back; and our heart is expanded wide [for you]! [Ezek. 33:22; Isa. 60:5.]

12 There is no lack of room for you in [our hearts], but you lack room in your own affections [for us].

13 By way of return then, do this for me — I speak as to children — open wide your hearts also [to us].

14 Do not be unequally yoked up with unbelievers — do not make mismatched alliances with them, or come under a different yoke with them [inconsistent with your faith]. For what partnership have right living *and* right standing with God with iniquity *and* lawlessness? Or how can light fellowship with darkness?

15 What harmony can there be between Christ and Belial [the devil]? Or what has a believer in common with an unbeliever?

16 What agreement [can there be between] a temple of God and idols? For we are the temple of the living God; even as God said, I will dwell in *and*

n) Alford. o) Thayer.

with *and* among them and will walk in *and* with *and* among them, and I will be their God, and they shall be My people. [Exod. 25:8; 29:45; Lev. 26:12; Ezek. 37:27; Jer. 31:1.]

17 So, come out from among (unbelievers), and separate (sever) yourselves from them, says the Lord, and touch not [any] unclean thing; then I will receive you kindly *and* treat you with favor, [Isa. 52:11.]

18 And I will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty. [Hos. 1:10; Isa. 43:6.]

CHAPTER 7

THEREFORE, since these [great] promises are ours, beloved, let us cleanse ourselves from everything that contaminates *and* defiles body and spirit, and bring [our] consecration to completeness in the (reverential) fear of God.

2 Do open your hearts to us again — enlarge them to take us in. We have wronged no one; we have betrayed *or* corrupted no one; we have cheated *or* taken advantage of no one.

3 I do not say this to reproach *or* condemn [you], for I have said before that you are (nested) in our hearts, [and you wi!] remain there] whether we die *or* live, it will be together.

4 I have great boldness *and* free *and* fearless confidence *and* cheerful courage toward you; my pride in you is great; I am filled brimful with the comfort [of it]. With all our tribulation *and* in spite of it, I am filled with comfort, I am overflowing with joy.

5 For even when we arrived in Macedonia, our bodies had no ease *or* rest, but we were oppressed in every way *and* afflicted at every turn — fighting *and* contentions without, dread *and* fears within [us];

6 But God, Who comforts *and* encourages *and* refreshes *and* cheers the depressed *and* the sinking, comforted

and encouraged *and* refreshed *and* cheered us by the arrival of Titus.

7 [Yes] and not only by his coming but also by [his account of] the comfort with which he was encouraged *and* refreshed *and* cheered as to you, while he told us of your yearning affection, of how sorry you were [for me] and how eagerly you took my part, so that I rejoiced still more.

8 For even though I did grieve you with my letter, I do not regret [it now], though I did regret it, for I see that that letter did pain you, though only for a little while;

9 Yet I am glad now, not because you were pained, but because you were pained into repentance (that turned you to God); for you felt a grief such as God meant you to feel, so that in nothing you might suffer loss through us *or* harm for what we did.

10 For godly grief *and* the pain God is permitted to direct, produce a repentance that leads *and* contributes to salvation *and* deliverance from evil, and it never brings regret; but worldly grief [the hopeless sorrow that is characteristic of the pagan world] is deadly — breeding *and* ending in death.

11 For [you can look back now and] observe what this same godly sorrow has done for you *and* has produced in you: what eagerness *and* earnest care to explain *and* clear yourselves [of all *complicity in the condoning of incest], what indignation [at the sin], what alarm, what yearning, what zeal [to do justice to all concerned], what readiness to mete out punishment [*to the offender]! At every point you have proved yourselves cleared *and* guiltless in the matter. [I Cor. 5.]

12 So although I did write to you [as I did], it was not for the sake *and* because of the one who did [the] wrong, nor on account of the one who suffered [the] wrong, but in order that you might realize before God [that your readiness

to accept our authority revealed] how zealously you do care for us.

13 Therefore we are relieved *and* comforted *and* encouraged [at the result]. And in addition to our own (personal) consolation, we were especially delighted at the joy of Titus, because you have all set his mind at rest, soothing *and* refreshing his spirit.

14 For if I had boasted to him at all concerning you, I was not disappointed *or* put to shame, but just as everything we ever said to you was true, so our boasting [about you] to Titus has proved true also.

15 And his heart goes out to you more abundantly than ever as he recalls how submissive [to his guidance] you all were, and the reverence *and* anxiety [to meet all requirements] with which you accepted *and* welcomed him.

16 I am very happy because I now am of good courage *and* have perfect confidence in you in all things.

CHAPTER 8

WE want to tell you further, brethren, about the grace (the favor and spiritual blessing) of God which has been evident in the churches of Macedonia [arousing in them the desire to give alms];

2 For in the midst of an ordeal of severe tribulation, their abundance of joy and their depth of poverty [together] have overflowed in a wealth of lavish generosity on their part.

3 For, as I can bear witness, [they gave] according to their ability, yes, and beyond their ability; and [they did it] voluntarily,

4 Begging us most insistently for the favor *and* the fellowship of contributing in this ministration for [the relief and support of] the saints [in Jerusalem].

5 Nor [was this gift of theirs merely the contribution] that we expected, but first they gave themselves to the Lord and to us [as His agents] by the will of God — that is, ^qentirely disregarding

their personal interests, they gave as much as they possibly could, having put themselves at our disposal to be directed by the will of God.

6 So much so that we have urged Titus that as he began it, he should also complete this beneficent *and* gracious contribution among you, [the church at Corinth].

7 Now as you abound *and* excel *and* are at the front in everything, in faith, in expressing yourselves, in knowledge, in all zeal, and in your love for us, [see to it that you come to the front now and] abound *and* excel in this gracious work [of almsgiving] also.

8 I give this not as an order — to dictate to you — but to prove by [pointing out] the zeal of others the sincerity of your [own] love also.

9 For you are coming progressively to be acquainted with *and* to recognize more strongly *and* clearly the grace of our Lord Jesus Christ — His kindness, His gracious generosity, His undeserved favor and spiritual blessing; [in] that though He was [so very] rich, yet for your sakes He became [so very] poor, in order that by His poverty you might become enriched — abundantly supplied.

10 [It is then] my counsel *and* my opinion in this matter that I give [you, when I say], it is profitable *and* fitting for you [now to complete the enterprise], which more than a year ago you not only began, but were the first to wish to do anything [about contributions for the relief of the saints at Jerusalem].

11 So now finish doing it, that your (enthusiastic) readiness in desiring it may be equalled by your completion of it according to your ability *and* means.

12 For if the (eager) readiness to give is there, then it is acceptable *and* welcomed in proportion to what a person has, not according to what he does not have.

13 For it is not [intended] that other people be eased *and* relieved (of their

q) Thayer.

responsibility) and you be burdened *and* suffer (unfairly),

14 But to have equality — share and share alike; your surplus over necessity at the present time going to meet their want *and* to equalize the difference created by it, so that [at some other time] their surplus in turn may be given to supply your want. Thus there may be equality.

15 As it is written, He who gathered much had nothing over, and he who gathered little did not lack. [Exod. 16:18.]

16 But thanks be to God Who planted the same earnest zeal *and* care for you in the heart of Titus.

17 For he not only welcomed *and* responded to our appeal, but was himself so keen in his enthusiasm *and* interest in you that he is going to you of his own accord.

18 But we are sending along with him that brother [Luke?] whose praise in the Gospel ministry [is spread] throughout all the churches;

19 And more than that, he has been appointed by the churches to travel as our companion in regard to this bountiful contribution which we are administering for the glory of the Lord Himself, and [to show] our eager readiness [as Christians to help one another].

20 [For] we are on our guard, intending that no one should find anything for which to blame us in regard to our administration of this large contribution.

21 For we take thought beforehand *and* aim to be honest *and* absolutely above suspicion not only in the sight of the Lord but also in the sight of men.

22 Moreover along with them we are sending our brother, whom we have often put to the test and have found him zealous (devoted and earnest) in many matters, but who is now more (eagerly) earnest than ever because of [his] absolute confidence in you.

23 As for Titus, he is my colleague *and* shares my work in your service; and

r) Thayer.

as for the [other two] brethren, they are the (special) messengers of the churches, a credit *and* glory to Christ, the Messiah.

24 Show to these men, therefore, in the sight of the churches, the reality *and* plain truth of your love — your affection, goodwill and benevolence — and what [good reasons] I had for boasting about *and* being proud of you.

CHAPTER 9

NOW about the offering that is [to be made] for the saints — God's people [in Jerusalem] — it is quite superfluous that I should write you;

2 For I am well acquainted with your willingness — your readiness and your eagerness to promote it — and I have proudly told about you to the people of Macedonia, saying that Achaia [most of Greece] has been prepared since last year for this contribution; and [consequently] your enthusiasm has stimulated the majority of them.

3 Still, I am sending the brethren [on to you], lest our pride in you should be made an empty boast in this particular case, and so that you may be all ready, as I told them you would be;

4 Lest, if [any] Macedonians should come with me and find you unprepared; [for this generosity], we, to say nothing of yourselves, be humiliated for our being so confident.

5 That is why I thought it necessary to urge these brethren to go to you before I do, and make arrangements in advance for this bountiful, promised gift of yours; so that it may be ready, not as an extortion — wrung out of you. — but as a generous *and* willing gift.

6 [Remember] this: he who sows sparingly *and* grudgingly will also reap sparingly *and* grudgingly, and he who sows generously *and* that blessings may come to someone, will also reap generously *and* with blessings.

7 Let each one [give] as he has made up his own mind *and* purposed in his heart, not reluctantly *or* sorrowfully *or*

under compulsion, for God loves (that is, He takes pleasure in, prizes above other things, and is unwilling to abandon or to do without) a cheerful (joyous, prompt-to-do-it) giver — whose heart is in his giving. [Prov. 22:9.]

8 And God is able to make all grace (every favor and earthly blessing) come to you in abundance, so that you may always *and* under all circumstances *and* whatever the need, be self-sufficient — possessing enough to require no aid or support and furnished in abundance for every good work and charitable donation.

9 As it is written, He [the benevolent person] scatters abroad, he gives to the poor; his deeds of justice *and* goodness *and* kindness *and* benevolence will go on *and* endure forever! [Ps. 112:9.]

10 And [God] Who provides seed for the sower and bread for eating will also provide and multiply your [resources for] sowing, and increase the fruits of your righteousness [which manifests itself in active goodness, kindness and charity]. [Isa. 55:10; Hos. 10:12.]

11 Thus you will be enriched in all things *and* in every way, so that you can be generous, [and your generosity as it is] administered by us will bring forth thanksgiving to God.

12 For the service the ministering of this fund renders does not only fully supply what is lacking to the saints (God's people), but it also overflows in many [cries of] thanksgiving to God.

13 Because at [your] standing of the test of this ministry, they will glorify God at your loyalty *and* obedience to the Gospel of Christ which you confess, as well as for your generous-hearted liberality to them and to all [the other needy ones].

14 And they yearn for you while they pray for you, because of the surpassing measure of God's grace (His favor and mercy and spiritual blessing which is shown forth) in you.

15 Now thanks be to God for His

Gift, [precious] beyond telling — His indescribable, inexpressible, free Gift!

CHAPTER 10

NOW I myself, Paul, beseech you, by the gentleness and consideration of Christ [Himself; I] who [am] lowly enough [so they say] when among you face to face, but bold (fearless and outspoken to you when I am) absent from you!

2 I entreat you when I do come [to you] that I may not [be driven to such] boldness as I intend to show toward those few who suspect us of acting according to the flesh — on the low level of worldly motives and as if invested with only human powers.

3 For though we walk [live] in the flesh, we are not carrying on our warfare according to the flesh *and* using mere human weapons.

4 For the weapons of our warfare are not physical (weapons of flesh and blood), but they are mighty before God for the overthrow *and* destruction of strongholds,

5 [Inasmuch as we] refute arguments *and* theories *and* reasonings and every proud *and* lofty thing that sets itself up against the (true) knowledge of God; and we lead every thought *and* purpose away captive into the obedience of Christ, the Messiah, the Anointed One,

6 Being in readiness to punish every [insubordinate for his] disobedience, when your own submission *and* obedience [as a church] are fully secured *and* complete.

7 Look at [this obvious fact] which is before your eyes. If any one is confident that he is Christ's, let him reflect *and* remind himself that even as he is Christ's, so too are we.

8 For even though I boast rather freely about our power *and* authority, which the Lord gave for your upbuilding and not for demolishing you, yet I shall not be put to shame [for exceeding the truth],

r) Thayer.

s) Vincent.

t) Thayer.

9 Neither would I seem to be over-awing or frightening you with my letters;

10 For they say, His letters are weighty *and* impressive and forceful *and* telling, but his personality *and* bodily presence are weak, and his speech *and* delivery are utterly contemptible — of no account.

11 Let such people realize that what we say by letters when we are absent, [we put] also into deeds when we are present.

12 Not that we [have the audacity to] venture to class or [even to] compare ourselves with some who exalt *and* furnish testimonials for themselves! However, when they measure themselves with themselves and compare themselves with one another, they are without understanding *and* behave unwisely.

13 We, on the other hand, will not boast beyond our legitimate province *and* proper limit, but will keep within the limits [of our commission which] God has allotted us as our measuring line, and which reaches *and* includes even you.

14 For we are not overstepping the limits of our province *and* stretching beyond our ability to reach, as though we (had no legitimate mission to) you, for we were [the very first] to come even as far as to you with the good news (the Gospel) of Christ.

15 We do not boast therefore beyond our proper limit, over other men's labors, but we have the hope *and* confident expectation that as your faith continues to grow our field among you may be greatly enlarged, still within the limits of our commission,

16 So that [we may even] preach the Gospel in lands [lying] beyond you, without making a boast of work already done in another [man's] sphere of activity [before we came on the scene].

17 However, let him who boasts *and* glories, boast *and* glory in the Lord. [Jer. 9:24.]

18 For [it is] not [the man] who

praises *and* commends himself who is approved *and* accepted, but [it is the person] whom the Lord accredits *and* commends.

CHAPTER 11

I WISH you would bear with me while I indulge in a little [so-called] foolishness. Do bear with me!

2 For I am ^vzealous for you with a godly eagerness *and* a divine jealousy, for I have betrothed you to one Husband, to present you a chaste virgin to Christ. [Hos. 2:19, 20.]

3 But [now] I am fearful lest that even as the serpent beguiled Eve by his cunning, so your minds may be corrupted *and* seduced from wholehearted *and* sincere *and* pure devotion to Christ. [Gen. 3:4.]

4 For [you seem readily to endure it] if a man comes and preaches another Jesus than the One we preached, or if you receive a different spirit from the [Spirit] you [once] received, or a different gospel from the one you [then] received *and* welcomed. You tolerate [all that] well enough!

5 Yet I consider myself as in no way inferior to these (precious) ^vextra-super [false] apostles.

6 But even if [I am] unskilled in speaking, yet [I am] not [unskilled] in knowledge — I know what I am talking about; we have made this evident to you in all things.

7 But did I perhaps make a mistake *and* do you a wrong in debasing *and* cheapening myself so that you might be exalted *and* enriched in dignity *and* honor *and* happiness, by preaching God's Gospel without expense to you?

8 Other churches I have robbed by accepting [more than their share of] support for my ministry [from them in order] to serve you.

9 And when I was with you and ran short financially, I did not burden any [of you], for what I lacked was abundantly made up by the brethren who came:

u) Abbott-Smith, Thayer, Berry, etc.

v) Farrar's "Life and Work of Saint Paul."

from Macedonia. So I kept myself from being burdensome to you in any way, and will continue to keep [myself from being so].

10 As the truth of Christ is in me, this my boast [of independence] shall not be debarred (silenced or checked) in the regions of Achaia [most of Greece].

11 And why? Because I do not love you — do not have a preference for you, wish you well and regard your welfare? God perceives *and* knows that I do!

12 But what I do I will continue to do, [for I am determined to maintain this independence] in order to cut off the claim of those who would like [to find an occasion and incentive] to claim that in their boasted [mission] they work on the same terms that we do.

13 For such men are false apostles — spurious, counterfeits — deceitful workmen, masquerading as apostles (special messengers) of Christ, the Messiah.

14 And it is no wonder, for Satan himself masquerades as an angel of light,

15 So it is not surprising if his servants also masquerade as ministers of righteousness. [But] their end will correspond with their deeds.

16 I repeat then, let no one think I have lost my wits; but even if you do, then bear with a witless man, so that I too may boast a little.

17 What I say by way of this confident boasting, I say not with the Lord's authority (by inspiration) but as it were in pure witlessness.

18 [For], since many boast of worldly things *and* according to the flesh, I will glory (boast) also.

19 For you readily *and* gladly bear with the foolish, since you are so smart *and* wise yourselves!

20 For you endure it if a man assumes control of your souls *and* makes slaves of you, or devours (your substance, spends your money) *and* preys upon you, or deceives *and* takes advantage of you, or is arrogant *and* puts on airs, or strikes you in the face.

21 To my discredit, I must say, we

have shown ourselves too weak [for you to show such tolerance of us; for us to do strong, courageous things like that to you!] But in whatever any person is bold *and* dares [to boast], mind I am speaking in this foolish (witless) way, I also am bold *and* dare [to boast].

22 They are Hebrews? So am I! They are Israelites? So am I! They are descendants of Abraham? So am I!

23 Are they (ministering) servants of Christ, the Messiah? I am talking like one beside himself, [but] I am more, with far more extensive *and* abundant labors, with far more imprisonments, [beaten] with countless stripes, and frequently [at the point of] death.

24 Five times I received from [the hands of] the Jews forty [lashes all] but one; [Deut. 25:3.]

25 Three times I have been beaten with rods; once I was stoned. Three times I have been aboard a ship wrecked at sea; a [whole] night and a day I have spent (adrift) on the deep;

26 Many times on journeys, [exposed to] perils from rivers, perils from bandits, perils from [my own] nation, perils from the Gentiles, perils in the city, perils in the desert places, perils in the sea, perils from those posing as believers — but destitute of Christian knowledge and piety;

27 In toil and hardship, watching often (through sleepless nights), in hunger and thirst, frequently driven to fasting by want, in cold and exposure *and* lack of clothing.

28 And besides those things that are without, there is the daily [inescapable pressure] of my care *and* anxiety for all the churches!

29 Who is weak, and I do not feel [his] weakness? Who is made to stumble *and* fall *and* have his faith hurt, and I am not on fire [with sorrow or indignation]?

30 If I must boast, I will boast of the things that [show] my infirmity — of the things by which I am made weak and

contemptible [in the eyes of my opponents].

31 The God and Father of the Lord Jesus *Christ* knows, He Who is blessed *and* to be praised forevermore, that I do not lie.

32 In Damascus, the city governor acting under King Aretas guarded the city of Damascus [on purpose] to arrest me,

33 And I was [actually] let down in a (rope) basket *or* hamper, through a window [a small door] in the wall, and I escaped through his fingers.

CHAPTER 12

TRUE, there is nothing to be gained by it, but [as I am obliged] to boast I will go on to visions and revelations of the Lord.

2 I know a man in Christ who four-teen years ago, whether in the body or out of the body I do not know, God knows, was caught up to the third heaven.

3 And I know that this man was caught up into Paradise, whether in the body or away from the body I do not know, God knows.

4 And he heard utterances beyond the power of man to put into words, which man is not permitted to utter.

5 Of this same [man's experiences] I will boast, but of myself (personally) I will not boast, except as regards my infirmities — my weaknesses.

6 Should I desire to boast, I shall not be a witless braggart, for I shall be speaking the truth. But I abstain [from it] so that no one may form a higher estimate of me than [is justified by] what he sees in me or hears from me.

7 And to keep me from being puffed up *and* too much elated by the exceeding greatness (pre-eminence) of these revelations, there was given me a thorn (^wa splinter) in the flesh, a messenger of Satan, to rack *and* buffet *and* harass me,

to keep me from being excessively exalted. [Job. 2:6.]

8 Three times I called upon the Lord *and* besought [Him] about this *and* begged that it might depart from me;

9 But He said to me, My grace — My favor and loving-kindness and mercy — are enough for you, [that is, sufficient against any danger and to enable you to bear the trouble manfully]; for *My* strength *and* power are made perfect — fulfilled and completed *and* ²show themselves most effective — in [your] weakness. Therefore, I will all the more gladly glory in my weaknesses *and* infirmities, that the strength *and* power of Christ, the Messiah, may rest — yes, may ³pitch a tent [over] and dwell — upon me!

10 So for the sake of Christ, I am well pleased *and* take pleasure in infirmities, insults, hardships, persecutions, perplexities *and* distresses; for when I am weak (⁴in human strength), then am I [truly] strong — able, powerful ⁵in divine strength.

11 Now I have been [speaking like] a fool! But you forced me to it, for I ought to have been [⁶saved the necessity *and*] commended by you. For I have not fallen short one bit *or* proved myself at all inferior to those superlative [false] apostles [of yours], even if I am nothing — a nobody.

12 Indeed, the signs that indicate [a genuine] apostle were performed among you fully *and* most patiently in miracles and wonders and mighty works.

13 For in what respect were you put to a disadvantage in comparison with the rest of the churches, unless [it was for the fact] that I myself did not burden you [with my financial support]? Pardon me [for doing you] this injustice!

14 Now for the third time I am ready to come to [visit] you. And I will not burden you [financially], for it is not yours that I want but you; for children are not duty bound to lay up store for

w) Moulton and Milligan's "The Vocabulary of the Greek Testament."
x) Two Greek texts so read. y) Vincent. z) Thayer.

their parents, but parents for their children.

15 But I will most gladly spend and be utterly spent [myself] for your souls. If I love you exceedingly, am I to be loved [by you] the less?

16 But though granting that I did not burden you [with my support, some say] I was crafty, *and* that I cheated *and* got the better of you with my trickery.

17 Did I [then] take advantage of you or make any money out of you through any of those [messengers] whom I sent to you?

18 [Actually] I urged Titus [to go], and I sent the brother with [him]. Did Titus overreach or take advantage of you [in anything]? Did he *and* I not act in the same spirit? Did we not [take the] same steps?

19 Have you been supposing [all this time] that we have been defending ourselves *and* apologizing to you? [It is] in the sight *and* the [very] presence of God [and as one] in Christ, the Messiah, that we have been speaking, dearly beloved, and all in order to build you up [spiritually].

20 For I am fearful lest somehow or other I may come and find you not what I desire to find you, and that you may find me too not what you want to find me; lest perhaps there may be factions (quarreling), jealousy, temper (wrath, intrigues, rivalry, divided loyalties), selfishness, whispering, gossip, arrogance (self-assertion) and disorder among you.

21 [I am fearful] that when I come again my God may humiliate *and* humble me in your regard, and that I may have to sorrow over many of those who sinned before and have not repented of the impurity, sexual vice and sensuality which they formerly practiced.

CHAPTER 13

THIS is the third time that I am coming to you. By the testimony of two or three witnesses must any charge *and*

a) Vincenti.

b) Gray and Adams' Commentary.

every accusing statement be sustained *and* confirmed. [Deut. 19:15.]

2 I have already warned those who sinned formerly and all the rest also, and I warn them now again while I am absent, as I did when present on my second visit, that if I come back I will not spare [them].

3 Since you desire *and* seek (perceptible) proof of the Christ Who speaks in *and* through me. [For He] is not weak *and* feeble in dealing with you, but is a mighty power within you;

4 For though He was crucified in weakness, yet He goes on living by the power of God. And though we too are weak in Him [as He was humanly weak], yet in dealing with you [we shall show ourselves] alive *and* strong in (fellowship with) Him by the power of God.

5 Examine *and* test *and* evaluate your own selves, to see whether you are holding to your faith *and* showing the proper fruits of it. Test *and* prove yourselves, [not Christ]. Do you not yourselves realize *and* know (thoroughly by an ever-increasing experience) that Jesus Christ is in you? unless you are [counterfeits] disapproved on trial *and* rejected!

6 But I hope you will recognize *and* know that we are not disapproved on trial and rejected.

7 But I pray to God that you may do nothing wrong, not in order that we [our teaching] may appear to be approved, but that you may continue doing right, [though] we may seem to have failed *and* be unapproved.

8 For we can do nothing against the Truth [not serve any party or personal interest], but only for the Truth [which is the Gospel].

9 For we are glad when we are weak (unapproved) and you are really strong. And this we also pray for, your all round strengthening *and* perfecting of soul.

10 So I write these things while I am absent from you, that when I come to

c) Thayer.

you I may not have to deal sharply in my use of the authority which the Lord has given me, [to be employed, however] for building [you] up and not for tearing [you] down.

11 Finally, brethren, farewell — rejoice! Be strengthened — perfected, completed, made what you ought to be; be encouraged *and* consoled *and* comforted; be of the same (agreeable) mind one with another; live in peace, and [then] the God of love [Who is the Source] — of affection, goodwill, love

and benevolence toward men — and the Author *and* Promoter of peace will be with you.

12 Greet one another with a consecrated kiss.

13 All the saints (the people of God here) salute you.

14 The grace (favor and spiritual blessing) of the Lord Jesus Christ and the love of God and the presence *and* fellowship (the communion and sharing together, and participation) in the Holy Spirit be with you all. *Amen — so be it.*

THE LETTER OF PAUL TO THE GALATIANS

CHAPTER 1

PAUL, an apostle — special messenger appointed and commissioned and sent out — not from [any body of] men nor by *or* through ^aany man, but by *and* through Jesus Christ, the Messiah, and God the Father Who raised Him from among the dead;

2 And all the brethren who are with me, to the churches of Galatia:

3 Grace *and* spiritual blessing be to you and soul peace from God the Father and our Lord Jesus Christ, the Messiah,

4 Who gave (yielded) Himself up [^ato atone] for our sins (and ^ato save and sanctify us), in order to rescue *and* deliver us from this present wicked age *and* world order, in accordance with the will *and* purpose *and* plan of our God and Father.

5 To Him [be ascribed all] the glory through all the ages of the ages *and* the eternities of the eternities! Amen — so be it.

6 I am surprised *and* astonished that you are so quickly ^bturning renegade *and* deserting Him Who invited *and* called you ^aby the grace (unmerited favor) of Christ, the Messiah, [and that you are

transferring your allegiance] to a different, *even* an opposition gospel.

7 Not that there is [or could be] any other [genuine Gospel], but there are [obviously] some who are troubling *and* disturbing *and* bewildering you (^awith a different kind of teaching which they offer as a gospel) and want to pervert *and* distort the Gospel of Christ, the Messiah [into something which it absolutely is not].

8 But even if we or an angel from heaven should preach to you a gospel contrary to *and* different from that which we preached to you, let him be accursed — anathema, devoted to destruction, doomed to eternal punishment!

9 As we said before, so I now say again, If any one is preaching to you a gospel different from *or* contrary to that which you received [from us], let him be accursed — anathema, devoted to destruction, doomed to eternal punishment!

10 Now, am I trying to win the favor of men, or of God? Do I seek to be a man-pleaser? If I were still seeking popu-

a) Vincent.

b) Lightfoot.

larity with men, I should not be a bond-servant of Christ, the Messiah.

11 For I want you to know, brethren, that the Gospel which was proclaimed *and* made known by me is not man's gospel — a human invention, according to or patterned after any human standard.

12 For indeed I did not receive it from man, nor was I taught it; [it came to me] through a [direct] revelation [given] by Jesus Christ, the Messiah.

13 You have heard of my earlier career *and* former manner of life in the Jewish religion (Judaism), how I persecuted *and* abused the church of God furiously *and* extensively, and [with fanatical zeal did my best] to make havoc of it *and* destroy it.

14 And [have heard how] I outstripped many of the men of my own generation among the people of my race, in [my advancement in study and observance of the laws of] Judaism, so extremely enthusiastic *and* zealous I was for the traditions of my ancestors.

15 But when He Who had chosen *and* set me apart [even] before I was born, and had called me by His grace (His undeserved favor and blessing), [Isa. 49:1; Jer. 1:5.]

16 Saw fit *and* was pleased to reveal (unveil, disclose) His Son within me so that I might proclaim Him among the Gentiles [the non-Jewish world] as the glad tidings, immediately I did not confer with flesh and blood — did not consult or counsel with any frail human being or communicate with any one.

17 Nor did I [even] go up to Jerusalem to those who were apostles — special messengers of Christ — before I was; but I went away *and* retired into Arabia, and afterward I came back again to Damascus.

18 Then three years later, I did go up to Jerusalem to become (personally) acquainted with Cephas (Peter), and remained with him for fifteen days.

19 But I did not see any of the other apostles — the special messengers of

Christ — except James the brother of our Lord.

20 Now — [note carefully] what I am telling you, [for] it is the truth; I write it as if I were standing before the bar of God; I do not lie.

21 Then I went into the districts (countries, regions) of Syria and Cilicia.

22 And so far I was still unknown by sight to the churches of Christ in Judea [the country surrounding Jerusalem].

23 They were only hearing it said, He who used to persecute us is now proclaiming the very faith he once reviled *and* which he set out to ruin *and* tried [with all his might] to destroy.

24 And they glorified God [as the Author and Source of what had taken place] in me.

CHAPTER 2

THEN after (an interval) of fourteen years I again went up to Jerusalem. [This time I went] with Barnabas, taking Titus along with [me] also.

2 I went because it was specially *and* divinely revealed to me that I should go, and I put before them the Gospel, [declaring to them that] which I preach among the Gentiles. However, [I presented the matter] privately before those of repute, [for I wanted to make certain, by thus at first confining my communication to this private conference] that I was not running or had not run in vain — guarding against being discredited either in what I was planning to do or had already done.

3 But [all went well]; even Titus, who was with me, was not compelled [as some had anticipated] to be circumcised, although he was a Greek.

4 [My precaution was] because of [some men who were Christians in name only], false brethren who had been secretly smuggled in [to the Christian brotherhood]; they had slipped in to spy on our liberty *and* the freedom which we have in Christ Jesus, that they might again bring us into bondage [under the Law of Moses].

5 To them we did not yield submission even for a moment, that the truth of the Gospel might continue to be [preserved] for you [in its purity].

6 Moreover, [no new requirements were made] by those who were reputed to be something, though what was their individual position *and* whether they really were of importance or not makes no difference to me; God is not impressed with the positions that men hold *and* He is not partial *and* recognizes no external distinctions. Those [I say] who were of repute imposed no new requirements upon me — had nothing to add to my Gospel and from them I received no new suggestions. [Deut. 10:17.]

7 But on the contrary, when they [really] saw that I had been entrusted [to carry] the Gospel to the uncircumcised [Gentiles, just as definitely] as Peter had been entrusted [to proclaim] the Gospel to the circumcised [Jews, they were agreeable];

8 For He Who motivated *and* fitted Peter *and* worked effectively through him for the mission to the circumcised, motivated *and* fitted me *and* worked through me also for [the mission to] the Gentiles.

9 And when they knew (perceived, recognized, understood and acknowledged) the grace (God's unmerited favor and spiritual blessing) that had been bestowed upon me, James and Cephas (Peter) and John, who were reputed to be pillars of the Jerusalem church, gave to me and Barnabas the right hand of fellowship, with the understanding that we should go to the Gentiles and they to the circumcised (Jews).

10 They only [made one stipulation], that we were to remember the poor, which very thing I was also eager to do.

11 But when Cephas (Peter) came to Antioch I protested *and* opposed him to his face [concerning his conduct there], for he was blameable *and* stood condemned.

12 For up to the time that certain persons came from James, he ate his

meals with the Gentile [converts]; but when the men [from Jerusalem] arrived he withdrew *and* held himself aloof from the Gentiles and [ate] separately for fear of those of the circumcision [party].

13 And the rest of the Jews along with him also concealed their true convictions *and* acted insincerely, with the result that even Barnabas was carried away by their hypocrisy — that is, by their example of insincerity and pretense.

14 But as soon as I saw that they were not straightforward *and* were not living up to the truth of the Gospel, I said to Cephas (Peter) before everybody present, If you, though born a Jew, can live [as you have been living] like a Gentile and not as a Jew, how do you dare now to urge *and* practically force the Gentiles to [comply with the ritual of Judaism and] live like Jews?

15 [I went on to say], Although we ourselves — you and I — are Jews by birth and not Gentile (heathen) sinners,

16 Yet we know that a man is justified *or* reckoned righteous *and* in right standing with God, not by works of law but [only] through faith *and* [absolute] reliance on *and* adherence to *and* trust in Jesus Christ, the Messiah, the Anointed One. [Therefore] even we [ourselves] have believed on Christ Jesus, in order to be justified by faith in Christ and not by works of the Law — for we cannot be justified by any observance of [the ritual of] the Law [given by Moses]; because by keeping legal rituals *and* by works no human being can ever be justified — declared righteous and put in right standing with God. [Ps. 143:2.]

17 But if, in our desire *and* endeavor to be justified in Christ — to be declared righteous and put in right standing with God wholly and solely through Christ — we have shown ourselves sinners also *and* convicted of sin, does that make Christ a minister (a party and contributor) to our sin? Banish the thought! — Of course not!

18 For if I [or any other] — who have taught that the observance of the Law

of Moses is not essential to being justified by God, should now by word or practice teach or intimate that it is essential — building up again what I tore down, I prove myself a transgressor.

19 For I through the Law — under the operation [of the curse] of the Law — have [in Christ's death for me] myself died to the Law *and* all the Law's demands upon me, so that I may [henceforth] live to *and* for God.

20 I have been crucified with Christ — [in Him] I have shared His crucifixion; it is no longer I who live, but Christ, the Messiah, lives in me; and the life I now live in the body I live by faith — by adherence to *and* reliance on *and* [complete] trust — in the Son of God, Who loved me and gave Himself up for me.

21 [Therefore, I do not treat God's gracious gift as something of minor importance and defeat its very purpose]; I do not set aside *and* invalidate *and* frustrate *and* nullify the grace (unmerited favor) of God. For if justification (righteousness, acquittal from guilt) comes through [observing the ritual of] the Law, then Christ, the Messiah, died groundlessly *and* to no purpose *and* in vain. — His death was then wholly superfluous.

CHAPTER 3

O YOU poor *and* silly *and* thoughtless *and* unreflecting *and* senseless Galatians! Who has fascinated or bewitched or cast a spell over you, unto whom — right before your very eyes — Jesus Christ, the Messiah, was openly *and* graphically set forth *and* portrayed as crucified?

2 Let me ask you this one question: Did you receive the (Holy) Spirit as the result of obeying the Law *and* doing its works, or was it by hearing [the message of the Gospel] and believing [it]? — Was it from observing a law of rituals or from a message of faith?

3 Are you so foolish *and* so senseless *and* so silly? Having begun [your new life spiritually] with the (Holy) Spirit,

are you now reaching perfection [by dependence] on the flesh?

4 Have you suffered so many things *and* experienced so much all for nothing — to no purpose? if it really is to no purpose *and* in vain,

5 Then does He Who supplies you with His marvelous (Holy) Spirit, and works powerfully *and* miraculously among you, [do so on the grounds of your doing] what the Law demands, or because of your believing *and* adhering to *and* trusting in *and* relying on the message that you heard?

6 Thus Abraham believed *and* adhered to *and* trusted in *and* relied on God, and it was reckoned *and* placed to his account *and* accredited as righteousness — as conformity to the divine will in purpose, thought and action. [Gen. 15:6.]

7 Know *and* understand that it is [really] the people [who live] by faith who are [the true] sons of Abraham.

8 And the Scripture, foreseeing that God would justify — declare righteous, put in right standing with Himself — the Gentiles in consequence of faith, proclaimed the Gospel [foretelling the glad tidings of a Savior long beforehand] to Abraham in the promise, saying, In you shall all the nations [of the earth] be blessed. [Gen. 12:3.]

9 So then, those who are people of faith are blessed *and* made happy *and* favored by God [as partners in fellowship] with the believing *and* trusting Abraham.

10 And all who depend on the Law — who are seeking to be justified by obedience to the Law of rituals — are under a curse *and* doomed to disappointment *and* destruction; for it is written in the Scriptures, Cursed (accursed, devoted to destruction, doomed to eternal punishment) be everyone who does not continue to abide (live and remain) by all the precepts *and* commands written in the book of the Law, and practice them. [Deut. 27:26.]

11 Now it is evident that no person

is justified — declared righteous and brought into right standing with God — through the Law; for the Scripture says, The man in right standing with God (the just, the righteous) shall live by *and* out of faith, *and* he who through *and* by faith is declared righteous *and* in right standing with God shall live. [Hab. 2:4.]

12 But the Law does not rest on faith — does not require faith, has nothing to do with faith — for it itself says, He who does them (the things prescribed by the Law) shall live by them, [not by faith]. [Lev. 18:5.]

13 Christ purchased our freedom (redeeming us) from the curse (doom) of the Law's (condemnation), by [Himself] becoming a curse for us, for it is written [in the Scriptures], Cursed is everyone who hangs on a tree (is crucified); [Deut. 21:23.]

14 To the end that through [their receiving] Christ Jesus, the blessing [promised] to Abraham might come upon the Gentiles, so that we through faith might [all] receive [the realization of] the promise of the (Holy) Spirit.

15 To speak in terms of human relations, brethren, [if] even a man makes a last will and testament [a merely human covenant], no one sets it aside *or* makes it void *or* adds to it, when once it has been drawn up *and* signed (ratified, confirmed).

16 Now the promises (covenants, agreements) were decreed *and* made to Abraham and his Seed (his Offspring, his Heir). He (God) does not say, And to seeds (descendants, heirs), as if referring to many persons; but, And to your Seed (your Descendant, your Heir), obviously referring to one individual, Who is [none other than] Christ, the Messiah. [Gen. 13:15; 17:8.]

17 This is my argument: The Law, which began four hundred and thirty years after the covenant [concerning the coming Messiah], does not *and* can not annul the covenant previously established (ratified) by God, so as to abolish

the promise *and* make it void. [Exod. 12:40.]

18 For if the inheritance [of the promise depends on observing] the Law [as these false teachers would like you to believe], it no longer [depends] on the promise; however, God gave it to Abraham [as a free gift solely] by virtue of His promise.

19 What then was the purpose of the Law? It was added — later on, after the promise, to disclose and expose to men their guilt — because of transgressions *and* [to make men more conscious of the sinfulness] of sin; and it was intended to be in effect until the Seed (the Descendant, the Heir) should come, to *and* concerning Whom the promise had been made. And it (the Law) was arranged *and* ordained *and* appointed through the instrumentality of angels [and was given] by the hand (in the person) of a go-between — an intermediary person (Moses) between God and man.

20 Now a go-between (intermediary) has to do with *and* implies more than one party — there can be no mediator with just one person. Yet God is [only] one person — and He was the sole party [in giving that promise to Abraham. But the Law was a contract between two, God and Israel; its validity was dependent on both].

21 Is the Law then contrary *and* opposed to the promises of God? Of course not! For if a Law had been given which could confer [spiritual] life, then righteousness *and* right standing with God would certainly have come by Law.

22 But the Scripture [pictures all mankind as sinners] shut up *and* imprisoned by sin, so that [the inheritance, blessing] which was promised through faith in Jesus Christ, the Messiah, might be given (released, delivered and committed) to [all] those who believe — who adhere to and trust in and rely on Him.

23 Now before the faith came we were perpetually guarded under the Law, kept in custody in preparation for the

faith that was destined to be revealed (unveiled, disclosed).

24 So that the Law served ^c(to us Jews) as our trainer — our guardian, our guide to Christ, to lead us — until Christ [came], that we might be justified (declared righteous, put in right standing with God) by *and* through faith.

25 But now that the faith has come, we are no longer under a trainer — the guardian of our childhood.

26 For in Christ Jesus you are all sons of God through faith.

27 For as many [of you] as were baptized into Christ — into a spiritual union and communion with Christ, the Anointed One, the Messiah — have put on (clothed yourselves with) Christ.

28 There is [now no distinction], neither Jew nor Greek, there is neither slave nor free, there is not male ^dand female; for you are all one in Christ Jesus.

29 And if you belong to Christ (are in Him, Who is Abraham's Seed), then you are Abraham's offspring and (spiritual) heirs according to promise.

CHAPTER 4

NOW what I mean is that as long as the inheritor (heir) is a child and under age, he does not differ from a slave, although he is the master of all the estate;

2 But he is under guardians and administrators *or* trustees until the date fixed by his father.

3 So we [Jewish Christians] also, when we were minors were kept like slaves under (the rules of the Hebrew ritual and subject to) the elementary teachings of a system of external observations *and* regulations.

4 But when the proper time had fully come, God sent His Son, born of a woman, born subject to [the regulations of] the Law,

5 To purchase the freedom of (to ransom, to redeem, to ^eatone for) those

who were subject to the Law, that we might be adopted *and* have sonship conferred upon us — be recognized as [God's] sons.

6 And because you [really] are (His) sons, God has sent the (^fHoly) Spirit of His Son into our hearts, crying, Abba (Father)! Father!

7 Therefore, you are no longer a slave (bond servant) but a son; and if a son, then [it follows that you are] an heir ^gby the aid of God, *through* Christ.

8 But at that previous time, when you had not come to be acquainted with *and* understand *and* know the true God, you [Gentiles] were in bondage to gods that by their very nature could not be gods at all — gods that really did not exist.

9 Now however that you have come to be acquainted with *and* understand *and* know [the true] God, or rather to be understood *and* known by God, how can you turn back again to the weak and beggarly *and* worthless elementary things [^hof all religions before Christ came] whose slaves you once more want to become?

10 You observe [particular] days, and months, and seasons and years!

11 I am alarmed [about you] lest I have labored among *and* over you to no purpose *and* in vain.

12 Brethren, I beg of you, become as I am [free from the bondage of Jewish ritualism and ordinances]; for I also have become as you are [a Gentile]. You did me no wrong [ⁱin those days, do not do it now].

13 On the contrary, you know that it was on account of a bodily ailment that [I remained and] preached the Gospel to you the first time.

14 And [yet], although my physical condition was [such] a trial to you, you did not regard it with contempt, or scorn *and* loathe *and* reject me; but you received me as an angel of God, [even] as Christ Jesus [Himself]!

15 What has become of that blessed

c) Vincent.
f) Vincent.

d) Literal translation.
g) Thayer.

e) Webster, defining "redeem."
h) Vincent.
i) Vincent.

enjoyment *and* satisfaction *and* self-congratulation that once was yours [in what I taught you and in your regard for me]? For I bear you witness that you would have torn out your own eyes and have given them to me [to replace mine], if that were possible.

16 Have I then become your enemy by telling the truth to you *and* dealing sincerely with you?

17 These men [the Judaizing teachers] are zealously trying to dazzle you — paying court to you, making much of you; but their purpose is not honorable *or* worthy *or* for any good. What they want to do is to isolate you [from us who oppose them], so that they may win you over to their side *and* get you to court their favor.

18 It is always a fine thing [of course] to be zealously sought after [as you are, provided that it is] for a good purpose *and* done ^{by} reason of purity of heart and life, and not just when I am present with you!

19 My little children, for whom I am again suffering birth pangs until Christ is completely *and* permanently formed (molded) within you!

20 Would that I were with you now and could coax you vocally, for I am fearful *and* perplexed about you.

21 Tell me, you who are bent on being under law, will you listen to what the Law [really] says?

22 For it is written that Abraham had two sons, one by the bondmaid and one by the free [woman]. [Gen. 16:15; 21:2, 9.]

23 But whereas the child of the slave woman was born according to the flesh *and* had an ordinary birth, the son of the free [woman] was born in fulfillment of the promise.

24 Now all this is an allegory; these [two women] represent two covenants. One covenant originated from Mount Sinai [where the Law was given], and bears [children destined] for slavery; this is Hagar.

25 Now Hagar is (stands for) Mount Sinai in Arabia and she corresponds to *and* belongs in the same category with the present Jerusalem, for she is in bondage together with her children.

26 But the Jerusalem above, [^{the} Messianic kingdom of Christ], is free and she is our mother.

27 For it is written in the Scriptures, Rejoice, O barren woman who has not given birth to children; break forth into a joyful shout, you who are not feeling birth pangs, for the desolate woman has many more children than she who has a husband. [Isa. 54:1.]

28 But we, brethren, are children [^{not} by physical descent, as was Ishmael, but] like Isaac born ⁱⁿ virtue of promise.

29 Yet [just] as at that time the child (of ordinary birth,) born according to the flesh, despised *and* persecuted him [who was born remarkably,] according to [the promise and the working of] the (Holy) Spirit, so it is now also. [Gen. 21:9.]

30 But what does the Scripture say? Cast out *and* send away the slave woman and her son, for never shall the son of the slave woman be heir *and* share the inheritance with the son of the free [woman]. [Gen. 21:10.]

31 So, brethren, we [who are born again] are not children of a slave woman [^{the} natural], but of the free [^{the} supernatural].

CHAPTER 5

IN [this] freedom Christ has made us free — completely liberated us; stand, fast then, and do not be hampered *and* held ensnared *and* submit again to a yoke of slavery — which you have once put off.

2 Notice, it is I, Paul, who tells you that if you receive circumcision, Christ will be of no profit (advantage, avail) to you, [^{for} if you distrust Him, you can gain nothing from Him].

3 I once more protest *and* testify to:

j) Thayer.

k) Vincent.

l) The Biblical Illustrator.

m) Chrysostom.

every man who receives circumcision that he is under obligation *and* bound to practice the whole of the Law *and* its ordinances.

4 For you seek to be justified *and* declared righteous *and* to be given a right standing with God through the Law, you are brought to nothing *and* so separated (severed) from Christ. You have fallen away from grace — from God's gracious favor and unmerited blessing.

5 For we [not relying on the Law], through the (Holy) Spirit's [help] by faith anticipate *and* wait for the blessing *and* good for which our righteousness *and* right standing with God — our "conformity to His will in purpose, thought and action — [causes us] to hope.

6 For [if we are] in Christ Jesus, neither circumcision nor uncircumcision counts for anything, but only faith activated *and* energized *and* expressed *and* working through love.

7 You were running the race nobly. Who has interfered (hindered and stopped you) from heeding *and* following the Truth?

8 This [evil] persuasion is not from Him Who called you — Who invited you to freedom in Christ.

9 A little leaven [a slight inclination to error, or a few false teachers] leavens the whole lump [perverts the whole conception of faith, or misleads the whole church].

10 [For my part] I have confidence [toward you] in the Lord that you will take no contrary view of the matter *but* will come to think with me. But he who is unsettling you, whoever he is, will have to bear the penalty.

11 But, brethren, if I still preach circumcision [as some accuse me of doing, as necessary to salvation], why am I still suffering persecution? In that case the cross has ceased to be a stumbling block *and* is made meaningless — done away.

12 I wish those who unsettle *and* con-

fuse you would [°go all the way and] cut themselves off!

13 For you, brethren, were [indeed] called to freedom; only [do not let your] freedom be an incentive to your flesh *and* an opportunity or excuse [for °selfishness], but through love you should serve one another.

14 For the whole Law [concerning human relationships] is °complied with in the one precept, You shall love your neighbor as yourself. [Lev. 19:18.]

15 But if you bite and devour one another [in partisan strife], be careful that you [and your whole fellowship] are not consumed by one another.

16 But I say, walk *and* live habitually in the (Holy) Spirit — responsive to *and* controlled *and* guided by the Spirit; then you will certainly not gratify the cravings *and* desires of the flesh — of human nature without God.

17 For the desires of the flesh are opposed to the (Holy) Spirit, and the [desires of the] Spirit are opposed to the flesh (Godless human nature); for these are antagonistic to each other — continually withstanding and in conflict with each other — so that you are not free *but* are prevented from doing what you desire to do.

18 But if you are guided (led) by the (Holy) Spirit you are not subject to the Law.

19 Now the doings (practices) of the flesh are clear — obvious: they are immorality, impurity, indecency;

20 Idolatry, sorcery, enmity, strife, jealousy, anger (ill temper), selfishness, divisions (dissensions), party spirit (factions), sects with peculiar opinions, heresies);

21 Envy, drunkenness, carousing, and the like. I warn you beforehand, just as I did previously, that those who do such things shall not inherit the kingdom of God.

22 But the fruit of the (Holy) Spirit, [the work which His presence within accomplishes] — is love, joy (gladness),

n) Abbott-Smith.

o) Vincent.

peace, patience (an even temper, forbearance), kindness, goodness (benevolence), faithfulness;

23 (Meekness, humility) gentleness, self-control (self-restraint, continence). Against such things there is no law [that can bring a charge].

24 And those who belong to Christ Jesus, the Messiah, have crucified the flesh — the Godless human nature — with its passions and appetites *and* desires.

25 If we live by the (Holy) Spirit, let us also walk by the Spirit. — If by the (Holy) Spirit we have our life [in God], let us go forward walking in line, our conduct controlled by the Spirit.

26 Let us not become vainglorious *and* self-conceited, competitive *and* challenging *and* provoking *and* irritating to one another, envying *and* being jealous of one another.

CHAPTER 6

BRETHREN, if any person is overtaken in misconduct or sin of any sort, you who are spiritual — who are responsive to and controlled by the Spirit — should set him right *and* restore *and* reinstate him, without any sense of superiority *and* with all gentleness, keeping an attentive eye on yourself, lest you should be tempted also.

2 Bear (endure, carry) one another's burdens *and* troublesome moral faults, and in this way fulfill *and* observe perfectly the law of Christ, the Messiah, *and* complete what is lacking [in your obedience to it].

3 For if any person thinks himself to be somebody [too important to condescend to shoulder another's load], when he is nobody [of superiority except in his own estimation], he deceives *and* deludes *and* cheats himself.

4 But let every person carefully scrutinize *and* examine *and* test his own conduct *and* his own work. He can then have the personal satisfaction *and* joy of

doing something commendable [in itself alone] without [resorting to] boastful comparison with his neighbor.

5 For every person will have to bear [be equal to understanding and calmly receive] his own ('little) load [of oppressive faults].

6 Let him who receives instruction in the Word [of God] share all good things with his teacher — contributing to his support.

7 Do not be deceived *and* deluded *and* misled; God will not allow Himself to be sneered at — scorned, disdained or mocked [by mere pretensions or professions, or His precepts being set aside]. — He inevitably deludes himself who attempts to delude God. For whatever a man sows, that *and* that only is what he will reap.

8 For he who sows to his own flesh (lower nature, sensuality) will from the flesh reap decay and ruin and destruction; but he who sows to the Spirit will from the Spirit reap life eternal.

9 And let us not lose heart *and* grow weary *and* faint in acting nobly *and* doing right, for in due time *and* at the appointed season we shall reap, if we do not loosen *and* relax our courage *and* faint.

10 So then, as occasion *and* opportunity open to us, let us do good ('morally) to all people [not only 'being useful or profitable to them, but also doing what is for their spiritual good and advantage]. Be mindful to be a blessing, especially to those of the household of faith — those who belong to God's family with you, the believers.

11 [Mark carefully these closing words of mine.] See with what large letters I am writing them with my own hand.

12 Those who want to make a good impression *and* a fine show in the flesh, would try to compel you to receive circumcision simply so that they may escape being persecuted for allegiance to

p) Vincent. q) Adam Clarke.

r) Thayer.

s) Vincent.

t) Diminutive form of the Greek word.

u) Matthew Henry.

v) Vincent.

the cross of Christ, the Messiah, the Anointed One.

13 For even the circumcised [Jews] themselves do not [really] keep the Law, but they want to have you circumcised in order that they may glory in your flesh — your subjection to external rites.

14 But far be it from me to glory [in anything or any one] except in the cross of our Lord Jesus Christ, the Messiah, through Whom the world has been crucified to me, and I to the world!

15 For neither is circumcision [now] of any importance, nor uncircumcision, but [only] a new creation [the result of a new birth and a new nature in Christ Jesus, the Messiah].

16 Peace and mercy be upon all who walk by this rule — who discipline themselves and regulate their lives by this principle — even upon the [true] Israel of God! [Ps. 125:5.]

17 From now on let no person trouble me [by *making it necessary for me to vindicate my apostolic authority and the divine truth of my Gospel]; for I bear on my body the brand marks of the Lord Jesus, [the wounds, scars and other outward evidence of persecutions]. — These testify to His ownership of me!

18 The grace (spiritual favor, blessing) of our Lord Jesus Christ, the Anointed One, the Messiah, be with your spirit, brethren. Amen — so be it.

THE LETTER OF PAUL TO THE EPHESIANS

CHAPTER 1

PAUL, an apostle (special messenger) of Christ Jesus, the Messiah, by the divine will — the purpose and the choice of God — to the saints (the consecrated, set-apart ones) *at Ephesus who are also faithful *and* loyal *and* steadfast in Christ Jesus:

2 May grace (which is God's unmerited favor) and spiritual peace (which means peace with God and harmony, unity and undisturbedness) be yours from God our Father and from the Lord Jesus Christ.

3 Blessing (praise, laudation and eulogy) be to the God and Father of our Lord Jesus Christ, the Messiah, Who has blessed us *in Christ* with every spiritual (Holy Spirit given) blessing in the heavenly realm!

4 Even as [*in His love] He chose us — actually picked us out for Himself as His own — in Christ before the foundation of the world; that we should be holy (consecrated and set apart for Him) and

blameless in His sight, *even* above reproach, before Him in love.

5 For He foreordained us (destined us, planned in love for us) to be adopted [revealed] as His own children through Jesus Christ, in accordance with the purpose of His will — ^bbecause it pleased Him and was His kind intent;

6 [So that we might be] to the praise *and* the commendation of His glorious grace — favor and mercy — which He so freely bestowed on us in the Beloved.

7 In Him we have redemption (deliverance and salvation) through His blood, the remission (forgiveness) of our offenses (shortcomings and trespasses), in accordance with the riches *and* the generosity of His gracious favor,

8 Which He lavished upon us in every kind of wisdom and understanding (practical insight and prudence),

9 Making known to us the mystery (secret) of His will — of His plan, of His purpose. [And it is this:] In accordance

w) Vincent.

a) Many ancient authorities so read.

b) Vincent.

with His good pleasure (His merciful intention) which He had previously purposed *and* set forth in Him,

10 [He planned] for the maturity of the times *and* the climax of the ages to unify all things *and* head them up *and* consummate them in Christ, [both] things in heaven and things on the earth.

11 In Him we also were made [God's] heritage (portion) *and* we obtained an inheritance; for we had been fore-ordained (chosen and appointed beforehand) in accordance with His purpose, Who works out everything in agreement with the counsel *and* design of His [own] will.

12 So that we who first hoped in Christ — who first put our confidence in Him — [have been destined and appointed] to live for the praise of His glory!

13 In Him you also who have heard the Word of Truth, the glad tidings (Gospel) of your salvation, and have believed in *and* have adhered to *and* have relied on Him, were stamped with the seal of the long-promised Holy Spirit.

14 That [Spirit] is the guarantee of our inheritance — the first fruit, the pledge and foretaste, the down payment on our heritage — in anticipation of its full redemption *and* our acquiring [complete] possession of it, to the praise of His glory.

15 For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints (the people of God),

16 I do not cease to give thanks for you, making mention of you in my prayers.

17 [For I always pray] the God of our Lord Jesus Christ, the Father of Glory, that He may grant you a spirit of wisdom and revelation — of insight into mysteries and secrets — in the [deep and intimate] knowledge of Him,

18 By having the eyes of your heart flooded with light, so that you can know

and understand the hope to which He has called you and how rich is His glorious inheritance in the saints — His set-apart ones,

19 And [so that you can know and understand] what is the immeasurable *and* unlimited *and* surpassing greatness of His power in *and* for us who believe, as demonstrated in the working of His mighty strength,

20 Which He exerted in Christ when He raised Him from the dead and seated Him at His [own] right hand in the heavenly [places],

21 Far above all rule and authority and power and dominion, and every name that is named — above every title that can be conferred — not only in this age *and* in this world, but also in the age *and* the world which are to come.

22 And He has put all things under His feet and has appointed Him the universal and supreme Head of the church (a headship exercised throughout the church), [Ps. 8:6.]

23 Which is His body, the fullness of Him Who fills all in all — for in that body lives the full measure of Him Who makes everything complete, and Who fills everything everywhere [with Himself].

CHAPTER 2

AND you [He made alive], when you were dead [slain] by [your] trespasses and sins

2 In which at one time you walked habitually. You were following the course *and* fashion of this world — were under the sway of the tendency of this present age — following the prince of the power of the air. (You were obedient to him and were under his control,) the [demon] spirit that still constantly works in the sons of disobedience — the careless, the rebellious and the unbelieving, who go against the purposes of God.

3 Among these we as well as you once lived *and* conducted ourselves in the passions of our flesh — our behavior

c) Some interpret "in Him" to mean "in Himself"; others, "in Christ."

d) Alternate reading.

governed by our corrupt and sensual nature; obeying the impulses of the flesh and the thoughts of the mind — our cravings dictated by our senses and our dark imaginings. We were then by nature children of [God's] wrath *and* heirs of [His] indignation, like the rest of mankind.

4 But God! So rich is He in His mercy! Because of *and* in order to satisfy the great *and* wonderful *and* intense love with which He loved us,

5 Even when we were dead [slain] by [our own] shortcomings *and* trespasses, He made us alive together in fellowship *and* in union with Christ. — He gave us the very life of Christ Himself, the same new life with which He quickened Him. [For] it is by grace — by His favor and mercy which you did not deserve — that you are saved (*delivered from judgment *and* made partakers of Christ's salvation).

6 And He raised us up together with Him and made us sit down together — giving us [joint seating with Him — in the heavenly sphere [by virtue of our being] in Christ Jesus, the Messiah, the Anointed One.

7 He did this that He might clearly demonstrate through the ages to come the immeasurable (limitless, surpassing) riches of His free grace (His unmerited favor) in kindness *and* goodness of heart toward us in Christ Jesus.

8 For it is by free grace (God's unmerited favor) that you are saved (*delivered from judgment *and* made partakers of Christ's salvation) through [your] faith. And this [salvation] is not of yourselves — of your own doing, it came not through your own striving — but it is the gift of God;

9 Not because of works [not the fulfillment of the Law's demands], lest any man should boast. — It is not the result of what any one can possibly do, so no one can pride himself in it or take glory to himself.

10 For we are God's [own] handi-

work (His workmanship), *recreated in Christ Jesus, [born anew] that we may do those good works which God predestined (planned beforehand) for us, (taking paths which He prepared ahead of time) that we should walk in them — living the good life which He prearranged and made ready for us to live.

11 Therefore remember that at one time you were Gentiles [heathen] in the flesh; called Uncircumcision by those who called themselves Circumcision, [itself a *mere mark] in the flesh made by human hands.

12 Remember that you were at that time separated (living apart) from Christ — excluded from all part in Him; utterly estranged *and* outlawed from the rights of Israel as a nation, and strangers with no share in the sacred compacts of the [Messianic] promise — with no knowledge of or right in God's agreements, His covenants. And you had no hope — no promise; you were in the world without God.

13 But now in Christ Jesus, you who once were [so] far away, through (by, in) the blood of Christ have been brought near.

14 For He is [Himself] our peace — our bond of unity and harmony. He has made us both [Jew and Gentile] one (body), and has broken down (destroyed, abolished) the hostile dividing wall between us,

15 By abolishing in His [own crucified] flesh the enmity [caused by] the Law with its decrees and ordinances — which He annulled; that He from the two might create in Himself one new man — one new quality of humanity out of the two — so making peace.

16 And [He designed] to reconcile to God both [Jew and Gentile, united] in a single body by means of His cross; thereby killing the mutual enmity *and* bringing the feud to an end.

17 And He came and preached the glad tidings of peace to you who were

e) Thayer.

f) Meyer's Commentary.

g) Arthur S. Way: "The Letters of St. Paul and Hebrews."

afar off and [peace] to those who were near. [Isa. 57:19.]

18 For it is through Him that we both [whether far off or near] now have an introduction (access) by one (Holy) Spirit to the Father — so that we are able to approach Him.

19 Therefore you are no longer outsiders — exiles, migrants and aliens, excluded from the rights of citizens; but you now share citizenship with the saints — God's own people, consecrated and set apart for Himself; and you belong to God's [own] household.

20 You are built upon the foundation of the apostles and prophets with Christ Jesus Himself the chief Cornerstone.

21 In Him the whole structure is joined (bound, welded) together harmoniously; and it continues to rise (grow, increase) into a holy temple in the Lord — a sanctuary dedicated, consecrated and sacred to the presence of the Lord.

22 In Him — and in fellowship with one another — you yourselves also are being built up [into this structure] with the rest, to form a fixed abode (dwelling place) of God in (by, through) the Spirit.

CHAPTER 3

FOR this reason [^bbecause I preached that you are thus builded together], I, Paul, am the prisoner of Jesus the Christ ^bfor the sake *and* on behalf of you Gentiles.

2 Assuming that you have heard of the stewardship of God's grace (His unmerited favor) that was entrusted to me [to dispense to you] for your benefit;

3 And how the mystery (secret) was made known to me *and* I was allowed to comprehend it by direct revelation, as I already briefly wrote you,

4 When you read this you can understand my insight into the mystery of Christ.

5 [This mystery] was never disclosed to human beings in past generations as

^b The Jews persecuted and imprisoned Paul because he was an apostle to the Gentiles and preached the gospel to them. — Matthew Henry.

i) Webster in defining "manifold" (the King James rendering of "polupoikilos").

it has now been revealed to His holy apostles [consecrated messengers] and prophets by the (Holy) Spirit.

6 [It is this:] that the Gentiles are now to be fellow heirs [with the Jews], members of the same body, and joint partakers (sharing) in the same divine promise in Christ through [their acceptance of] the glad tidings (the Gospel).

7 Of this [Gospel] I was made a minister according to the gift of God's free grace (undeserved favor), which was bestowed on me by the exercise — the working in all its effectiveness — of His power.

8 To me, though I am the very least of all the saints (God's consecrated people), this grace (favor, privilege) was granted *and* graciously entrusted: to proclaim to the Gentiles the unending (boundless, fathomless, incalculable and exhaustless) riches of Christ — wealth which no human being could have searched out.

9 Also to enlighten all men *and* make plain to them what is the plan [regarding the Gentiles and providing for the salvation of all men,] of the mystery kept hidden through the ages *and* concealed until now in [the mind of] God Who created all things *by* Christ Jesus.

10 [The purpose is] that through the church the 'complicated, many-sided wisdom of God in all its infinite variety *and* innumerable aspects might now be made known to the angelic rulers and authorities (principalities and powers) in the heavenly sphere.

11 This is in accordance with the terms of the eternal *and* timeless purpose which He has realized *and* carried into effect, in [the person of] Christ Jesus our Lord;

12 In Whom, because of our faith in Him, we dare to have the boldness (courage and confidence) of free access — an unreserved approach to God with freedom and without fear.

13 So I ask you not to lose heart —

not to faint or become despondent through fear — at what I am suffering in your behalf. [Rather glory in it] for it is an honor to you.

14 For this reason [I seeing the greatness of this plan by which you are built together in Christ], I bow my knees before the Father of our Lord Jesus Christ,

15 For Whom every family in heaven and on earth is named — [that Father] from Whom all fatherhood takes its title and derives its name.

16 May He grant you out of the rich treasury of His glory to be strengthened and reinforced with mighty power in the inner man by the (Holy) Spirit [Himself] — indwelling your innermost being and personality.

17 May Christ through your faith [actually] dwell — settle down, abide, make His permanent home — in your hearts! May you be rooted deep in love and founded securely on love,

18 That you may have the power and be strong to apprehend and grasp with all the saints (God's devoted people, the experience of that love) what is the breadth and length and height and depth [of it];

19 [That you may really come] to know — practically, through experience for yourselves — the love of Christ, which far surpasses mere knowledge (without experience); that you may be filled (through all your being) unto all the fullness of God — [that is] may have the richest measure of the divine Presence, and become a body wholly filled and flooded with God Himself!

20 Now to Him Who, by (in consequence of) the [action of His] power that is at work within us, is able to [carry out His purpose and] do superabundantly, far over and above all that we [dare] ask or think — infinitely beyond our highest prayers, desires, thoughts, hopes or dreams —

21 To Him be glory in the church

and in Christ Jesus throughout all generations, for ever and ever. Amen — so be it.

CHAPTER 4

I THEREFORE, the prisoner for the Lord, appeal to and beg you to walk (lead a life) worthy of the [divine] calling to which you have been called — with behavior that is a credit to the summons to God's service,

2 Living as becomes you — with complete lowliness of mind (humility) and meekness (unselfishness, gentleness, mildness), with patience, bearing with one another and making allowances because you love one another.

3 Be eager and strive earnestly to guard and keep the harmony and oneness of [produced by] the Spirit in the binding power of peace.

4 [There is] one body and one Spirit, just as there is also one hope [that belongs] to the calling you received.

5 [There is] one Lord, one faith, one baptism,

6 One God and Father of [us] all, Who is above all (Sovereign over all), pervading all and [living] in [us] all.

7 Yet grace (God's unmerited favor) was given to each of us individually — not indiscriminately, but in different ways — in proportion to the measure of Christ's [rich and bounteous] gift.

8 Therefore it is said, When He ascended on high, He led captivity captive — He led a train of vanquished foes — and He bestowed gifts on men. [Ps. 68:18.]

9 [But He ascended?] Now what can this, He ascended, mean but that He had previously descended from the height of heaven into [the depth], the lower parts of the earth?

10 He Who descended is the [very] same as He Who also has ascended high above all the heavens, that He [His presence] might fill all things — the

j) Many authorities consider that Paul here resumes the thread of verse.

k) Alternate reading. l) Vincent's Word Studies.

m) Thayer.

n) "He conquered those who had conquered us; such as sin, the devil and death." — Matthew Henry.

whole universe, from the lowest to the highest.

11 And His gifts were [varied; He Himself appointed and gave men to us,] some to be apostles (special messengers), some prophets (inspired preachers and expounders), some evangelists (preachers of the Gospel, traveling missionaries), some pastors (shepherds of His flock) and teachers.

12 His intention was the perfecting *and* the full equipping of the saints (His consecrated people), [that they should do] the work of ministering toward building up Christ's body (the church),

13 [That it might develop] until we all attain oneness in the faith and in the comprehension of the ^ofull and accurate knowledge of the Son of God; that [we might arrive] at really mature manhood — the completeness of personality which is nothing less than the standard height of Christ's own perfection — the measure of the stature of the fullness of the Christ, *and* the completeness found in Him.

14 So then, we may no longer be children, tossed [like ships] to and fro between chance gusts of teaching, *and* wavering with every changing wind of doctrine, [the prey of] the cunning *and* cleverness of piouscrupulous men, (gamblers engaged) in every shifting form of trickery in inventing errors to mislead.

15 Rather, let our lives lovingly ^eexpress truth in all things — speaking truly, dealing truly, living truly. Enfolded in love, let us grow up in every way *and* in all things into Him, Who is the Head, [even] Christ, the Messiah, the Anointed One.

16 For because of Him the whole body (the church, in all its various parts closely) joined and firmly knit together by the joints *and* ligaments with which it is supplied, when each part [with power adapted to its need] is working properly (in all its functions), grows to full maturity, building itself up in love.

17 So this I say *and* solemnly testify

in [the name of] the Lord [as in His Presence], that you must no longer live as the heathen (the Gentiles) do in their perverseness — in the folly, vanity and emptiness of their souls and the futility — of their minds.

18 Their ^qmoral understanding is darkened *and* their reasoning is beclouded. [They are] alienated (estranged, self-banished) from the life of God — with no share in it. [This is] because of the ignorance — the want of knowledge and perception, the willful blindness — that is ^qdeep-seated in them, due to their hardness of heart (to the insensitiveness of their moral nature).

19 In their spiritual apathy they have become callous *and* past feeling *and* reckless, and have abandoned themselves [a prey] to unbridled sensuality, eager *and* greedy to indulge in every form of impurity [that their depraved desires may suggest and demand].

20 But you did not so learn Christ!

21 Assuming that you have really heard Him *and* been taught by Him, as [all] Truth is in Jesus — embodied and personified in Him:

22 Strip yourselves of your former nature — put off and discard your old unrenewed self — which characterized your previous manner of life and becomes corrupt through lusts *and* desires that spring from delusion;

23 And be constantly renewed in the spirit of your mind — having a fresh mental and spiritual attitude;

24 And put on the new nature (the regenerate self) created in God's image, (Godlike) in true righteousness and holiness.

25 Therefore, rejecting all falsity *and* done now with it, let every one express the truth with his neighbor, for we are all parts of one body *and* members one of another. [Zech. 8:16.]

26 When angry, do not sin; do not ever let your wrath — your exasperation, your fury or indignation — last until the sun goes down.

o) Vincent.

p) Literally, *dice-playing*.

q) Vincent.

27 Leave no [such] room *or* foothold for the devil — give no opportunity to him.

28 Let the thief steal no more, but rather let him be industrious, making an honest living with his own hands, so that he may be able to give to those in need.

29 Let no foul *or* polluting language, *nor* evil word, *nor* unwholesome *or* worthless talk [ever] come out of your mouth; but only such [speech] as is good *and* beneficial to the spiritual progress of others, as is fitting to the need *and* the occasion, that it may be a blessing *and* give grace (God's favor) to those who hear it.

30 And do not grieve the Holy Spirit of God, (do not offend, or vex, or sadden Him) by Whom you were sealed (marked, branded as God's own, secured) for the day of redemption — of final deliverance through Christ from evil and the consequences of sin.

31 Let all bitterness and indignation *and* wrath (passion, rage, bad temper) and resentment (anger, animosity) and quarreling (brawling, clamor, contention) and slander (evilspeaking, abusive or blasphemous language) be banished from you, with all malice (spite, ill will or baseness of any kind).

32 And become useful *and* helpful *and* kind to one another, tenderhearted (compassionate, understanding, loving-hearted), forgiving one another [readily and freely], as God in Christ forgave you.

CHAPTER 5

THEREFORE be imitators of God — copy Him *and* follow His example — as well-beloved children [imitate their father].

2 And walk in love — esteeming and delighting in one another — as Christ loved us and gave Himself up for us, a 'slain offering and sacrifice to God [for you, so that it became] a sweet fragrance. [Ezek. 20:41.]

3 But immorality (sexual vice) and

all impurity [of lustful, rich, wasteful living] or greediness must not even be named among you, as is fitting *and* proper among saints (God's consecrated people).

4 Let there be no filthiness (obscenity, indecency) nor foolish *and* sinful (silly and corrupt) talk, nor coarse jesting, which are not fitting *or* becoming; but instead voice your thankfulness [to God].

5 For be sure of this, that no person practicing sexual vice or impurity in thought or in life, or one who is covetous — that is, who has lustful desire for the property of others and is greedy for gain — [for] that [in effect] is an idolater, has any inheritance in the kingdom of Christ and of God.

6 Let no one delude *and* deceive you with empty excuses *and* groundless arguments [for these sins], for through these things the wrath of God comes upon the sons of rebellion *and* disobedience.

7 So do not associate *or* be sharers with them.

8 For once you were darkness, but now you are light in the Lord; walk as children of light — lead the lives of those native-born to the Light.

9 For the fruit — the effect, the product — of the Light, 'the Spirit, [consists] in every form of kindly goodness, uprightness of heart and trueness of life.

10 And try to learn [in your experience] what is pleasing to the Lord; — [let your lives be constant] proofs of what is most acceptable to Him.

11 Take no part in *and* have no fellowship with the fruitless deeds *and* enterprises of darkness, but instead [let your lives be so in contrast as to] "expose *and* prove *and* convict them.

12 For it is a shame even to speak of *or* mention the things that [such people] practice in secret.

13 But when anything is exposed *and* reproved by the light, it is made visible *and* clear; and where everything is visible *and* clear there is light.

r) Vincent.

s) Thayer.

t) Some ancient authorities so read.

u) Thayer.

14 Therefore He says, Awake, O sleeper, and arise from the dead, and Christ shall shine [make day dawn] upon you and give you light. [Isa. 60:1, 2 with 26:19.]

15 Look carefully then how you walk! Live purposefully and worthily and accurately, not as the unwise and witless, but as wise — sensible, intelligent people;

16 Making the very most of the time — buying up each opportunity — because the days are evil.

17 Therefore do not be vague and thoughtless and foolish, but understanding and firmly grasping what the will of the Lord is.

18 And do not get drunk with wine, for that is debauchery; but ever be filled and stimulated with the (Holy) Spirit. [Prov. 23:20.]

19 Speak out to one another in psalms and hymns and spiritual songs, offering praise with voices [*and instruments], and making melody with all your heart to the Lord,

20 At all times and for everything giving thanks in the name of our Lord Jesus Christ to God the Father.

21 Be subject to one another out of reverence for Christ, the Messiah, the Anointed One.

22 Wives, be subject — be submissive and adapt yourselves — to your own husbands as [a service] to the Lord.

23 For the husband is head of the wife as Christ is the Head of the church, Himself the Savior of [His] body.

24 As the church is subject to Christ, so let wives also be subject in everything to their husbands.

25 Husbands, love your wives, as Christ loved the church and gave Himself up for her,

26 So that He might sanctify her, having cleansed her by the washing of water with the Word,

27 That He might present the church to Himself in glorious splendor, without spot or wrinkle or any such things —

v) Alternate reading.

w) Berry's "Greek-English New Testament Lexicon."

x) Webster's list of English words with the same or nearly the same essential meaning as "respect" and "reverence." The latter includes the word "adore" in the sense not applied to Deity.

that she might be holy and faultless.

28 Even so husbands should love their wives as [being in a sense] their own bodies. He who loves his own wife loves himself.

29 For no man ever hated his own flesh, but nourishes and carefully protects and cherishes it, as Christ does the church,

30 Because we are members (parts) of His body.

31 For this reason a man shall leave his father and his mother and shall be joined to his wife, and the two shall become one flesh. [Gen. 2:24.]

32 This mystery is very great, but I speak concerning [the relation of] Christ and the church.

33 However, let each man of you (without exception) love his wife as [being in a sense] his very own self; and let the wife see that she respects and reverences her husband — that she notices him, regards him, honors him, prefers him, venerates and esteems him; and that she defers to him, praises him, and loves and admires him exceedingly.

CHAPTER 6

CHILDREN, obey your parents in the Lord [as His representatives], for this is just and right.

2 Honor (esteem and value as precious) your father and your mother; this is the first commandment with a promise: [Exod. 20:12.]

3 That all may be well with you and that you may live long on the earth.

4 Fathers, do not irritate and provoke your children to anger — do not exasperate them to resentment — but rear them [tenderly] in the training and discipline and the counsel and admonition of the Lord.

5 Servants (slaves), be obedient to those who are your physical masters, having respect for them and eager concern to please them, in singleness of

motive *and* with all your heart, as [service] to Christ [Himself].

6 Not in the way of eyeservice — as if they were watching you — and only to please men; but as servants (slaves) of Christ, doing the will of God heartily *and* with your whole soul;

7 Rendering service readily with goodwill, as to the Lord and not to men,

8 Knowing that for whatever good any one does, he will receive his reward from the Lord, whether he is slave or free.

9 You masters, act on the same [principle] toward them, and give up threatening *and* using violent *and* abusive words, knowing that He Who is both their Master and yours is in heaven, and that there is no respect of persons — no partiality — with Him.

10 In conclusion, be strong in the Lord — be empowered through your union with Him; draw your strength from Him — that strength which His [boundless] might provides.

11 Put on God's whole armor — the armor of a heavy-armed soldier, which God supplies — that you may be able successfully to stand up against [all] the strategies *and* the deceits of the devil.

12 For we are not wrestling with flesh and blood — contending only with physical opponents — but against the despots, against the powers, against [the master spirits who are] the world rulers of this present darkness, against the spirit forces of wickedness in the heavenly (supernatural) sphere.

13 Therefore put on God's complete armor, that you may be able to resist *and* stand your ground on the evil day [of danger], and having done all [the crisis demands], to stand [firmly in your place].

14 Stand therefore — hold your ground — having tightened the belt of truth around your loins, and having put on the breastplate of integrity *and* of

moral rectitude *and* right standing with God;

15 And having shod your feet in preparation [to face the enemy with the ^vfirm-footed stability, the promptness and the readiness ^uproduced by the good news] of the Gospel of peace. [Isa. 52:7.]

16 Lift up over all the (covering) shield of ^vsaving faith, upon which you can quench all the flaming missiles of the wicked [one].

17 And take the helmet of salvation and the sword the Spirit ^wwields, which is the Word of God.

18 Pray at all times — on every occasion, in every season — in the Spirit, with all [manner of] prayer and entreaty. To that end keep alert and watch with strong purpose *and* perseverance, interceding in behalf of all the saints (God's consecrated people).

19 And also for me, that [freedom of] utterance may be given me, that I may open my mouth to proclaim boldly the mystery of the good news [of the Gospel],

20 For which I am an ambassador in a coupling chain [in prison. Pray] that I may declare it boldly *and* courageously as I ought to do.

21 Now that you may know how I am and what I am doing, Tychicus the beloved brother and faithful minister in the Lord [and His service] will tell you everything.

22 I have sent him to you for this very purpose, that you may know how we are and that he may ^bconsole *and* cheer *and* encourage *and* strengthen your hearts.

23 Peace be to the brethren, and love joined with faith, from God the Father and the Lord Jesus Christ, the Messiah, the Anointed One.

24 Grace (God's undeserved favor) be with all who love our Lord Jesus Christ with undying *and* incorruptible [love]. *Amen — so let it be.*

y) Vincent.

z) Thayer.

a) Williams: Subjective genitive.

b) Thayer.

THE LETTER OF PAUL TO THE PHILIPPIANS

CHAPTER 1

PAUL and Timothy, bondservants of Christ Jesus, the Messiah, to all the saints (God's consecrated people) in Christ Jesus who are at Philippi, with the bishops [overseers] and deacons [assistants]:

2 Grace (favor and blessing) to you and heart peace from God our Father and the Lord Jesus Christ, the Messiah.

3 I thank my God in all my remembrance of you.

4 In every prayer of mine I always make my entreaty *and* petition for you all with joy (delight).

5 [I thank my God] for your fellowship — your ^asympathetic co-operation and contributions and partnership — in advancing the good news (the Gospel) from the first day [you heard it] until now.

6 And I am convinced *and* sure of this very thing, that He Who began a good work in you will continue until the day of Jesus Christ — right up to the time of His return — developing [that good work] *and* perfecting *and* bringing it to full completion in you.

7 It is right *and* appropriate for me to have this confidence *and* feel this way about you all, because even as ^byou do me, I hold you in my heart as partakers *and* sharers, one *and* all with me, of grace (God's unmerited favor and spiritual blessing). [This is true] both when I am shut up in prison and when I am out in the defense and confirmation of the good news (the Gospel).

8 For God is my witness how I long for *and* ^cpursue you all with love, in the tender mercies of Christ Jesus [Himself]!

9 And this I pray, that your love may abound yet more and more *and* extend to its fullest development in knowledge and all keen insight — that is, that your

love may [^ddisplay itself in] greater depth of acquaintance and more comprehensive discernment;

10 So that you may surely learn to sense what is vital, *and* approve *and* prize what is excellent *and* of real value — recognizing the highest and the best, and ^edistinguishing the moral differences; and that you may be untainted *and* pure and unerring *and* blameless, that — with hearts sincere and certain and unsullied — you may [approach] the day of Christ, not stumbling *nor* causing others to stumble.

11 May you abound in *and* be filled with the fruits of righteousness (of right standing with God and right doing) which come through Jesus Christ, the Anointed One, to the honor and praise of God — ^dthat His glory may be both manifested and recognized.

12 Now I want you to know *and* continue to rest assured, brethren, that what [has happened] to me [this imprisonment,] has actually only served to advance *and* give a renewed impetus to the [spreading of the] good news — of the Gospel.

13 So much is this a fact that throughout the whole imperial guard and to all the rest [here], my imprisonment has become generally known to be in Christ — in that I am a prisoner in His service and for Him.

14 And [also] most of the brethren have derived fresh confidence in the Lord because of my chains, and are much more bold to speak *and* publish fearlessly the Word of God — acting with more freedom and indifference to the consequences.

15 Some, it is true, [actually] preach Christ, the Messiah, [for no better reason than] out of envy and rivalry

a) Vincent. b) Alternate reading, "you have me in your heart."

c) Thayer. d) Vincent.

e) Alternate reading, "distinguish the things that differ."

(party spirit); but others are doing so out of a loyal spirit *and* goodwill.

16 The latter [proclaim Christ] out of love, because they recognize *and* know that I am (providentially) put here for the defense of the good news (the Gospel).

17 But the former preach Christ out of a party spirit, insincerely — out of no pure motive, but thinking to annoy me — supposing they are making my bondage more bitter *and* my chains more galling.

18 But what does it matter, so long as either way, whether in pretense [for personal ends] or in all honesty [for the furtherance of the Truth], Christ is being proclaimed? And in that I [now] rejoice,

19 Yes, and I shall rejoice [hereafter] also. For I am well assured *and* indeed know that through your prayers and a ^abountiful supply of the Spirit of Jesus Christ, the Messiah, this will turn out for my preservation [for the spiritual health and ^awelfare of my own soul and avail toward the saving work of the Gospel].

20 This is in keeping with my own eager desire *and* persistent expectation *and* hope, that I shall not disgrace myself *nor* be put to shame in anything; but that with the utmost freedom of speech *and* unflinching courage, now as always heretofore, Christ, the Messiah, will be magnified *and* get glory *and* praise in this body of mine *and* be boldly exalted in my person, whether through (by) life or through (by) death.

21 For me, to live is Christ — His life in me; and to die is gain — [the gain of the glory of eternity].

22 If, however, it is to be life in the flesh *and* I am to live on here, that means fruitful service for me; so I can say nothing as to my personal preference — I cannot choose,

23 But I am hard pressed between the two. My yearning desire is to depart —

to be free of this world, to set forth — and be with Christ, for that is far, far better;

24 But to remain in my body is more needful *and* essential for your sake.

25 Since I am convinced of this, I know that I shall remain and stay by you all, to promote your progress and joy in believing.

26 So that in me you may have abundant cause for exultation *and* glorying in Christ Jesus, through my coming to you again.

27 Only be sure as citizens so to conduct yourselves *that* your manner of life will be worthy of the good news (the Gospel) of Christ, so that whether I [do] come and see you or am absent, I may hear this of you: that you are standing firm in united spirit *and* purpose, striving side by side *and* contending with a single mind for the faith of the glad tidings (the Gospel).

28 And do not [for a moment] be frightened *or* intimidated in anything by your opponents *and* adversaries, for such [constancy and fearlessness] will be a clear sign (proof and seal) to them of [their impending] destruction; but [a sure token and evidence] of your deliverance *and* salvation, and that from God.

29 For you have been granted [the privilege] for Christ's sake not only to believe — adhere to, rely on and trust — in Him but also to suffer in His behalf.

30 So you are engaged in the same conflict which you saw me [wage] and which you now hear to be mine [still].

CHAPTER 2

SO by whatever [appeal to you there is in our mutual dwelling in Christ, by whatever] strengthening *and* consoling *and* encouraging [our relationship] in Him [affords], by whatever persuasive ^bincentive there is in love, by whatever participation in the (Holy) Spirit [we

f) The order of verses 16 and 17 has been reversed for the sake of clarity in almost all versions since the King James.

g) Vincent.

h) Vincent.

share] and by whatever depth of affection and compassionate sympathy,

2 Fill up *and* complete my joy by living in harmony *and* being of the same mind *and* one in purpose, having the same love, being in full accord and of one harmonious mind *and* intention.

3 Do nothing from factional motives — through contentiousness, strife, selfishness or for unworthy ends — or prompted by conceit *and* empty arrogance. Instead, in the true spirit of humility (lowliness of mind) let each regard the others as better than *and* superior to himself — thinking more highly of one another than you do of yourselves.

4 Let each of you esteem *and* look upon *and* be concerned for not [merely] his own interests, but also each for the interests of others.

5 Let this same attitude *and* purpose *and* [humble] mind be in you which was in Christ Jesus. — Let Him be your example in humility —

6 Who, although being essentially one with God *and* in the form of God [“possessing the fullness of the attributes which make God God], did not ¹think this equality with God was a thing to be eagerly grasped ²or retained;

7 But stripped Himself [of all privileges and ³rightful dignity] so as to assume the guise of a servant (slave), in that He became like men *and* was born a human being.

8 And after He had appeared in human form He abased *and* humbled Himself [still further] and carried His obedience to the extreme of death, even the death of [the] cross!

9 Therefore [because He stooped so low], God has highly exalted Him and has ⁴freely bestowed on Him the name that is above every name,

10 That in (at) the name of Jesus every knee ⁵should (must) bow, in

heaven and on earth and under the earth,

11 And every tongue [frankly and openly] confess *and* acknowledge that Jesus Christ is Lord, to the glory of God the Father.

12 Therefore, my dear ones, as you have always obeyed [my suggestions], so now, not only [with the enthusiasm you would show] in my presence but much more because I am absent, work out — cultivate, carry out to the goal and fully complete — your own salvation with reverence *and* awe and trembling [self-distrust, that is, ⁶with serious caution, tenderness of conscience, watchfulness against temptation; timidly shrinking from whatever might offend God and discredit the name of Christ].

13 [Not in your own strength] for it is God Who is all the while ⁷effectually at work in you — energizing and creating in you the power and desire — both to will and to work for His good pleasure *and* satisfaction *and* ⁸delight.

14 Do all things without grumbling *and* faultfinding *and* complaining [⁹against God] and ¹⁰questioning *and* doubting [among yourselves],

15 That you may show yourselves to be blameless *and* guileless, innocent *and* uncontaminated, children of God without blemish (faultless, unrebukable) in the midst of a crooked *and* wicked generation — [spiritually] perverted and perverse. Among whom you are seen as bright lights — stars or beacons shining out clearly — in the [dark] world;

16 Holding out [to it] *and* offering [to all men] the Word of Life, so that in the day of Christ I may have something of which exultantly to rejoice *and* glory in that I did not run my race in vain or spend my labor to no purpose.

17 Even if [my lifeblood] must be poured out as a libation on the sacrificial offering of your faith [to God], still

i) Warfield's "Biblical Doctrines." j) Thayer.

m) "Should" is past tense of "shall," implying authority or compulsion.

n) Vincent.

o) Souter.

k) Berry. l) Vincent.

I am glad [to do it] and congratulate you all on [your share in] it;

18 And you also in like manner be glad and congratulate me on [my share in] it.

19 But I hope and trust in the Lord Jesus soon to send Timothy to you, so that I may also be encouraged and cheered by learning news of you.

20 For I have no one like him — no one of so kindred a spirit — who will be so genuinely interested in your welfare and devoted to your interests.

21 For the others all seek [to advance] their own interests, not those of Jesus Christ, the Messiah.

22 But Timothy's tested worth you know, how as a son with his father he has toiled with me zealously [serving and helping to advance] the good news (the Gospel).

23 I hope therefore to send him promptly, just as soon as I know how my case is going to turn out.

24 But [really] I am confident and fully trusting in the Lord that shortly I myself shall come to you also.

25 However, I thought it necessary to send Epaphroditus [back] to you. [He has been] my brother and companion in labor and my fellow soldier, as well as [having come as] your special messenger (apostle) and minister to my need.

26 For he has been (homesick,) longing for you all and has been distressed because you had heard that he was ill.

27 He certainly was ill [too], near to death. But God had compassion on him, and not only on him but also on me, lest I should have sorrow [over him] coming upon sorrow.

28 So I have sent him the more willingly and eagerly, that you may be gladdened at seeing him again, and that I may be the less disquieted.

29 Welcome him [home] then in the Lord with all joy, and honor and highly appreciate men like him,

30 For it was through working for

Christ that he came so near death, risking his [very] life to complete the deficiencies in your service to me [which distance prevented you yourselves from rendering].

CHAPTER 3

FOR the rest, my brethren, delight yourselves in the Lord and continue to rejoice that you are in Him. To keep writing to you [over and over] of the same things is not irksome to me, and it is [a precaution] for your safety.

2 Look out for those dogs [the Judaizers], look out for those mischief-workers, look out for those who mutilate the flesh.

3 For we [Christians] are the true circumcision, who worship God [in spirit and by the Spirit of God, and exult and glory and pride ourselves in Jesus Christ, and put no confidence or dependence [on what we are] in the flesh and on outward privileges and physical advantages and external appearances.

4 Though for myself I have [at least grounds] to rely on the flesh. If any other man considers that he has or seems to have reason to rely on the flesh and his physical and outward advantages, still more have I!

5 Circumcised when I was eight days old, of the race of Israel, of the tribe of Benjamin, a Hebrew [and the son] of Hebrews; as to the observance of the Law I was of [the party of] the Pharisees,

6 As to my zeal I was a persecutor of the church, and by the Law's standard of righteousness — [supposed] justice, uprightness and right standing with God — I was proven to be blameless and no fault was found with me.

7 But whatever former things I had that might have been gains to me, I have come to consider as (one combined) loss for Christ's sake.

8 Yes, furthermore I count everything as loss compared to the possession of the priceless privilege — the over-

p) Lightfoot: "St. Paul's Epistle to the Philippians"; Moulton and Milligan: "The Vocabulary of the Greek Testament," q) Vincent. r) Alternate reading.

s) His "gains" are plural, but they are all counted as one "loss," singular. (-Vincent.)

whelming preciousness, the surpassing worth and supreme advantage — of knowing Christ Jesus my Lord, *and* of progressively becoming more deeply *and* intimately acquainted with Him, of perceiving *and* recognizing *and* understanding Him more fully *and* clearly. For His sake I have lost everything and consider it all to be mere rubbish (refuse, dregs), in order that I may win (gain) Christ, the Anointed One,

9 And that I may [actually] be found *and* known as in Him, not having any (self-achieved) righteousness that can be called my own, based on my obedience to the Law's demands — ritualistic uprightness and [supposed] right standing with God thus acquired — but possessing that [genuine righteousness] which comes through faith in Christ, the Anointed One, the [truly] right standing with God, which comes from God by (saving) faith.

10 [For my determined purpose is] that I may know Him — that I may progressively become more deeply and intimately acquainted with Him, perceiving and recognizing and understanding [the wonders of His Person] more strongly and more clearly. And that I may in that same way come to know the power outflowing from His resurrection ["which it exerts over believers"]; and that I may so share His sufferings as to be continually transformed [in spirit into His likeness even] to His death, [in the hope]

11 That if possible I may attain to the ["spiritual and moral] resurrection [that lifts me] out from among the dead [even while in the body].

12 Not that I have now attained [this ideal] or am already made perfect, but I press on to lay hold of (grasp) *and* make my own, that for which Christ Jesus, the Messiah, has laid hold of me *and* made me His own.

13 I do not consider, brethren, that I have captured *and* made it my own

o) Vincent. u) Williams: Double compound "non," physical one, which will be the climax.
v) Thayer. w) Vincent.

[yet]; but one thing I do — it is my one aspiration: forgetting what lies behind and straining forward to what lies ahead,

14 I press on toward the goal to win the [supreme and heavenly] prize to which God in Christ Jesus is calling us upward.

15 So let those [of us] who are spiritually mature *and* full-grown have this mind *and* hold these convictions, and if in any respect you have a different attitude of mind, God will make that clear to you also.

16 Only let us hold true to what we have already attained *and* walk *and* order our lives by that.

17 Brethren, together follow my example and observe those who live after the pattern we have set you.

18 For there are many, of whom I have often told you and now tell you even with tears, who walk (live) as enemies of the cross of Christ, the Anointed One.

19 They are doomed *and* their ^vfate [is] eternal misery (perdition); their god is their stomach (their appetites, their sensuality) and they glory in their shame, ^vsiding with earthly things *and* being of their party.

20 But we are citizens of the state (commonwealth, homeland) which is in heaven, and from it also we ^vearnestly *and* patiently await [the coming of] the Lord Jesus Christ, the Messiah. [as] Savior,

21 Who will ^vtransform *and* fashion anew the body of our humiliation to conform to *and* be like the body of His glory *and* majesty, by exerting that power which enables Him even to subject everything to Himself.

CHAPTER 4

THEREFORE, my brethren, whom I love and yearn to see, my delight and crown (wreath of victory), thus stand firm in the Lord, my beloved.

meaning a spiritual, moral resurrection, not the final,

2 I entreat *and* advise Euodia and I entreat *and* advise Syntyche to agree *and* to work in harmony in the Lord.

3 And I exhort you too, [my] genuine yokefellow, help these [two women to keep on co-operating], for they have toiled along with me in [the spreading of] the good news (the Gospel), as have Clement and the rest of my fellow workers whose names are in the Book of Life.

4 Rejoice in the Lord always — delight, gladden yourselves in Him; again I say, Rejoice! [Ps. 37:4.]

5 Let all men know *and* perceive *and* recognize your unselfishness — your considerateness, your forbearing spirit. The Lord is near — He is ^xcoming soon.

6 Do not fret *or* have any anxiety about anything, but in every circumstance *and* in everything by prayer and petition [^xdefinite requests] with thanks-giving continue to make your wants known to God.

7 And God's peace [be yours, that ^xtranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot of whatever sort that is, that peace] which transcends all understanding, shall ^ygarrison *and* mount guard over your hearts and minds in Christ Jesus.

8 For the rest, brethren, whatever is true, whatever is worthy of reverence *and* is honorable *and* seemly, whatever is just, whatever is pure, whatever is lovely *and* lovable, whatever is kind *and* winsome *and* gracious, if there is any virtue *and* excellence, if there is anything worthy of praise, think on *and* weigh *and* take account of these things — fix your minds on them.

9 Practice what you have learned and received and heard and seen in me, *and* model your way of living on it, and the God of peace — of ^zuntroubled, undisturbed well-being — will be with you.

10 I was made very happy in the Lord that now you have revived your interest

in my welfare after so long a time; you were indeed thinking of me, but you had no opportunity to show it.

11 Not that I am implying that I was in any personal want, for I have learned how to be content (satisfied to the point where I am not disturbed or disquieted) in whatever state I am.

12 I know how to be abased *and* live humbly in straitened circumstances, and I know also how to enjoy plenty *and* live in abundance. I have learned in any and all circumstances, the secret of facing every situation, whether well-fed or going hungry, having a sufficiency *and* to spare or going without *and* being in want.

13 I have strength for all things in Christ Who empowers me — I am ready for anything and equal to anything through Him Who ^ainfuses inner strength into me, [that is, I am ^bself-sufficient in Christ's sufficiency].

14 But it was right *and* commendable *and* noble of you to contribute for my needs *and* to share my difficulties with me.

15 And you Philippians yourselves well know that in the early days of the Gospel ministry, when I left Macedonia, no church (assembly) entered into partnership with me *and* opened up [a debit and credit] account in giving and receiving except you only.

16 For even in Thessalonica you sent [me contributions] for my needs, not only once but a second time.

17 Not that I seek *or* am eager for [your] gift, but I do seek *and* am eager for the fruit which increases to your credit — the harvest of blessing that is accumulating to your account.

18 But I have [your full payment] and more; I have everything I need *and* am amply supplied, now that I have received from Epaphroditus the gifts you sent me. [They are the] fragrant odor [of] an offering *and* sacrifice which God welcomes *and* in which He delights.

x) Thayer. y) Gurnall (-Vincent.) z) Cremer. a) Vincent.
b) "Content" (v. 11) literally means "self-sufficient."

19 And my God will liberally supply (°fill to the full) your every need according to His riches in glory in Christ Jesus.

20 To our God and Father be glory forever and ever — through the endless eternities of the eternities. *Amen, so be it.*

21 Remember me to every saint (every born-again believer) in Christ Jesus. The brethren (my °associates) who

are with me greet you.

22 All the saints — God's consecrated ones here — wish to be remembered to you, especially those of Caesar's household.

23 The grace (spiritual favor and blessing) of the Lord Jesus Christ, the Anointed One, be with your spirit. *Amen — so be it.*

THE LETTER OF PAUL TO THE COLOSSIANS

CHAPTER 1

PAUL, an apostle (special messenger) of Christ Jesus, the Messiah, by the will of God, and Timothy [our] brother,

2 To the saints (the consecrated people of God) and °believing and faithful brethren in Christ, who are at Colossae: Grace (spiritual favor and blessing) to you and heart peace from God our Father.

3 We °continually give thanks to God the Father of our Lord Jesus Christ, the Messiah, as we are praying for you,

4 For we have heard of your faith in Christ Jesus [°the leaning of your entire human personality on Him in absolute trust and confidence in His power, wisdom and goodness] and of the love which you [have and show] for all the saints (God's consecrated ones),

5 Because of the hope [of experiencing what is] laid up — °reserved and waiting — for you in heaven. Of this [hope] you heard in the past in the message of the truth of the Gospel,

6 Which has come to you. Indeed in the whole world [that Gospel] is bearing fruit and still is growing °[by its own inherent power], even as it has done among yourselves ever since the day you first heard and came to know and under-

stand the grace of God in truth. — [That is,] you came to know the grace (undeserved favor) of God in reality, deeply and clearly and thoroughly, becoming accurately and intimately acquainted with it.

7 You so learned it from Epaphras our beloved fellow servant. He is a faithful minister of Christ in our stead and as our representative, and °yours.

8 Also he has informed us of your love in the (Holy) Spirit.

9 For this reason we also, from the day we heard of it, have not ceased to pray and make [°special] request for you, [asking] that you may be filled with the °full (deep and clear) knowledge of His will in all spiritual wisdom [that is, °in comprehensive insight into the ways and purposes of God] and in understanding and discernment of spiritual things;

10 That you may walk (live and conduct yourselves) in a manner worthy of the Lord, fully pleasing to Him and °desiring to please Him in all things, bearing fruit in every good work and steadily growing and increasing in (and °by) the knowledge of God — with fuller, deeper and clearer insight, °acquaintance and recognition.

11 [We pray] that you may be in-

c) Thayer. a) Vincent. b) *Always*; belongs with *give thanks*, not elsewhere (-Vincent.)
 c) Souter's "Pocket Lexicon to the Greek New Testament." d) Many ancient authorities read "your."
 e) Vincent. f) Souter. g) Thayer. h) The best texts read "by." i) Abbott-Smitb.

vigorated *and* strengthened with all power, according to the might of His glory, [to exercise] every kind of endurance and patience (perseverance and forbearance) with joy,

12 Giving thanks to the Father, Who has qualified *and* made us fit to share the ^eportion which is the inheritance of the saints (God's holy people) in the Light.

13 [The Father] has delivered *and* ^edrawn us to Himself out of the control *and* the dominion of darkness and has transferred us into the kingdom of the Son ^hof His love,

14 In Whom we have our redemption *through His blood*, [which means] the forgiveness of our sins.

15 [Now] He is the ^eexact likeness of the unseen God — the visible representation of the invisible; He is the First-born — of all creation.

16 For it was in Him that all things were created, in heaven and on earth, things seen and things unseen, whether thrones, dominions, rulers or authorities; all things were created *and* exist through Him (by His service, intervention) *and* in and for Him.

17 And He Himself existed before all things and in Him all things consist — cohere, are held together. [Prov. 8:22-31.]

18 He also is the Head of [His] body, the church; seeing He is the Beginning, the First-born from among the dead, so that He alone in everything *and* in every respect might occupy the chief place — stand first and be pre-eminent.

19 For it has pleased [the Father] that all the divine fullness — the sum total of the divine perfection, powers and attributes — should dwell in Him ^lpermanently.

20 And God purposed that through — ^mby the service, the intervention of — Him (the Son) all things should be completely reconciled ^hback to Himself, whether on earth or in heaven, as

through Him [the Father] made peace by means of the blood of His cross.

21 And although you at one time were estranged *and* alienated from Him and of hostile attitude of mind in your wicked activities,

22 Yet now has [Christ, the Messiah,] reconciled [you to God] in the body of His flesh through death, in order to present you holy and faultless and irreproachable in His [the Father's] presence.

23 [And this He will do] provided that you continue to ^hstay with *and* in the faith [in Christ], well-grounded and settled *and* steadfast, not shifting *or* moving away from the hope [which rests on and is inspired by] the glad tidings (the Gospel), which you heard and which has been preached ^e[as being designed for and offered without restrictions] to every person under heaven, and of which [Gospel] I, Paul, became a minister.

24 [Even] now I rejoice in ^hthe midst of my sufferings on your behalf. And in my own person I am making up whatever is still lacking *and* remains to be completed [^hon our part] of Christ's afflictions, for the sake of His body, which is the Church.

25 In it I became a minister in accordance with the divine ^hstewardship which was entrusted to me for you — as its object and for your benefit — to make the Word of God fully known [among you].

26 The mystery of which was hidden for ages and generations (^hfrom angels and men), but is now revealed to His holy people (the saints),

27 To whom God was pleased to make known how great for the Gentiles are the riches of the glory of this mystery, which is, Christ within *and* among you the hope of [realizing] the glory.

28 Him we preach *and* proclaim, warning *and* admonishing every one and instructing every one in all wisdom, [^hin

e) Vincent.

g) Thayer.

j) Literal meaning.

l) Vincent.

m) Thayer.

n) Vincent.

p) Bengel. Alford (Jamieson, Fausset and Brown).

k) Williams: "Strong terms; so exact likeness."

o) Clarke's Commentary, and others.

q) Souter.

comprehensive insight into the ways and purposes of God], that we may present every person mature — full-grown, fully initiated, complete and perfect — in Christ, the Anointed One.

29 For this I labor [unto weariness], striving with all the 'superhuman energy which He so mightily enkindles *and* works within me.

CHAPTER 2

FOR I want you to know how great is my solicitude for you — in how severe an inward struggle I am engaged for you — and for those [believers] at Laodicea, and for all who ('like yourselves) have never seen my face *and* known me personally.

2 [For my concern is] that their hearts may be 'braced (comforted, cheered and encouraged) as they are knit together in love, that they may come to have all the abounding wealth *and* blessings of assured conviction of understanding, and that they may become progressively 'more intimately acquainted with, *and* may know more definitely *and* accurately *and* thoroughly, that mystic secret of God [which is] Christ, the Anointed One.

3 In Him all the treasures of [divine] wisdom, [of 'comprehensive insight into the ways and purposes of God], and [all the riches of spiritual] knowledge *and* enlightenment are stored up *and* lie hidden.

4 I say this in order that no one may mislead *and* delude you by plausible *and* persuasive *and* attractive arguments *and* beguiling speech.

5 For though I am away from you in body, yet I am with you in spirit, delighted at the sight of your [standing shoulder to shoulder in such] orderly array and the firmness *and* the solid front *and* steadfastness of your faith in Christ, [that 'leaning of the entire human personality on Him in absolute trust and confidence in His power, wisdom and goodness].

6 As you have therefore received the Christ, [even] Jesus the Lord, [so] walk — regulate your lives *and* conduct yourselves — in union with *and* conformity to Him.

7 Have the roots [of your being] firmly *and* deeply planted [in Him] — fixed and founded in Him — being continually built up in Him, becoming increasingly more confirmed *and* established in the faith, just as you were taught, and abounding *and* overflowing in it with thanksgiving.

8 See to it that no one carries you off as spoil *or* makes you yourselves captive by his so-called philosophy *and* intellectualism, and vain deceit (idle fancies and plain nonsense), following human tradition — men's ideas of the material [rather than the spiritual] world — just crude notions following the rudimentary *and* elemental teachings of the universe, and disregarding [the teachings of] Christ, the Messiah.

9 For in Him the whole fullness of Deity (the Godhead), continues to dwell in bodily form — giving complete expression of the divine nature.

10 And you 'are in Him, made full *and* have come to fullness of life — in Christ you too are filled with the Godhead: Father, Son and Holy Spirit, and reach full spiritual stature. And He is the Head of all rule and authority — of every angelic principality and power.

11 In Him also you were circumcised with a circumcision not made with hands, but in a [spiritual] circumcision [performed by] Christ by stripping off the body of the flesh [the whole corrupt, carnal nature with its passions and lusts].

12 [Thus 'you were circumcised when] you were buried with Him in [your] baptism, in which you were also raised with Him ['to a new life] through [your] faith in the working of God ['as displayed] when He raised Him up from the dead.

13 And you, who were dead in tres-

q) Souter. r) Vincent. s) Trench. t) Souter's "Pocket Lexicon to the New Testament."
 u) Vincent's "Word Studies in the New Testament."
 v) "The aorist tense puts the burial as contemporaneous with the circumcision" (Vincent).

passes and in the uncircumcision of your flesh — your sensuality, your sinful carnal nature — [God] brought to life together with [Christ], having (freely) forgiven us all our transgressions;

14 Having cancelled *and* blotted out *and* wiped away the handwriting of the note (or bond) with its legal decrees *and* demands, which was in force *and* stood against us — hostile to us. This [note with its regulations, decrees and demands] He set aside *and* cleared "completely out of our way by nailing it to [His] cross.

15 [God] disarmed the principalities and powers ranged against us and made a bold display *and* public example of them, in triumphing over them in Him *and* "in it [the cross].

16 Therefore let no one sit in judgment on you in matters of food and drink, or with regard to a feast day or a new moon or a Sabbath.

17 Such [things] are only the shadow of things that are to come, *and* they have only a symbolic value. But the reality — the substance, the solid fact of what is foreshadowed, the body of it — belongs to Christ.

18 Let no one defraud you by acting as an umpire *and* declaring you unworthy *and* disqualifying you for the prize, insisting on self-abasement and worship of angels, taking his stand on visions [he claims] he has seen, vainly puffed up by his sensuous notions *and* inflated by his inspiritual thoughts *and* fleshly conceit,

19 And not holding fast to the Head, from Whom the entire body, supplied *and* knit together by means of its joints and ligaments, grows with a growth that is from God.

20 If then you have died with Christ to material ways of looking at things *and* have escaped from the world's crude *and* elemental notions *and* teachings of externalism, why do you live as if you still belong to the world? — Why do

you submit to rules *and* regulations? [such as],

21 Do not handle [this], Do not taste [that], Do not even touch [them],

22 Referring to things all of which perish with being used. To do this is to follow human precepts and doctrines. [Isa. 29:13.]

23 Such [practices] have indeed the outward appearance [that popularly passes] for wisdom, in promoting self-imposed rigor of devotion *and* delight in self-humiliation *and* severity of discipline of the body, but they are of no value in checking the indulgence of the flesh — the lower nature. [Instead, they do not honor God] but "serve only to indulge the flesh.

CHAPTER 3

IF then you have been raised with Christ [to a new life, thus sharing His resurrection from the dead], aim at *and* seek the [rich, eternal treasures] that are above, where Christ is, seated at the right hand of God. [Ps. 110:1.]

2 And set your minds *and* keep them set on what is above — the higher things — not on the things that are on the earth.

3 For [as far as this world is concerned] you have died, and your [new, real] life is hid with Christ in God.

4 When Christ Who is our life appears, then you also will appear with Him in (the splendor of His) glory.

5 So kill (deadend, ^vdeprive of power) the evil desire lurking in your members — those animal impulses and all that is earthly in you that is employed in sin: sexual vice, impurity, sensual appetites, unholy desires, and all greed *and* covetousness, for that is idolatry [the deifying of self and other created things instead of God].

6 It is on account of these [very sins] that the [holy] anger of God is ever coming upon (those who are obstinately

u) Vincent's "Word Studies in the New Testament."
x) Alternate reading. y) Thayer.

w) Alternate reading, "in it [the cross]."

opposed to the divine will) the sons of disobedience,

7 Among whom you also once walked, when you were living in *and* addicted to [such practices].

8 But now put away *and* rid yourselves [completely] of all these things: anger, rage, bad feeling toward others, curses *and* slander and foulmouthed abuse *and* shameful utterances from your lips!

9 Do not lie to one another, for you have stripped off the old (unregenerate) self with its evil practices,

10 And have clothed yourselves with the new [spiritual self], which is (ever in the process of being) renewed *and* remoulded into (fuller and more perfect *knowledge upon) knowledge, after the image (the likeness) of Him Who created it. [Gen. 1:26.]

11 [In this new creation all distinctions vanish]; there *is* no room for *and* there can be neither Greek nor Jew, circumcised nor uncircumcised, [nor difference between nations whether alien] barbarians or Scythians [*who* are the most savage of all], nor slave or free man; but Christ is all and in all — *everything* and everywhere, to all men, without distinction of person.

12 Clothe yourselves therefore, as (God's own picked representatives,) His own chosen ones, [who are] purified *and* holy and well-beloved [by God Himself, by putting on behavior marked by] tenderhearted pity *and* mercy, kind feeling, a lowly opinion of yourselves, gentle ways, [and] patience — which is tireless, long-suffering and has the power to endure whatever comes, with good temper.

13 Be gentle *and* forbearing with one another and, if one has a difference (a grievance or complaint) against another, readily pardoning each other; even as the Lord has freely forgiven you, so must you also [forgive].

14 And above all these [put on] love *and* enfold yourselves with the bond of

perfectness — which binds everything together completely in ideal harmony.

15 And let the peace (soul harmony which comes) from the Christ rule (act as umpire continually) in your hearts — deciding and settling with finality all questions that arise in your minds — [in that peaceful state] to which [as members of Christ's] one body you were also called [to live]. And be thankful — appreciative, giving praise to God always.

16 Let the word [spoken by] the Christ, the Messiah, have its home (in your hearts and minds) *and* dwell in you in [all its] richness, as you teach and admonish *and* train one another in all insight *and* intelligence *and* wisdom [in spiritual things, and sing] psalms and hymns and spiritual songs, making melody to God with [His] grace in your hearts.

17 And whatever you do — no matter what it is — in word or deed, do everything in the name of the Lord Jesus *and* in [dependence upon] His Person, giving praise to God the Father through Him.

18 Wives, be subject to your husbands — subordinate and adapt yourselves to them — as is right *and* fitting *and* your proper duty in the Lord.

19 Husbands, love your wives — be affectionate and sympathetic with them — and do not be harsh *or* bitter *or* resentful toward them.

20 Children, obey your parents in everything, for this is well-pleasing to the Lord.

21 Fathers, do not provoke *or* irritate *or* fret your children — do not be hard on them or harass them; lest they become discouraged *and* sullen *and* morose *and* feel inferior *and* frustrated; do not break their spirit.

22 Servants, obey in everything those who are your earthly masters, not only when their eyes are on you, as pleasers of men, but in simplicity of purpose (with all your heart) because of your

z) Literal translation.

a) Vincent.

b) Gray and Adams' Commentary.

reverence for the Lord *and* as a sincere expression of your devotion to Him.

23 Whatever may be your task, work at it heartily (from the soul), as [something done] for the Lord and not for men,

24 Knowing (with all certainty) that it is from the Lord [and not from men] that you will receive the inheritance which is your (real) reward. [The One Whom] you are actually serving [is] the Lord Christ, the Messiah.

25 For he who deals wrongfully will [reap the fruit of his folly and] be punished for his wrongdoing. And [with God] there is no partiality [no matter what a person's position may be, whether he is the slave or the master].

CHAPTER 4

MASTERS, [on your part] deal with your slaves justly and fairly, knowing that also you have a Master in heaven. [Lev. 25:43, 53.]

2 Be earnest *and* unwearied *and* steadfast in your prayer [life], being [both] alert *and* intent in [your praying] with thanksgiving.

3 And at the same time pray for us also, that God may open a door to us for the Word (the Gospel), to proclaim the mystery concerning Christ, the Messiah, on account of which I am in prison;

4 That I may (speak boldly and unfold that mystery,) proclaim it fully *and* make it clear, as is my duty.

5 Behave yourselves wisely — living prudently and with discretion — in your relations with those of the outside world (the non-Christians), making the very most of the time *and* seizing (buying up) the opportunity.

6 Let your speech at all times be gracious (pleasant and winsome), seasoned [as it were] with salt, [so that you may never be at a loss] to know how you ought to answer any one [who puts a question to you].

7 Tychicus will give you full informa-

tion about my affairs; [he is] a much-loved brother and faithful ministering assistant and fellow servant [with us] in the Lord.

8 I have sent him to you for this very purpose, that you may know how we are faring and that he may comfort *and* cheer *and* encourage your hearts.

9 And with [him is] Onesimus, [our] faithful and beloved brother, who is [one] of yourselves. They will let you know everything that has taken place here [in Rome].

10 Aristarchus my fellow prisoner wishes to be remembered to you, as does Mark the relative of Barnabas. You received instructions concerning him; if he comes to you give him a (heartly) welcome.

11 And [greetings also from] Jesus who is called Justus. These [Hebrew Christians] alone of the circumcision are among my fellow workers for [the extension of] God's kingdom, and they have proved a relief *and* a comfort to me.

12 Epaphras, who is one of yourselves, a servant of Christ Jesus, sends you greetings. [He is] always striving for you earnestly in his prayers, [pleading] that you may — as persons of ripe character and clear conviction — stand firm *and* mature (in spiritual growth), convinced *and* fully assured in "everything willed by God.

13 For I bear him testimony that he has labored hard in your behalf and for [the believers] in Laodicea and those in Hierapolis.

14 Luke the beloved physician and Demas salute you.

15 Give my greetings to the brethren at Laodicea, and to Nympha and the assembly [the church] which meets in her house.

16 And when this epistle has been read before you, [see] that it is read also in the assembly [the church] of the Laodiceans; and also [see] that you yourselves in turn read the [letter that comes to you] from Laodicea.

c) Williams: "A very strong verb, so give him a hearty welcome."

d) Vincent.

17 And say to Archippus, See that you discharge carefully [the duties of] the ministry *and* fulfill the stewardship which you have received in the Lord.

18 I, Paul, [add this final] greeting,

writing with my own hand. Remember I am still in prison *and* in chains. May grace (God's unmerited favor and blessing) be with you! *Amen, so be it.*

THE FIRST LETTER OF PAUL TO THE THESSALONIANS

CHAPTER 1

PAUL, Silvanus (Silas) and Timothy to the assembly (church) of the Thessalonians in God the Father and the Lord Jesus Christ, the Messiah: Grace (spiritual blessing and divine favor) to you and heart peace.

2 We are ever giving thanks to God for all of you, continually mentioning [you when engaged] in our prayers,

3 Recalling unceasingly before our God and Father your work energized by faith and service motivated by love, and unwavering hope in (the return of) our Lord Jesus Christ, the Messiah. [1:10.]

4 [O] brethren beloved by God, we recognize *and* know that He has selected (chosen) you;

5 For our [preaching of the] glad tidings (the Gospel) came to you not only in word, but also in (its own inherent) power and in the Holy Spirit, and with great conviction *and* absolute certainty (on our part). You know what kind of men we proved [ourselves] to be among you for your good.

6 And you [set yourselves to] become imitators of us and [through us] of the Lord Himself, for you welcomed our message in [spite of the] much persecution, with joy [inspired] of the Holy Spirit;

7 So that you [thus] became a pattern to all the believers — those who adhere to, trust in and rely on Christ Jesus — in Macedonia and Achaia [most of Greece].

8 For not only has the Word concerning *and* from the Lord resounded forth from you unmistakably in Macedonia and Achaia, but everywhere the report has gone forth of your faith in God — of your ^aleaning of your whole personality on Him in complete trust and confidence in His power, wisdom and goodness. So we [find that we] never need to tell people anything [further about it].

9 For they themselves volunteer testimony concerning us, telling what an entrance we had among you, and how you turned to God from [your] idols to serve a God Who is alive and true *and* genuine;

10 And [how you] look forward to *and* await the coming of His Son from heaven, Whom He raised from the dead, Jesus Who personally rescues *and* delivers us out of *and* from the wrath (bringing punishment) which is coming [upon the impenitent] *and* ^bdraws us to Himself [that is, ^cinvests us with all the privileges and rewards of the new life in Christ, the Messiah].

CHAPTER 2

FOR you yourselves know, brethren, that our coming among you was not useless *and* fruitless.

2 But though we had already suffered and been outrageously treated at Philippi, as you know, yet in [the strength of] our God we summoned courage to pro-

a) Souter.

b) Literal meaning of the verb "to deliver."

c) Vincent.

claim to you unflatteringly the good news (the Gospel) with earnest contention, much conflict *and* great opposition.

3 For our appeal [in preaching] does not [originate] from delusion *or* error or impure purpose *or* motive, nor in fraud *or* deceit.

4 But just as we have been approved by God to be entrusted with the glad tidings (the Gospel), so we speak not to please men, but to please God, Who tests our hearts (^dexpecting them to be approved).

5 For, as you well know, we never resorted either to words of flattery or to any cloak to conceal greedy motives *or* pretexts for gain, [as] God is our witness.

6 Nor did we seek to extract praise *and* honor *and* glory from men, either from you or from any one else, though we might have asserted our authority (stood on our dignity and claimed honor) as apostles (special missionaries) of Christ, the Messiah.

7 But we behaved gently when we were among you, like a devoted mother nursing *and* cherishing her own children.

8 So, being thus tenderly *and* affectionately desirous of you, we continued to share with you not only God's good news (the Gospel) but also our own lives as well, for you had become so very dear to us.

9 For you recall our hard toil and struggles, brethren. We worked night and day [and plied our trade] in order not to be a burden to any of you [for our support] while we proclaimed the glad tidings (the Gospel) of God to you.

10 You are witnesses, [yes] and God [also], how unworldly and upright and blameless was our behavior toward you believers — who adhered to and trusted in and relied on our Lord Jesus Christ.

11 For you know how, like a father [dealing with] his children, we used to exhort each of you personally, stimulating *and* encouraging and charging you

12 To live lives worthy of God, Who calls you into His own kingdom and the

glorious blessedness [^einto which true believers will enter after Christ's return].

13 And we also [especially] thank God continually for this, that when you received the message of God [which you heard] from us, you welcomed it not as the word of [mere] men but as what it truly is, the Word of God, which is effectually at work in you who believe — ^fexercising its [superhuman] power in those who adhere to and trust in and rely on it.

14 For you, brethren, became imitators of the assemblies (churches) of God in Christ Jesus which are in Judea, for you too have suffered the same kind of treatment from your own fellow countrymen as they did [who were persecuted at the hands] of the Jews,

15 Who killed both the Lord Jesus and the prophets, and harassed *and* drove us out; and continue to make themselves hateful *and* offensive to God and to show themselves foes of all men,

16 Forbidding *and* hindering us from speaking to the Gentiles [the nations] that they may be saved. So as always they fill up (to the brim the measure of) their sins. But God's wrath has come upon them at last — completely and forever! [Gen. 15:16.]

17 But since we were bereft of you, brethren, for a little while in person, [of course] not in heart, we endeavored the more eagerly and with great longing to see you face to face,

18 Because it was our will to come to you. [I mean that] I, Paul, again and again [wanted to come], but Satan hindered *and* impeded us.

19 For what is our hope or happiness or our victor's wreath of exultant triumph when we stand in the presence of our Lord Jesus at His coming? Are not you?

20 For you are [indeed] our glory and our joy!

CHAPTER 3

THEREFORE when [the suspense of separation and our yearning for

d) Abbott-Smith.

e) Thayer.

f) Vincent.

some personal communication from you] became intolerable, we consented to being left behind alone at Athens.

2 And we sent Timothy, our brother and God's servant in [spreading] the good news (the Gospel) of Christ, to strengthen *and* establish, exhort *and* comfort *and* encourage you in your faith,

3 That no one [of you] should be disturbed *and* beguiled *and* led astray by these afflictions *and* difficulties [to which I have referred]. For you yourselves know that this is [unavoidable in our position, and must be recognized as] our appointed lot.

4 For even when we were with you [you know] we warned you plainly beforehand that we were to be pressed with difficulties *and* made to suffer affliction, just as to your own knowledge has [since] happened.

5 That is the reason that, when I could bear [the suspense] no longer, I sent that I might learn [how you were standing the strain, and the endurance of] your faith, [for I was fearful] lest somehow the tempter had tempted you and our toil [among you should prove to] be fruitless *and* to no purpose.

6 But now that Timothy has just come back to us from [his visit to] you, and has brought us the good news of [the steadfastness of] your faith and [the warmth of your] love, and [reported] how kindly you cherish a constant *and* affectionate remembrance of us, [and that you are] longing to see us as we [are to see] you,

7 Brethren, for this reason, in [spite of all] our stress and crushing difficulties we have been filled with comfort *and* cheer about you [because of] your faith — "the leaning of your whole personality on God in complete trust and confidence.

8 Because now we [really] live, if you stand [firm] in the Lord.

9 For what [adequate] thanksgiving

g) Souter. h) Vincent. i) Abbott-Smith. k) Moulton and Milligan: "'body' rather than 'wife'." Phillips, Way, etc. Early versions say "vessel."

can we render to God for you, for all the gladness *and* delight which we enjoy for your sakes before our God?

10 [And we] continue to pray especially *and* with most intense earnestness night and day that we may see you face to face and mend *and* make good whatever may be imperfect *and* lacking in your faith.

11 Now may our God and Father Himself, and our Lord Jesus Christ, *the Messiah*, guide our steps to you.

12 And may the Lord make you to increase and excel *and* overflow in love for one another *and* for all people, just as we also do for you.

13 So that He may strengthen *and* confirm *and* establish your hearts faultlessly pure *and* unblamable in holiness in the sight of our God and Father, at the coming of our Lord Jesus Christ, *the Messiah*, with all His saints — the ^hholy and glorified people of God! *Amen, so be it!*

CHAPTER 4

^b**F**URTHERMORE, brethren, we beg *and* admonish you in [virtue of our union with] the Lord Jesus, that [you follow the instructions which] you learned from us about how you ought to walk so as to please *and* gratify God, as indeed you are doing; that you do so even more and more abundantly — attaining yet greater perfection in living this life.

2 For you know what charges *and* precepts we gave you [on the authority and by the inspiration of] the Lord Jesus.

3 For this is the will of God, that you should be consecrated — separated and set apart for pure and holy living: that you should abstain *and* shrink from all sexual vice;

4 That each one of you should know how to ⁱpossess [control, manage] his own ^kbody (in purity, separated from things profane, and) in consecration and honor,

j) ASV and others. Allowed by lexicons generally. Supported by Knox,

5 Not [to be used] in the passion of lust, like the heathen who are ignorant of the true God *and* have no knowledge of His will,

6 That no man transgress, and overreach his brother *and* defraud him in this matter *or* defraud his brother in business. For the Lord is an avenger in all these things, as we have already warned you solemnly *and* told you plainly.

7 For God has not called us to impurity, but to consecration [to dedicate ourselves to the most thorough purity].

8 Therefore whoever disregards — sets aside and rejects this — disregards not man but God, Whose [very] Spirit [Whom] He gives to you [is] holy — chaste, pure.

9 But concerning brotherly love [for all other Christians], you have no need to have any one write you, for you yourselves have been (personally) taught of God to love one another.

10 And indeed you already are [extending and displaying your love] to all the brethren throughout Macedonia. But we beseech *and* earnestly exhort you, brethren, that you excel [in this matter] more and more;

11 To make it your ambition *and* definitely endeavor to live quietly *and* peacefully, to mind your own affairs, and to work with your hands, as we charged you;

12 So that you may bear yourselves becomingly, be correct *and* honorable *and* command the respect of the outside world, being (self-supporting,) dependent on nobody *and* having need of nothing.

13 Now also we would not have you ignorant, brethren, about those who fall asleep [in death], that you may not grieve [for them], as the rest do who have no hope [beyond the grave].

14 For since we believe that Jesus died and rose again, even so God will also bring with Him through Jesus those who have fallen asleep [in death].

15 For this we declare to you by the Lord's [own] word, that we who are alive and remain until the coming of the Lord, shall in no way precede [into His presence] *or* have any advantage at all over those who have previously fallen asleep [in Him in death].

16 For the Lord Himself will descend from heaven with a loud cry of summons, with the shout of an archangel, and with the blast of the trumpet of God. And those who have departed this life in Christ will rise first.

17 Then we, the still living who remain [on the earth], shall simultaneously be caught up along with (the resurrected dead) in the clouds to meet the Lord in the air; and so always — through the eternity of the eternities — we shall be with the Lord!

18 Therefore comfort *and* encourage one another with these words.

CHAPTER 5

BUT as to the suitable times and the precise seasons *and* dates, brethren, you have no necessity for anything being written to you.

2 For you yourselves know perfectly well that the day of the Lord's return] will come [as unexpectedly and suddenly] as a thief in the night.

3 When people are saying, All is well and secure, *and*, There is peace and safety, then in a moment unforeseen destruction (ruin and death) will come upon them as suddenly as labor pains come upon a woman with child; and they shall by no means escape, *for* there will be no escape.

4 But you are not in [given up to the power of] darkness, brethren, for that day to overtake you by surprise like a thief.

5 For you are all sons of light and sons of the day; we do not belong either to the night or to darkness.

6 Accordingly then, let us not sleep, as the rest do, but let us keep wide awake (alert, watchful, cautious and on our

l) Abbott-Smith.

m) Cremer.

guard) and let us be sober (calm, collected and circumspect).

7 For those who sleep sleep at night, and those who are drunk get drunk at night.

8 But we belong to the day, therefore let us be sober, and put on the breastplate (corslet) of faith and love and for a helmet the hope of salvation.

9 For God has not appointed us to [incur His] wrath — He did not select us to condemn us — but [that we might] obtain [His] salvation through our Lord Jesus Christ, the Messiah,

10 Who died for us so that whether we are still alive or are dead [at Christ's appearing] we might live together with Him *and* share His life.

11 Therefore encourage (admonish, exhort) one another and edify — strengthen and build up — one another, just as you are doing.

12 Now also we beseech you, brethren, get to know those who labor among you — recognize them for what they are, acknowledge and appreciate and respect them all — your leaders who are over you in the Lord, and those who warn *and* kindly reprove *and* exhort you.

13 And hold them in very high and most affectionate esteem in [intelligent and sympathetic] appreciation of their work. Be at peace among yourselves.

14 And we earnestly beseech you, brethren, admonish (warn and seriously advise) those who are out of line — the loafers, the disorderly and the unruly; encourage the timid *and* fainthearted, help *and* give your support to the weak souls [and] be very patient with everybody — always keeping your temper. [Isa. 35:4.]

15 See that none of you repays another with evil for evil, but always aim to show kindness *and* seek to do good to one another and to everybody.

16 Be happy [in your faith] *and* re-

joice *and* be glad-hearted continually — always.

17 Be unceasing in prayer — praying perseveringly;

18 Thank [God] in everything — no matter what the circumstances may be, be thankful and give thanks; for this is the will of God for you [who are] in Christ Jesus [the Revealer and Mediator of that will].

19 Do not quench (suppress or subdue) the (Holy) Spirit.

20 Do not spurn the gifts *and* utterances of the prophets — do not depreciate prophetic revelations nor despise inspired instruction or exhortation or warning.

21 But test *and* prove all things [until you can recognize] what is good; [to that] hold fast.

22 Abstain from evil — shrink from it and keep aloof from it — in whatever form *or* whatever kind it may be.

23 And may the God of peace Himself sanctify you through and through — that is, separate you from profane things, make you pure and wholly consecrated to God — and may your spirit and soul and body be preserved sound *and* complete [and found] blameless at the coming of our Lord Jesus Christ, the Messiah.

24 Faithful is He Who is calling you [to Himself] *and* utterly trustworthy, and He will also do it [that is, fulfill His call by hallowing and keeping you].

25 Brethren, pray for us.

26 Greet all the brethren with a sacred kiss.

27 I solemnly charge you [in the name of] the Lord to have this letter read before all the brethren.

28 The grace (the unmerited favor and blessings) of our Lord Jesus Christ, the Messiah, be with you all. *Amen, so be it.*

THE SECOND LETTER OF PAUL TO THE THESSALONIANS

CHAPTER 1

PAUL, Silvanus (Silas) and Timothy to the church (assembly) of the Thessalonians in God our Father and the Lord Jesus Christ, the Messiah, the Anointed One:

2 Grace (unmerited favor) be to you and heart peace from God the Father and the Lord Jesus Christ, the Messiah, the Anointed One.

3 We ought *and* indeed are obligated [as those in debt] to give thanks always to God for you, brethren, as is fitting, because your faith is growing exceedingly, and the love of every one of you each toward the others is increasing *and* abounds.

4 And this is a cause of our mentioning you with pride among the churches (assemblies) of God for your steadfastness — your unflinching endurance and patience — and your firm faith in the midst of all the persecutions and crushing distresses *and* afflictions under which you are holding up.

5 This is positive proof of the just *and* right judgment of God to the end that you may be deemed deserving of His kingdom — a plain token of His fair verdict [which designs] that you should be made *and* counted worthy of the kingdom of God — for the sake of which you are also suffering.

6 [It is a fair decision] since it is a righteous thing with God to repay with distress *and* affliction those who distress *and* afflict you,

7 And to [recompense] you who are so distressed *and* afflicted [by granting you] relief *and* rest along with us — your fellow sufferers — when the Lord Jesus is revealed from heaven with His mighty angels in a flame of fire;

8 To deal out retribution — chastisement and vengeance — upon those who do not know *or* perceive *or* become

acquainted with God, and [upon those] who ignore *and* refuse to obey the Gospel of our Lord Jesus Christ.

9 Such people will pay the penalty *and* suffer the punishment of everlasting ruin (destruction and perdition) and [eternal exclusion and banishment] from the presence of the Lord and from the glory of His power,

10 When He comes to be glorified in His saints. (That is, on that day He will be made more glorious in His consecrated people) and [He will] be marveled at *and* admired [in His glory reflected] in all who have believed — who have adhered to, trusted in and relied on Him — because our witnessing among you was confidently accepted *and* believed [and confirmed in your lives].

11 With this in view we constantly pray for you, that our God may deem *and* count you worthy of [your] calling and [His] every gracious purpose of goodness, and with power complete in every particular [your] work of faith [faith which is that ^bleaning of the whole human personality on God in absolute trust and confidence in His power, wisdom and goodness].

12 Thus may the name of our Lord Jesus Christ be glorified *and* become more glorious through *and* in you, and may you [also be glorified] in Him according to the grace (favor and blessing) of our God and the Lord Jesus Christ, the Messiah, the Anointed One.

CHAPTER 2

BUT relative to the coming of our Lord Jesus Christ, the Messiah, and our gathering together to [meet] Him, we beg you, brethren,

2 Not to allow your minds to be quickly unsettled *or* disturbed or kept excited *or* alarmed, whether it be by

a) Jamieson, Fausset and Brown.

b) Souter's "Pocket Lexicon to the Greek New Testament."

some [pretended] revelation of [the] Spirit or by word or by letter [alleged to be] from us, to the effect that the day of the Lord has [already] arrived *and* is here.

3 Let no one deceive *or* beguile you in any way, for that day will not come except the "apostasy comes first — that is, unless the [predicted] great "falling away of those who have professed to be Christians has come — and the man of lawlessness (sin) is revealed, who is the son of doom (of perdition), [I Tim. 4:1; Dan. 7:25; 8:25.]

4 Who opposes and exalts himself so proudly *and* insolently against *and* over all that is called God or that is worshiped, [even to his actually] taking his seat in the temple of God, proclaiming that he himself is God. [Dan. 11:36, 37; Ezek. 28:2.]

5 Do you not recollect that when I was still with you I told you these things?

6 And now you know what is restraining him [from being revealed at this time]; it is so that he may be manifested (revealed) in his own [appointed] time.

7 For the mystery of lawlessness — that hidden principle of rebellion against constituted authority — is already at work in the world, [but it is] restrained only until "he who restrains is taken out of the way.

8 And then the lawless one (the Antichrist) will be revealed and the Lord Jesus will slay him with the breath of His mouth and bring him to an end by His appearing *at* His coming. [Isa. 11:4.]

9 The coming [of the lawless one, the Antichrist] is through the activity *and* working of Satan, and will be attended by great power and with all sorts of [pretended] miracles and signs *and* delusive marvels — [all of them] lying wonders —

10 And by unlimited seduction to evil *and* with all wicked deception for

those who are (going to perdition,) perishing because they did not welcome the Truth *but* refused to love it that they might be saved.

11 Therefore God sends upon them a misleading influence, a working of error *and* a strong delusion to make them believe what is false,

12 In order that all may be judged *and* condemned who did not believe — who refused to adhere to, trust in and rely on — the Truth, but [instead] took pleasure in unrighteousness.

13 But we, brethren beloved by the Lord, ought *and* are obligated [as those who are in debt] to give thanks always to God for you, because God chose you from the beginning ["to be the first converts] for salvation through the sanctifying work of the (Holy) Spirit and [your] belief in — adherence to, trust in and reliance on — the Truth.

14 [It was] to this end that He called you through our Gospel, so that you may obtain *and* share in the glory of our Lord Jesus Christ, the Messiah.

15 So then, brethren, stand firm and hold fast to the traditions *and* instructions which you were taught by us, whether by our word of mouth or by letter.

16 Now may our Lord Jesus Christ Himself, and God our Father, Who loved us and gave us everlasting consolation *and* encouragement and well-founded hope through [His] grace (unmerited favor),

17 Comfort and encourage your hearts and strengthen them — make them steadfast and keep them unswerving — in every good work and word.

CHAPTER 3

FURTHERMORE, brethren, do pray for us, that the Word of the Lord may speed on (spread rapidly and run its course) and be glorified (extolled) *and* triumph, even as [it has done] with you.

c) A possible rendering of apostasia is "departure [of the church]."

d) Many believe this one who restrains the Antichrist to be the Holy Spirit, Who lives in all believers and will be removed with them at Christ's coming. A majority think it refers to the Roman Empire.

e) Many ancient authorities so read.

2 And that we may be delivered from perverse (improper, unrighteous) and wicked (actively malicious) men, for not everybody has faith *and* is held by it.

3 Yet the Lord is faithful and He will strengthen [you] *and* set you on a firm foundation and guard you from the evil [one].

4 And we have confidence in the Lord concerning you, that you are doing and will continue to do the things which we suggest *and* with which we charge you.

5 May the Lord direct your hearts into [realizing and showing] the love of God, and into the steadfastness *and* patience of Christ *in* 'waiting for His return.

6 Now we charge you, brethren, in the name *and* on the authority of our Lord Jesus Christ, the Messiah, that you withdraw *and* keep away from every brother (fellow believer) who is slack in the performance of duty *and* is disorderly, living as a shirker *and* not walking in accord with the traditions *and* instructions that you have received from us.

7 For you yourselves know how it is necessary to imitate our example, for we were not disorderly *or* shirking of duty when we were with you — we were not idle.

8 Nor did we eat any one's bread without paying for it, but with toil and struggle we worked night and day, that we might not be a burden *or* impose on any of you [for our support].

9 [It was] not because we do not have a right [to such support], but [we wished] to make ourselves an example for you to follow.

10 For while we were yet with you

we gave you this rule *and* charge: If any one will not work, neither let him eat.

11 Indeed, we hear that some among you are disorderly — that they are passing their lives in idleness, neglectful of duty — being busy with other people's affairs instead of their own and doing no work.

12 Now we charge and exhort such persons [as 'ministers in Him exhorting those] in the Lord Jesus Christ, the Messiah, that they work in quietness and earn their own food *and* other necessities.

13 And as for you, brethren, do not be weary *or* lose heart in doing right [but continue in well-doing without weakening].

14 But if any one [in the church] refuses to obey what we say in this letter, take note of that person, and do not associate with him, that he may be ashamed.

15 Do not regard him as an enemy, but simply admonish and warn him as [being still] a brother.

16 Now may the Lord of peace Himself grant you His peace [the peace of His kingdom] at all times and in all ways — under all circumstances and conditions, whatever comes. The Lord [be] with you all.

17 I, Paul, write you this final greeting with my own hand. This is the mark *and* sign [that it is not a forgery] in every letter of mine. It is the way I write — my handwriting and signature.

18 The grace (spiritual blessing and favor) of our Lord Jesus Christ, the Messiah, be with you all. *Amen, so be it.*

f) Alternate translation. (Thayer.)

g) Jamieson, Fausset and Brown.

THE FIRST LETTER OF PAUL TO TIMOTHY

CHAPTER 1

PAUL, an apostle (special messenger) of Christ Jesus by appointment *and* command of God our Savior and of Christ Jesus, the Messiah, our Hope,

2 To Timothy, my true son in the faith: Grace (spiritual blessing and favor), mercy and heart peace [be yours] from God the Father and Christ Jesus our Lord.

3 As I urged you when I was on my way to Macedonia, stay on where you are at Ephesus in order that you may warn *and* admonish *and* charge certain individuals not to teach any different doctrine,

4 Nor to give importance to *or* occupy themselves with legends (fables, myths) and endless genealogies which foster *and* promote useless speculations *and* questionings, rather than acceptance in faith of God's administration *and* the divine training that is in faith, [in that leaning of the entire human personality on God in absolute trust and confidence];

5 Whereas the object *and* purpose of our instruction *and* charge is love which springs from a pure heart and a good (clear) conscience and sincere (unfeigned) faith.

6 But certain individuals have missed the mark on this very matter [and] have wandered away into vain arguments *and* discussions *and* purposeless talk.

7 They are ambitious to be doctors of the Law — teachers of the Mosaic ritual — but they have no understanding either of the words *and* terms they use or of the subjects about which they make [such] dogmatic assertions.

8 Now we recognize *and* know that the Law is good, if any one uses it law-

fully — for the purpose for which it was designed;

9 Knowing *and* understanding this: that the Law is not enacted for the righteous — the upright and just, who are in right standing with God; but for the lawless and unruly, for the ungodly and sinful, for the irreverent and profane, for those who strike *and* beat *and* [even] murder fathers and strike *and* beat *and* [even] murder mothers; for manslayers,

10 [For] impure *and* immoral persons, those who abuse themselves with men, kidnapers, liars, perjurers and whatever else is opposed to wholesome teaching *and* sound doctrine,

11 As laid down by the glorious Gospel of the blessed God, with which I have been entrusted.

12 I give thanks to Him Who has granted me (the needed) strength *and* made me able [for this]. Christ Jesus our Lord, because He has judged *and* counted me faithful *and* trustworthy, appointing me to [this stewardship of] the ministry.

13 Though I formerly blasphemed and persecuted and was shamefully *and* outrageously *and* aggressively insulting [to Him], nevertheless I obtained mercy because I had acted out of ignorance in unbelief.

14 And the grace (unmerited favor and blessing) of our Lord [actually] flowed out superabundantly *and* beyond measure for me, accompanied by faith and love that are [to be realized] in Christ Jesus.

15 The saying is sure *and* true and worthy of full *and* universal acceptance, that Christ Jesus, the Messiah, came into the world to save sinners, of whom I am foremost.

16 But I obtained mercy for the

α) Souter's "Pocket Lexicon to the Greek New Testament."

reason that in me, as the foremost [of sinners], Jesus Christ might show forth *and* display all His perfect long-suffering *and* patience for an example to [encourage] those who would thereafter believe on Him for [the gaining of] eternal life.

17 Now to the King of eternity, incorruptible *and* immortal, invisible, the only God, be honor and glory forever and ever — to the ages of ages. Amen — so be it.

18 This charge *and* admonition I commit in trust to you, Timothy, my son, ^bin accordance with prophetic intimations which I formerly received concerning you, that inspired *and* aided by them you may wage the good warfare,

19 Keeping fast hold on faith [^cthat leaning of the entire human personality on God in absolute trust and confidence] and a good (clear) conscience. By rejecting *and* thrusting from them [their conscience], some individuals have made shipwreck of their faith.

20 Among them are Hymenaeus and Alexander, whom I have delivered to Satan in order that they may be disciplined [by punishment and learn] not to blaspheme.

CHAPTER 2

FIRST of all, then, I admonish *and* urge that petitions, prayers, intercessions and thanksgivings be offered on behalf of all men,

2 For kings and all who are in positions of authority *or* high responsibility, that [outwardly] we may pass a quiet *and* undisturbed life [and inwardly] a peaceable one in all godliness *and* reverence and seriousness in every way.

3 For such [praying] is good *and* right, and [it is] pleasing *and* acceptable to God our Savior,

4 Who wishes all men to be saved *and* increasingly to perceive *and* rec-

ognize *and* discern *and* know precisely *and* correctly the [divine] Truth:

5 That there [is only] one God, and [only] one mediator between God and men, the Man Christ Jesus,

6 Who gave Himself a ransom for all [people, a fact that was] attested to at the right *and* proper time.

7 And of this matter I was appointed a preacher and an apostle (special messenger); I am speaking the truth *in Christ*, I do not falsify [when I say this], a teacher of the Gentiles in [the realm of] faith and truth.

8 I desire therefore that in every place men should pray, without anger *or* quarreling *or* resentment *or* doubt [in their minds], lifting up holy hands.

9 Also [I desire] that women should adorn themselves modestly *and* appropriately and sensibly in seemly apparel, not with [elaborate] hair arrangement *or* gold *or* pearls *or* expensive clothing,

10 But by doing good deeds — that is, deeds in themselves good, and for the good and advantage of those contacted by them — as befits women who profess reverential fear for *and* devotion to God.

11 Let a woman learn in quietness in entire submissiveness.

12 I allow no woman to teach *or* to have authority over men; she is to remain in quietness *and* keep silence [in religious assemblies].

13 For Adam was first formed, then Eve; [Gen. 2:7, 21, 22.]

14 And it was not Adam who was deceived, but [the] woman who was deceived *and* deluded and fell into transgression. [Gen. 3:1-6.]

15 Nevertheless (the sentence put upon women [of pain in motherhood] does not hinder their [souls'] salvation), and they will be saved [eternally] if they continue in faith and love and holiness, with self-control; [saved indeed] "through the Child-bearing, that is, "by the birth of the [divine] Child.

b) Vincent's "Word Studies in the New Testament." Testament."

c) Souter's "Pocket Lexicon to the Greek New Testament." d) Vincent. Doddridge. Macknight. Clark. ASV margin, and others. Cf. Gal. 4:4.

e) Alternate reading.

CHAPTER 3

THE saying is true *and* irrefutable: If any man [eagerly] seeks the office of bishop (superintendent, overseer), he desires an excellent task (work).

2 Now a bishop (superintendent, overseer) must give no grounds for accusation *but* must be above reproach, the husband of one wife, circumspect *and* temperate *and* self-controlled; [he must be] sensible *and* well behaved *and* dignified and lead an orderly (disciplined) life; [he must be] hospitable — showing love for and being a friend to the believers, especially strangers or foreigners — [and] be a capable *and* qualified teacher,

3 Not given to wine, not combative but gentle *and* considerate, not quarrelsome *but* forbearing *and* peaceable, and not a lover of money — insatiable for wealth and ready to obtain it by questionable means.

4 He must rule his own household well, keeping his children under control, with true dignity, commanding their respect in every way *and* keeping them respectful.

5 For if a man does not know how to rule his own household, how is he to take care of the church of God?

6 He must not be a new convert, or he may [develop a beclouded and stupid state of mind] as the result of pride, [be blinded by] conceit, and fall into the condemnation that the devil [once] did. [Isa. 14:12-14.]

7 Furthermore he must have a good reputation *and* be well thought of by those outside [the church], lest he become involved in slander *and* incur reproach and fall into the devil's trap.

8 In like manner the deacons [must be] worthy of respect, not shifty *and* double talkers *but* sincere in what they say, not given to much wine, not greedy for base gain — craving wealth and resorting to ignoble and dishonest methods of getting it.

f) Either their wives or the deaconesses, or both.

9 They must possess the mystic secret of the faith [Christian truth as hidden from ungodly men.] with a clear conscience.

10 And let them also be tried *and* investigated *and* proved first; then, [if they turn out to be] above reproach, let them serve [as deacons].

11 [The] women likewise must be worthy of respect *and* serious, not gossipers, but temperate *and* self-controlled, [thoroughly] trustworthy in all things.

12 Let deacons be the husbands of but one wife, and let them manage [their] children and their own households well;

13 For those who perform well as deacons acquire a good standing for themselves and also gain much confidence *and* freedom *and* boldness in the faith which is [founded on and centers] in Christ Jesus.

14 Although I hope to come to you before long, I am writing these instructions to you so that,

15 If I am detained, you may know how people ought to conduct themselves in the household of God, which is the church of the living God, the pillar and stay — the prop and support — of the Truth.

16 And great *and* important *and* weighty, we confess, is the hidden truth — the mystic secret — of godliness. He ^g(God) was made visible in human flesh, justified *and* vindicated in the (Holy) Spirit, was seen by angels, preached among the nations, believed on in the world [and] taken up in glory.

CHAPTER 4

BUT the (Holy) Spirit distinctly *and* expressly declares that in latter times some will turn away from the faith, giving attention to deluding *and* seducing spirits and doctrines that demons teach

2 Through the hypocrisy *and* pre-

g) Some authorities read "God."

tensions of liars whose consciences are seared (cauterized),

3 Who forbid people to marry and [teach them] to abstain from [certain kinds of] foods which God created to be received with thanksgiving by those who believe *and* have (an increasingly clear) knowledge of the truth.

4 For everything God has created is good, and nothing is to be thrown away *or* refused if it is received with thanksgiving.

5 For it is hallowed *and* consecrated by the Word of God and by prayer.

6 If you lay all these instructions before the brethren, you will be a worthy steward *and* a good minister of Christ Jesus, ever nourishing your own self on the truths of the faith and of the good [Christian] instruction which you have closely followed.

7 But refuse *and* avoid irreverent legends — profane and impure and goddess fictions, mere grandmothers' tales — and silly myths, *and* express your disapproval of them. Train yourself toward godliness (piety) — keeping yourself spiritually fit.

8 For physical training is of some value — useful for a little; but godliness [spiritual training] is useful *and* of value in everything *and* in every way, for it holds promise for the present life and also for the life which is to come.

9 This saying is reliable *and* worthy of complete acceptance by everybody.

10 With a view to this we toil *and* strive, [yes] and "suffer reproach, because we have [fixed our] hope on the living God, Who is the Savior (Preserver, Maintainer, Deliverer) of all men, especially of those who believe — trust in, rely on *and* adhere to Him.

11 Continue to command these things and to teach them.

12 Let no one despise *or* think less of you because of your youth, but be an example (pattern) for the believers,

b) Alternate reading.

in speech, in conduct, in love, in faith and in purity.

13 Till I come, devote yourself to [public and private] reading, to exhortation — preaching and personal appeals — and to teaching *and* instilling doctrine.

14 Do not neglect the gift which is in you, [that special inward endowment] which was directly imparted to you [by the Holy Spirit] by prophetic utterance when the elders laid their hands upon you [at your ordination].

15 Practice *and* cultivate *and* meditate upon these duties, throw yourself wholly into them [your ministry], so that your progress may be evident to everybody.

16 Look well to yourself (to your own personality) and to [your] teaching; persevere in these things — hold to them; for by so doing you will save both yourself and those who hear you.

CHAPTER 5

DO not sharply censure *or* rebuke an older man, but entreat *and* plead with him as [you would with] a father; treat younger men like brothers.

2 [Treat] older women like mothers [and] younger women like sisters, in all purity.

3 [Always] treat with great consideration *and* give aid to those who are truly widowed — solitary and without support.

4 But if a widow has children or grandchildren, see to it that these are first made to understand that it is their religious duty (to defray their natural obligation to those) at home, and make return to their parents *or* grandparents [for all their care by contributing to their maintenance], for this is acceptable in the sight of God.

5 Now [a woman] who is a real widow, and is left entirely alone *and* desolate, has fixed her hope on God and perseveres in supplications and prayers night and day;

6 Whereas she who lives in pleasure *and* self-gratification — giving herself up to luxury and self-indulgence — is dead even while she [still] lives.

7 Charge [the people] thus, so that they may be without reproach *and* blameless.

8 If any one fails to provide for his relatives, and especially for those of his own family, he has disowned the faith [by failing to accompany it with fruits], and is worse than an unbeliever [who performs his obligation in these matters].

9 Let no one be put on the roll of widows [who are to receive church support] who is under sixty years of age, or who has been the wife of more than one man;

10 And she must have a reputation for good deeds, as one who has brought up children, who has practiced hospitality to strangers [of the brotherhood], washed the feet of the saints, helped to relieve the distressed, [and] devoted herself diligently to doing good in every way.

11 But refuse [to enroll on this list the] younger widows, for when they become restive *and* their natural desires grow strong, they withdraw themselves against Christ [and] wish to marry [again].

12 And so they incur condemnation for having set aside *and* slighted their previous pledge.

13 Moreover, as they go about from house to house they learn to be idlers, and not only idlers but gossips and busybodies, saying what they should not say *and* talking of things they should not mention.

14 So I would have younger [widows] marry, bear children, guide the household, [and] not give opponents of the faith occasion for slander or reproach.

15 For already some [widows] have turned aside after Satan.

16 If any believing *'man or woman*

has [relatives or persons in the household who are] widows, let him relieve them; let the church not be burdened [with them]; so that it may [be free to] assist those who are truly widows — those who are all alone and are dependent.

17 Let the elders who perform the duties of their office well be considered doubly worthy of honor [and of adequate ¹financial support], especially those who labor faithfully in preaching and teaching.

18 For the Scripture says, You shall not muzzle an ox when it is treading out the grain, and again, The laborer is worthy of his hire. [Deut. 25:4.]

19 Listen to no accusation preferred [before a judge] against an elder except it be confirmed by the testimony of two or three witnesses. [Deut. 19:15.]

20 As for those who are guilty *and* persist in sin, rebuke *and* admonish them in the presence of all, so that the rest may be warned *and* stand in wholesome awe *and* fear.

21 I solemnly charge you in the presence of God and of Christ Jesus and of the chosen angels, that you guard *and* keep [these rules] without personal prejudice *or* favor, doing nothing from partiality.

22 Do not be in a hurry in the laying on of hands — giving the sanction of the church too hastily [in reinstating expelled offenders or in ordination in questionable cases] — nor share *or* participate in another man's sins; keep yourself pure.

23 Drink water no longer exclusively, but use a little wine for the sake of your stomach and your frequent illnesses.

24 The sins of some men are conspicuous — openly evident to all eyes — going before them to the judgment [seat] *and* proclaiming their sentence in advance; but the sins of others appear later — following the offender to

i) Some ancient authorities so read.

j) Vincent.

the bar of judgment and coming into view there.

25 So also good deeds are evident *and* conspicuous, and even when they are not, they cannot remain hidden [indefinitely].

CHAPTER 6

LET all who are under the yoke of bond servants esteem their own [personal] masters worthy of honor *and* fullest respect, so that the name of God and the teaching may not be brought into disrepute *and* blasphemed.

2 Let those who have believing masters not be disrespectful *or* scornful [to them] on the grounds that they are brothers [in Christ]; rather, they should serve [them all the better] because those who benefit by their kindly service are believers and beloved. Teach and urge these duties.

3 But if any one teaches otherwise and does not assent to the sound *and* wholesome messages of our Lord Jesus Christ, the Messiah, and the teaching which is in agreement with godliness — piety toward God —

4 He is puffed up with pride *and* stupefied with conceit, [although he is] woefully ignorant. He has a morbid fondness for controversy and disputes *and* strife about words, which result in (producing) envy *and* jealousy, quarrels *and* dissension, abuse *and* insults *and* slander, and base suspicions,

5 And protracted wrangling *and* wearing discussion *and* perpetual friction among men who are corrupted in mind and bereft of the truth, who imagine that godliness *or* righteousness is a source of profit — a money-making business, a means of livelihood. *From such withdraw.*

6 [And it is, indeed, a source of immense profit, for] godliness accompanied with contentment — that contentment which is a sense of inward

sufficiency — is great *and* abundant gain.

7 For we brought nothing into the world, and *obviously* we cannot take anything out of the world;

8 But if we have food and clothing, with these we shall be content (satisfied).

9 But those who crave to be rich fall into temptation and a snare, and into many foolish (useless, godless) and hurtful desires that plunge men into ruin *and* destruction and miserable perishing.

10 For the love of money is a root of all evils; it is through this craving that some have been led astray, *and* have wandered from the faith and pierced themselves through with many acute [mental] pangs.

11 But as for you, O man of God, flee from all these things; aim at *and* pursue righteousness — that is, right standing with God and true goodness; godliness (which is the loving fear of God and Christlikeness), faith, love, steadfastness (patience) and gentle-heartedness.

12 Fight the good fight of the faith; lay hold of the eternal life to which you were summoned, and confessed the good confession [of faith] before many witnesses.

13 In the presence of God Who preserves alive all living things, and Christ Jesus Who in His testimony before Pontius Pilate made the good confession,

14 I [solemnly] charge you to keep all His precepts unsullied *and* flawless, irreproachable until the appearing of our Lord Jesus Christ, the Anointed One.

15 Which will be shown forth in His own proper time by the blessed, only Sovereign, the King of kings and the Lord of lords;

16 Who alone has immortality [in the sense of exemption from every kind of death] and lives in unap-

k) Vincent.

l) Thayer.

m) Vincent.

n) Souter.

proachable light, Whom no man has ever seen or can see. Unto Him be honor and everlasting power *and* dominion. Amen — so be it.

17 As for the rich in this world, charge them not to be proud *and* arrogant *and* contemptuous of others, nor to set their hopes on uncertain riches but on God, Who richly *and* ceaselessly provides us with everything for [our] enjoyment;

18 [Charge them] to do good, to be rich in good works, to be liberal *and* generous-hearted, ready to share [with others],

19 In this way laying up for them-

selves [the riches that endure forever] a good foundation for the future, so that they may grasp that which is life indeed.

20 O Timothy, guard *and* keep the deposit entrusted [to you]! Turn away from the irreverent babble *and* godless chatter, *with* the vain *and* empty *and* worldly phrases, and the subtleties *and* the contradictions in what is falsely called knowledge *and* spiritual illumination.

21 [For] by making such profession some have erred — missed the mark — as regards the faith. Grace (divine favor *and* blessing) be with you all! *Amen — so be it.*

THE SECOND LETTER OF PAUL TO TIMOTHY

CHAPTER 1

PAUL, an apostle (special messenger) of Christ Jesus by the will of God according to the promise of life that is in Christ Jesus,

2 To Timothy, [my] beloved child: Grace (favor *and* spiritual blessing), mercy *and* (heart) peace from God the Father *and* Christ Jesus our Lord!

3 I thank God Whom I worship with a pure conscience, [in the spirit of] my fathers, when without ceasing I remember you night *and* day in my prayers,

4 *And* when as I recall your tears, I yearn to see you, that I may be filled with joy.

5 I am calling up memories of your sincere *and* unqualified faith [the ^bleaning of your entire personality on God in Christ in absolute trust *and* confidence in His power, wisdom *and* goodness, a faith] that first lived permanently in (the heart of) your grandmother Lois *and* your mother Eunice

and now, I am [fully] persuaded, (dwells) in you also.

6 That is why I would remind you to stir up — rekindle the embers, fan the flame *and* keep burning — the [gracious] gift of God, [the inner fire] that is in you by means of the laying on of my hands [*with those of the elders at your ordination].

7 For God did not give us a spirit of timidity — of cowardice, of craven *and* cringing *and* fawning fear — but [He has given us a spirit] of power *and* of love *and* of calm *and* well-balanced mind *and* discipline *and* self-control.

8 Do not blush *or* be ashamed then to testify to *and* for our Lord, nor of me, a prisoner for His sake, but [with me] take your share of the suffering [to which the preaching] of the Gospel [may expose you, *and* do it] in the power of God.

9 [For it is He] Who delivered *and* saved us *and* called us with a calling

a) Vincent. b) Souter. c) Vincent.

in itself holy *and* leading to holiness — that is, to a life of consecration, a vocation of holiness; [He did it] not because of anything of merit that we have done, but because of *and* to further His own purpose and grace (unmerited favor) which was given us in Christ Jesus before the world began — eternal ages ago.

10 [It is that purpose and grace] which He now has made known *and* has fully disclosed *and* made real [to us] through the appearing of our Savior Christ Jesus Who annulled death *and* made it of no effect, and brought life and immortality — that is, immunity from eternal death — to light through the Gospel.

11 For [the proclaiming of] this [Gospel], I was appointed a herald (preacher) and an apostle (special messenger) and a teacher of the *Gentiles*.

12 And this is why I am suffering as I do. Still I am not ashamed, for I know — I perceive, have knowledge of *and* am acquainted with — Him Whom I have believed (adhered to *and* trusted in *and* relied on), *and* I am [positively] persuaded that He is able to guard *and* keep that which has been entrusted to me *and* which ⁴I have committed [to Him], until that day.

13 Hold fast *and* follow the pattern of wholesome *and* sound teaching which you have heard from me, in [all] the faith *and* love which are [for us] in Christ Jesus.

14 Guard *and* keep [with the greatest care] the precious *and* excellently adapted [Truth] which has been entrusted [to you], by the [help of the] Holy Spirit Who makes His home in us.

15 You already know that all who are in Asia turned away *and* forsook me, Phygelus *and* Hermogenes among them.

16 May the Lord grant [His] mercy to the family of Onesiphorus, for he

often showed me kindness *and* ministered to my needs — comforting *and* reviving *and* bracing me like fresh air! He was not ashamed of my chains *and* imprisonment [for Christ's sake].

17 No, rather when he reached Rome he searched diligently *and* eagerly for me *and* found [me].

18 May the Lord grant to him that he may find mercy from the Lord on that [great] day! *And* you know how many things he did for me *and* what a help he was at Ephesus better [than I can tell you].

CHAPTER 2

SO you, my son, be strong — strengthened inwardly — in the grace (spiritual blessing) that is [to be found only] in Christ Jesus.

2 *And* the [instructions] which you have heard from me, along with many witnesses, transmit *and* entrust (as a deposit) to reliable *and* faithful men who will be competent *and* qualified to teach others also.

3 Take [with me] your share of the hardships *and* suffering [which you are called to endure] as a good (first class) soldier of Christ Jesus.

4 No soldier when in service gets entangled in the enterprises of [civilian] life; his aim is to satisfy *and* please the one who enlisted him.

5 *And* if any one enters competitive games, he is not crowned unless he competes lawfully — fairly, according to the rules laid down.

6 [It is] the hard-working farmer (who labors to produce) who must be the first partaker of the fruits.

7 Think over these things I am saying — understand them *and* grasp their application — for the Lord will grant you full insight *and* understanding in everything.

8 Constantly keep in mind Jesus Christ, the Messiah, [as] risen from the dead, [as the prophesied King] descended from David, according to the

d) Alternate reading.

good news (the Gospel) that I preach. [Ps. 16:10.]

9 For that [Gospel] I am suffering affliction *and* even wearing chains, like a criminal. But the Word of God is not chained *or* imprisoned!

10 Therefore I [am ready to] persevere *and* stand my ground with patience *and* endure everything for the sake of the elect [God's chosen], so that they too may obtain [the] salvation which is in Christ Jesus with [the reward of] eternal glory.

11 The saying is worthy of confidence *and* sure: If we have died with Him, we shall also live with Him.

12 If we endure, we shall also reign with Him. If we deny *and* disown *and* reject Him, He will also deny *and* disown *and* reject us.

13 If we are faithless (do not believe and are untrue to Him), He remains true [faithful to His Word and His righteous character], for He cannot deny Himself.

14 Remind [the people] of these facts, and [solemnly] charge them in the presence of the Lord to avoid petty controversy over words, which does no good, but upsets *and* undermines the faith of the hearers.

15 Study and be eager *and* do your utmost to present yourself to God approved (tested by trial), a workman who has no cause to be ashamed, correctly analyzing *and* accurately dividing — rightly handling and skilfully teaching — the Word of Truth.

16 But avoid all empty (vain, useless, idle) talk, for it will lead people into more *and* more ungodliness.

17 And their teaching [will devour; it] will eat its way like cancer *or* spread like gangrene. So it is with Hymenaeus and Philetus,

18 Who have missed the mark *and* swerved from the truth by arguing that the resurrection has already taken place. They are undermining the faith of some.

19 But the firm foundation [laid by]

God stands, sure *and* unshaken, bearing this seal (inscription): The Lord knows those who are His, and, Let every one who names [himself by] the name of the Lord give up all iniquity *and* stand aloof from it. [Num. 16:5; Isa. 26:13.]

20 But in a great house there are not only vessels of gold and silver but also [utensils] of wood and earthenware, and some for honorable *and* noble [use] and some for menial *and* ignoble [use].

21 So whoever cleanses himself [from what is ignoble *and* unclean] — who separates himself from contact with contaminating and corrupting influences — will [then himself] be a vessel set apart *and* useful for honorable *and* noble purposes, consecrated and profitable to the Master, fit *and* ready for any good work.

22 Shun youthful lusts *and* flee from them, and aim at *and* pursue righteousness — all that is virtuous and good, right living, conformity to the will of God in thought, word and deed. [And aim at and pursue] faith, love, [and] peace — which is harmony and concord with others — in fellowship with all [Christians], who call upon the Lord out of a pure heart.

23 But refuse — shut your mind against, have nothing to do with — trifling (ill-informed, unedifying, stupid) controversies over ignorant questionings, for you know that they foster strife *and* breed quarrels.

24 And the servant of the Lord must not be quarrelsome — fighting and contending. Instead he must be kindly to every one *and* mild-tempered — preserving the bond of peace; he must be a skilled *and* suitable teacher, patient *and* forbearing *and* willing to suffer wrong.

25 He must correct his opponents with courtesy *and* gentleness, in the hope that God may grant that they will repent and come to know the Truth — that is, that they will perceive and recognize and become ac-

curately acquainted with and acknowledge it,

26 And that they may come to their senses [and] escape out of the snare of the devil, having been held captive by him, [henceforth] to do His [God's] will.

CHAPTER 3

BUT understand this, that in the last days there will set in perilous times of great stress *and* trouble — hard to deal with *and* hard to bear.

2 For people will be lovers of self *and* [utterly] self-centered, lovers of money *and* aroused by an inordinate (greedy) desire for wealth, proud *and* arrogant *and* contemptuous boasters. They will be abusive (blasphemous, scoffers), disobedient to parents, ungrateful, unholy *and* profane.

3 [They will be] without natural (human) affection (callous and inhuman), relentless — admitting of no truce *or* appeasement. [They will be] slanderers — false accusers, trouble makers; intemperate *and* loose in morals *and* conduct, uncontrolled *and* fierce, haters of good.

4 [They will be] treacherous (betrayers), rash [and] inflated with self-conceit. [They will be] lovers of sensual pleasures *and* vain amusements more than *and* rather than lovers of God.

5 For [although] they hold a form of piety (true religion), they deny *and* reject *and* are strangers to the power of it — their conduct belies the genuineness of their profession. Avoid [all] such people — turn away from them.

6 For among them are those who worm their way into homes and captivate silly *and* weak-natured *and* spiritually dwarfed women, loaded down with [the burden of their] sins, [and easily] swayed *and* led away by various evil desires *and* seductive impulses.

7 [These weak women will listen to anybody who will teach them]; they

are forever inquiring *and* getting information, but are never able to arrive at a recognition *and* knowledge of the Truth.

8 Now just as Jannes and Jambres were hostile to *and* resisted Moses, so these men also are hostile to *and* oppose the Truth. They have depraved *and* distorted minds, and are reprobate *and* counterfeit *and* to be rejected as far as the faith is concerned. [Exod. 7:11.]

9 But they will not get very far, for their rash folly will become obvious to everybody, as was that of those [magicians mentioned].

10 Now you have closely observed *and* diligently followed my teaching, conduct, purpose in life, faith, patience, love, steadfastness,

11 Persecutions, sufferings, such as occurred to me at Antioch, at Iconium, and at Lystra, persecutions I endured, but out of them all the Lord delivered me.

12 Indeed all who delight in piety *and* are determined to live a devoted *and* godly life in Christ Jesus will meet with persecution — that is, will be made to suffer because of their religious stand.

13 But wicked men and imposters will go on from bad to worse, deceiving *and* leading astray others and being deceived *and* led astray themselves.

14 But as for you, continue to hold to the things that you have learned and of which you are convinced, knowing from whom you learned [them],

15 And how from your childhood you have had a knowledge of *and* been acquainted with the sacred writings which are able to instruct you *and* give you the understanding for salvation which comes through faith in Christ Jesus [that is, through the "leaning of the entire human personality on God in Christ Jesus in absolute trust and confidence in His power, wisdom and goodness].

16 Every Scripture is God-breathed — given by His inspiration — and profitable for instruction, for reproof and conviction of sin, for correction of error and discipline in obedience, and for training in righteousness [that is, in holy living, in conformity to God's will in thought, purpose and action],

17 So that the man of God may be complete and proficient, well-fitted and thoroughly equipped for every good work.

CHAPTER 4

I CHARGE [you] in the presence of God and of Christ Jesus Who is to judge the living and the dead, and by (in the light of) His coming and His kingdom:

2 Herald and preach the Word! Keep your sense of urgency (stand by, be at hand and ready, whether the opportunity seems to be favorable or unfavorable, whether it is convenient or inconvenient, whether it be welcome or unwelcome, you as preacher of the Word are to show people in what way their lives are wrong) and convince them, rebuking and correcting, warning and urging and encouraging them, being unlagging and inexhaustible in patience and teaching.

3 For the time is coming when [people] will not tolerate (endure) sound and wholesome instruction, but having ears itching [for something pleasing and gratifying], they will gather to themselves one teacher after another to a considerable number, chosen to satisfy their own liking and to foster the errors they hold,

4 And will turn aside from hearing the truth and wander off into myths and man-made fictions.

5 As for you, be calm and cool and steady, accept and suffer unflinchingly every hardship, do the work of an evangelist; fully perform all the duties of your ministry.

6 For I am already about to be sac-

rificed — my life is about to be poured out [as a drink offering]; the time of my [spirit's] release [from the body] is at hand and I will soon go free.

7 I have fought the good (worthy, honorable and noble) fight; I have finished the race; I have kept (firmly held) the faith.

8 (As to what remains,) henceforth there is laid up for me the [victor's] crown of righteousness — for being right with God and doing right — which the Lord, the righteous Judge, will award to me and recompense me on that [great] day; and not to me only but also to all those who have loved and yearned for and welcomed His appearing [His return].

9 Make every effort to come to me soon.

10 For Demas has deserted me for love of this present world and has gone to Thessalonica; Crescens [has gone] to Galatia, Titus to Dalmatia.

11 Luke alone is with me. Get Mark and bring him with you, for he is very helpful to me for the ministry.

12 Tychicus I have sent to Ephesus.

13 [When] you come, bring the cloak that I left at Troas with Carpus; also the books, especially the parchments.

14 Alexander the coppersmith did me great wrongs. The Lord will pay him back for his actions.

15 Beware of him yourself, for he opposed and resisted our message very strongly and exceedingly.

16 At my first trial no one acted in my defense (as my advocate) or took my part or [even] stood with me, but all forsook me. May it not be charged against them!

17 But the Lord stood by me and strengthened me, so that through me the (Gospel) message might be fully proclaimed and all the Gentiles might hear it. So I was delivered out of the jaws of the lion.

18 [And indeed] the Lord will cer-

tainly deliver *and* 'draw me to Himself from every assault of evil. He will preserve *and* bring [me] safe unto His heavenly kingdom. To Him be the glory forever and ever. Amen — so be it.

19 Give my greetings to Prisca and Aquila, and to the household of Onesiphorus.

20 Erastus stayed on at Corinth, but

Trophimus I left ill at Miletus.

21 Do hasten *and* try your best to come to me before winter. Eubulus wishes to be remembered to you, as do Pudens and Linus and Claudia *and* all the brethren.

22 The Lord *Jesus Christ* be with your spirit. Grace (God's favor and blessing) be with you. *Amen*.

THE LETTER OF PAUL TO TITUS

CHAPTER 1

PAUL, a bond servant of God and an apostle (a special messenger) of Jesus Christ, the Messiah, to stimulate *and* promote the faith of God's chosen ones and lead them on to accurate discernment *and* recognition of *and* acquaintance with the Truth which belongs to *and* harmonizes with *and* tends to godliness,

2 (Resting) in the hope of eternal life, [life] which the ever-truthful God Who cannot deceive, promised before the world *or* the ages of time began.

3 And [now] in His own appointed time He has made manifest (made known) His Word *and* revealed it as His message through the preaching entrusted to me by command of God our Savior;

4 To Titus, my true child according to a common (general) faith: Grace (favor and spiritual blessing) and heart-peace from God the Father and the Lord Christ Jesus our Savior.

5 For this reason I left you [behind] in Crete, that you might set right what was defective *and* finish what was left undone, and that you might appoint elders *and* set them over the churches (assemblies) in every city as I directed you.

6 [These elders should be] men who are of unquestionable integrity *and* are irreproachable, the husband of [but] one wife, whose children are [well-trained and are] believers, not open to the accusation of being loose in morals *and* conduct or unruly *and* disorderly.

7 For the bishop *as* an overseer and God's steward must be blameless; not self-willed *or* arrogant *or* presumptuous; he must not be quick-tempered *or* given to drink or pugnacious (brawling, violent); he must not be grasping *and* greedy for filthy lucre (financial gain);

8 But he must be hospitable — loving and a friend to believers, especially to the strangers and foreigners. [He must be] a lover of goodness — of good people and good things; sober-minded (sensible, discreet); upright *and* fair-minded, a devout man *and* religiously right, temperate *and* keeping himself in hand.

9 He must hold fast to the sure *and* trustworthy Word of God as he was taught it, so that he may be able both to give stimulating instruction *and* encouragement in sound (wholesome) doctrine, and to refute *and* convict those who contradict *and* oppose

† Primary meaning of the Greek: "draw to one's self." Thayer; Abbott-Smith.

it — showing the wayward their error.

10 For there are many disorderly *and* unruly men who are idle (vain, empty) *and* misleading talkers and self-deceivers, *as well as* deceiving others. [This is true] especially of those [who have come over from Judaism] of the circumcision party.

11 Their mouths must be stopped, for they are mentally distressing *and* subverting whole families by teaching what they ought not to teach, for the purpose of getting base advantage *and* disreputable gain.

12 One of their [very] number, a prophet of their own, said, Cretans are always liars, hurtful beasts, idle *and* lazy gluttons.

13 *And* this account of them is [really] true. Because it is [true], rebuke them sharply — deal sternly, [even] severely with them — so that they may be sound in the faith *and* free from error,

14 [And may show their soundness by] ceasing to give attention to Jewish myths *and* fables or to rules [laid down] by [mere] men who reject *and* turn their backs on the Truth.

15 To the pure [in heart and conscience] all things are pure, but to the defiled *and* corrupt *and* unbelieving nothing is pure; their very mind *and* conscience are defiled *and* polluted.

16 They profess to know God — to recognize, perceive *and* be acquainted with Him — but deny *and* disown *and* renounce Him by what they do; they are detestable *and* loathsome, unbelieving *and* disobedient *and* disloyal *and* rebellious, *and* [they are] unfit *and* worthless for good work (deed or enterprise) of any kind.

CHAPTER 2

BUT [as for] you, teach what is fitting *and* becoming to sound (wholesome) doctrine — the character *and*

right living that identify true Christians.

2 Urge the older men to be temperate, venerable (serious), sensible, self-controlled; sound in the faith, in the love, *and* in the steadfastness *and* patience [of Christ].

3 Bid the older women similarly to be reverent *and* devout in their deportment, as becomes those engaged in sacred service, not slanderers or slaves to drink. They are to give good counsel *and* be teachers of what is right *and* noble,

4 So that they will wisely train the young women to be "sane *and* sober-minded — temperate, disciplined — *and* to love their husbands *and* their children;

5 To be self-controlled, chaste, homemakers, good-natured (kindhearted), adapting *and* subordinating themselves to their husbands, that the word of God may not be exposed to reproach — blasphemed or discredited.

6 In a similar way urge the younger men to be self-restrained *and* to behave prudently — taking life seriously.

7 *And* show your own self in all respects to be a pattern *and* a model of good deeds *and* works, teaching what is unadulterated, showing gravity — [that is,] having the strictest regard for truth *and* purity of motive, with dignity *and* seriousness.

8 *And* let your instruction be sound *and* fit *and* wise *and* wholesome, vigorous *and* irrefutable *and* above censure, so that the opponent may be put to shame, finding nothing discrediting *or* evil to say about us.

9 [Tell] bond servants to be submissive to their masters, to be pleasing *and* give satisfaction in every way. [Warn them] not to talk back *or* contradict,

10 Nor to steal by taking things of small value, but to prove themselves truly loyal *and* entirely reliable *and*

a) The Greek verb here for "train" means to make sane, sober-minded; to moderate, to discipline. (-Vincent.)
b) Way.

faithful throughout, so that in everything they may be an ornament *and* do credit to the teaching [which is 'from and about] God our Savior.

11 For the grace of God — His unmerited favor and blessing — has come forward (appeared) for the deliverance from sin *and* the eternal salvation for all mankind.

12 It has trained us to reject *and* renounce all ungodliness (irreligion) and worldly (passionate) desires, to live discreet (temperate, self-controlled), upright, devout (spiritually-whole) lives in this present world,

13 Awaiting *and* looking for the [fulfillment, the realization of our] blessed hope, even the glorious appearing of our great God and Savior Christ Jesus, the Messiah, the Anointed One,

14 Who gave Himself on our behalf that He might redeem us (purchase our freedom) from all iniquity and purify for Himself a people — to be peculiarly His own — [people who are] eager *and* enthusiastic about [living a life that is good and filled with] beneficial deeds. [Ps. 130:8; Ezek. 37:23; Deut. 14:2.]

15 Tell [them all] these things. Urge (advise, encourage, warn) and rebuke with full authority. Let no one despise *or* disregard *or* think little of you — conduct yourself and your teaching so as to command respect.

CHAPTER 3

REMIND people to be submissive to [their] magistrates and authorities, to be obedient, to be prepared *and* willing to do any upright *and* honorable work;

2 To slander *or* abuse *or* speak evil of no one, to avoid being contentious, to be forbearing — yielding, gentle and conciliatory — and to show unqualified courtesy toward everybody.

3 For we also were once thoughtless *and* senseless, obstinate *and* disobedient, deluded *and* misled; [we too were

once] slaves to all sorts of cravings *and* pleasures, wasting our days in malice and jealousy *and* envy, hateful (hated, detestable) and hating one another.

4 But when the goodness and loving kindness of God our Savior to man [as man] appeared,

5 He saved us, not because of any works of righteousness that we had done, but because of His own pity *and* mercy, by [the] cleansing (bath) of the new birth (regeneration) and renewing of the Holy Spirit,

6 Which He poured out [so] richly upon us through Jesus Christ our Savior.

7 [And He did it in order] that we might be justified by His grace — by His favor, wholly undeserved, that is, that we might be acknowledged and counted as conformed to the Divine will in purpose, thought and action; and that we might become heirs of eternal life according to [our] hope.

8 This message is most trustworthy, and concerning these things I want you to insist steadfastly, so that those who have believed in (trusted, relied on) God may be careful to apply themselves to honorable occupations *and* to doing good, for such things are [not only] excellent *and* right [in themselves], but [they are] good *and* profitable for the people.

9 But avoid stupid *and* foolish controversies and genealogies and dissensions and wrangling about the Law, for they are unprofitable and futile.

10 [As for] a man who is factious — a heretical sectarian and cause of divisions — after admonishing him a first and second time reject (him from your fellowship and have nothing more to do with him),

11 Well aware that such a person has utterly changed — is perverted and corrupted; he goes on sinning [though] he is convicted of guilt *and* self-condemned.

12 When I send Artemas or [perhaps]

c) Greek, "of."

Tychicus to you, lose no time *but* make every effort to come to me at Nicopolis, for I have decided to spend the winter there.

13 Do your utmost to speed Zenas the lawyer and Apollos on their way; see that they want for nothing.

14 And let our [own people really] learn to apply themselves to good deeds — to honest labor and honor-

able employment — so that they may be able to meet necessary demands ^awhenever the occasion may require and not be living idle *and* uncultivated *and* unfruitful lives.

15 All who are with me wish to be remembered to you. Greet those who love us in the faith. Grace (God's favor and blessing) be with you all. *Amen, so be it.*

THE LETTER OF PAUL TO PHILEMON

PAUL, a prisoner [for the sake] of Christ Jesus, the Messiah, and our brother Timothy, to Philemon our dearly loved sharer with us in our work,

2 And to Apphia our sister and Archippus our fellow soldier [in the Christian warfare], and to the church (assembly that meets) in your house:

3 Grace (spiritual blessing and favor) be to you all and heart-peace from God our Father and the Lord Jesus Christ, the Messiah.

4 I give thanks to my God for you always when I mention you in my prayers,

5 Because I continue to hear of your love and of your loyal faith which you have toward the Lord Jesus and [which you show] toward all the saints — God's consecrated people.

6 [And I pray] that the participation in *and* sharing of your faith may produce *and* promote full recognition *and* appreciation *and* understanding *and* precise knowledge of every good [thing] that is ours in [our identification with] Christ *Jesus* — *and* unto [His glory].

7 For I have derived great joy and comfort *and* encouragement from your

love, because the hearts of the *saints* [who are your fellow Christians] have been cheered *and* refreshed through you, [my] brother.

8 Therefore, though I have abundant boldness in Christ to charge you to do what is fitting *and* required *and* your duty to do,

9 Yet for love's sake I prefer to appeal to you just for what I am: I, Paul, an ambassador [of Christ Jesus] *and* an old man and now a prisoner for His sake also.

10 I appeal to you for my [own spiritual] child, Onesimus [meaning profitable], whom I have begotten [in the faith] while a captive in these chains.

11 Once he was unprofitable to you, but now he is indeed profitable to you as well as to me.

12 I am sending him back to you in ^ahis own person (and it is like sending) my very heart.

13 I would have chosen to keep him with me, in order that he might minister to my needs in your stead during my imprisonment for the Gospel's sake.

14 But it has been my wish to do nothing about it without first consult-

d) Vincent. a) Vincent.

ing you *and* getting your consent, in order that your benevolence might not seem to be the result of compulsion *or* of pressure but might be voluntary [on your part].

15 Perhaps it was for this reason that he was separated [from you] for a while, that you might have him back as yours forever,

16 Not as a slave any longer but as [something] more than a slave, as a brother [Christian], especially dear to me but how much more to you, both in the flesh [as a servant] and in the Lord [as a fellow believer].

17 If then you consider me a partner *and* a "comrade in fellowship, welcome *and* receive him as you would [welcome and receive] me.

18 And if he has done you any wrong in any way, or owes anything [to you], charge that to my account.

19 I, Paul, write it with my own hand, I promise to repay it [in full] —

and that is to say nothing [of the fact] that you owe me your very self!

20 Yes, brother, let me have some profit from you in the Lord. Cheer *and* refresh my heart in Christ.

21 I write to you [perfectly] confident of your obedient compliance, knowing that you will do even more than I ask.

22 At the same time prepare a guest room [in expectation of extending your hospitality to] me, for I am hoping through your prayers to be granted [the gracious privilege of coming] to you.

23 Greetings to you from Epaphras my fellow prisoner here in [the cause of] Christ Jesus, the Messiah,

24 And [from] Mark, Aristarchus, Demas and Luke, my fellow workers.

25 The grace (blessing and favor) of the Lord Jesus Christ, the Messiah, be with your spirit. *Amen, so be it.*

THE LETTER TO THE HEBREWS

CHAPTER 1

IN many separate revelations — *each of which set forth a portion of the Truth — and in different ways God spoke of old to [our] forefathers in *and* by the prophets.

2 [But] in "the last of these days He has spoken to us in [the person of a] Son, Whom He appointed Heir *and* lawful Owner of all things, also by *and* through Whom He created the worlds ^b*and* the reaches of space *and* the ages of time — [that is,] He made, produced, built, operated and arranged them in order.

3 He is the sole expression of the glory of God — the Light-being, the ^bout-raying of the divine — and He is

the perfect imprint *and* very image of [God's] nature, upholding *and* maintaining *and* guiding *and* propelling the universe by His mighty word of power. When He had by offering Himself accomplished *our* cleansing of sins *and* riddance of guilt, He sat down at the right hand of the divine Majesty on high,

4 [Taking a place and rank by which] He Himself became as much superior to angels as the glorious Name (title) which He has inherited is different from *and* more excellent than theirs.

5 For to which of the angels did (God) ever say, You are My Son, to-

a) Vincent.

b) Literal translation.

c) Alford's "Greek Testament."

day I have begotten You [that is, established You in an official Sonship relation, with kingly dignity]? And again, I will be to Him a Father, and He will be to Me a Son? [Ps. 2:7; II Sam. 7:14.]

6 Moreover, when He brings the first-born Son 'again into the habitable world, He says, Let all the angels of God worship Him.

7 Referring to the angels He says, (God) Who makes His angels 'winds, and His ministering servants flames of fire; [Ps. 104:4.]

8 But as to the Son, He says to Him, Your throne, O God, is forever and ever (to the ages of the ages), and the scepter of Your kingdom is a scepter of absolute righteousness — of justice and straightforwardness.

9 You have loved righteousness — You have delighted in integrity, virtue and uprightness in purpose, thought and action — and You have hated lawlessness (injustice and iniquity). Therefore God, [even] Your God ('God-head), has anointed You with the oil of exultant joy *and* gladness above *and* beyond Your companions. [Ps. 45:6, 7.]

10 And [further], You, Lord, did lay the foundation of the earth in the beginning, and the heavens are the works of Your hands.

11 They will perish, but You remain *and* continue permanently; they will all grow old *and* wear out like a garment.

12 Like a mantle [thrown about one's self] You will roll them up, and they will be changed *and* replaced by others. But You remain the same and Your years will never end *nor* come to failure. [Ps. 102:25-27.]

13 Besides, to which of the angels has He ever said, Sit at My right hand — associated with Me in My royal dignity — till I make your enemies a stool for your feet? [Ps. 110:1.]

14 Are not the angels all (servants)

ministering spirits, sent out in the service [of God for the assistance] of those who are to inherit salvation?

CHAPTER 2

SINCE all this is true, we ought to pay much closer attention than ever to the truths that we have heard, lest in any way we drift past [them] *and* slip away.

2 For if the message given through angels [that is, the Law spoken by them to Moses] was authentic *and* proved sure, and every violation and disobedience received an appropriate (just and adequate) penalty,

3 How shall we escape [appropriate retribution] if we neglect *and* refuse to pay attention to such a great salvation [as is now offered to us, letting it drift past us forever]? For it was declared at first by the Lord [Himself], and it was confirmed to us *and* proved to be real *and* genuine by those who personally heard [Him speak].

4 [Besides these evidences] it was also established *and* plainly endorsed by God, Who showed His approval of it by signs and wonders and various miraculous manifestations of [His] power and by imparting the gifts of the Holy Spirit [to the believers] according to His own will.

5 For it was not to angels that God subjected the habitable world of the future, of which we are speaking.

6 It has been solemnly *and* earnestly said in a certain place, What is man that You are mindful of him, or the son of man that You graciously *and* helpfully care for *and* visit *and* look after him?

7 For some little time You have ranked him lower than *and* inferior to the angels, You have crowned him with glory and honor, *and set him over the works of Your hands*, [Ps. 8:4-6.]

8 For You have put everything in subjection under his feet. Now in put-

d) Alford. Expositors. Vincent. Wuest's "Hebrews."
f) Way's "The Letters of Saint Paul and Hebrews."

e) Many authorities.

ting everything in subjection to man, He left nothing outside [of man's] control. But at present we do not yet see all things subjected to him [man].

9 But we are able to see Jesus, Who was ranked lower than the angels for a little while, crowned with glory and honor because of His having suffered death, in order that by the grace (unmerited favor) of God [to us sinners] He might experience death for every individual person.

10 For it was an act worthy [of God] and fitting [to the divine nature] that He, for Whose sake and by Whom all things have their existence, in bringing many sons into glory, should make the Pioneer of their salvation perfect [that is, should bring to maturity the human experience necessary for a perfect equipment for His office as High Priest], through suffering.

11 For both He Who sanctifies — making men holy — and those who are sanctified all have one [Father]. For this reason He is not ashamed to call them brethren,

12 For He says, I will declare Your [the Father's] name to My brethren; in the midst of the (worshipping) congregation I will sing hymns of praise to You. [Ps. 22:22.]

13 And again He says, My trust and assured reliance and confident hope shall be fixed in Him. And yet again, Here I am, I and the children whom God has given Me. [Isa. 8:17, 18.]

14 Since, therefore, [these His] children share in flesh and blood — that is, in the physical nature of human beings — He [Himself] in a similar manner partook of the same [nature], that by [going through] death He might bring to nought and make of no effect him who had the power of death, that is, the devil;

15 And also that He might deliver and completely set free all those who through the (haunting) fear of death

were held in bondage throughout the whole course of their lives.

16 For, as we all know, He (Christ) did not take hold of angels [“the fallen angels”] — to give them a helping and delivering hand; but He did take hold of [“the fallen”] descendants of Abraham — to reach them a helping and delivering hand. [Isa. 41:8, 9.]

17 So it is evident that it was essential that He be made like His brethren in every respect, in order that He might become a merciful (sympathetic) and faithful High Priest in the things related to God, to make atonement and propitiation for the people's sins.

18 For because He Himself [in His humanity] has suffered in being tempted (tested and tried), He is able (immediately) ^hto run to the cry of (assist, relieve) those who are being tempted and tested and tried [and who therefore are being exposed to suffering].

CHAPTER 3

SO then, brethren, consecrated and set apart for God, who share in the heavenly calling, thoughtfully and attentively consider Jesus, the Apostle and High Priest Whom we confessed as ours [when we embraced the Christian faith].

2 [See how] faithful He was to Him Who appointed Him [Apostle and High Priest], as Moses was also faithful in the whole household [of God]. [Num. 12:7.]

3 Yet Jesus has been considered worthy of as much greater honor and glory than Moses as the builder of a house has more honor than the house [itself].

4 For, [of course,] every house is built and furnished by someone, but the Builder of all things and the Furnisher [of the entire equipment of all things] is God.

5 And Moses certainly was faithful in the administration of all God's house, [but it was only] as a minister-

g) Matthew Henry's Commentary, and others.

h) Wuest's "Hebrews."

ing servant. [In his entire ministry he was but] a testimony to the things which were to be spoken — the revelations to be given afterward [in Christ]. [Num. 12:7.]

6 But Christ, the Messiah, was faithful over His [own Father's] house as a Son [and Master of it]. And it is we who are [now members of] this house, if we hold fast *and firm to the end* our joyful *and* exultant confidence and sense of triumph in our hope [in Christ].

7 Therefore, as the Holy Spirit says, Today, if you will hear His voice,

8 Do not harden your hearts, as [happened] in the rebellion [of Israel] *and* their provocation *and* 'embitterment [of Me] in the day of testing in the wilderness,

9 Where your fathers tried [My patience] *and* tested [My forbearance] *and* 'found I stood their test, and they saw My works for forty years.

10 And so I was provoked (displeased and sorely grieved) with that generation, and said, They always err *and* are led astray in their hearts, and they have not perceived *or* recognized My ways *and* become progressively better *and* more experimentally *and* intimately acquainted with them.

11 Accordingly I swore in My wrath *and* indignation, They shall not enter into My rest. [Ps. 95: 7-11.]

12 [Therefore beware,] brethren; take care lest there be in any one of you a wicked, unbelieving heart — which refuses to cleave to, trust in and rely on Him — leading you to turn away *and* desert *or* stand aloof from the living God.

13 But instead warn (admonish, urge and encourage) one another every day, as long as it is called Today, that none of you may be hardened [into settled rebellion] by the deceitfulness of sin — [that is,] by the fraudulence, the strata-gem, the trickery which the delusive glamor of his sin may play on him.

14 For we 'have become fellows with Christ, the Messiah, *and* share in all He has for us, if only we hold our first newborn confidence *and* original assured expectation [in virtue of which we are believers] firm *and* unshaken to the end.

15 Then while it is [still] called Today, if you would hear His voice, *and* when you hear it, do not harden your hearts as in the rebellion [in the desert, when the people provoked and irritated and embittered God against them]. [Ps. 95:7, 8.]

16 For who were they that heard *and* yet were rebellious *and* provoked [Him]? Was it not all those who came out of Egypt led by Moses?

17 And with whom was He irritated *and* provoked *and* grieved for forty years? Was it not with those who sinned, whose 'dismembered bodies were strewn *and* left in the desert?

18 And to whom did He swear that they should not enter His rest, but to those who disobeyed — who had not listened to His word, and who refused to be compliant *or* be persuaded?

19 So we see that they were not able to enter [into His rest] because of their unwillingness to adhere *and* trust *and* rely on God — unbelief had shut them out. [Num. 14:1-35.]

CHAPTER 4

THEREFORE, while the promise of entering His rest still holds *and* is offered [today], let us be afraid ['to distrust it], lest any of you should 'think he has come too late *and* has come short of [reaching] it.

2 For indeed we have had the glad tidings [of God] proclaimed to us just as truly as they [the Israelites of old did when the good news of deliverance from bondage came to them]; but the message they heard did not benefit them, because it was not mixed with faith [that is, with 'the leaning of the entire personality on God in absolute

i) Souter.

j) Williams.

k) Vincent.

l) Vincent.

m) Souter.

trust and confidence in His power, wisdom and goodness] by those who heard it; *neither* were they "united in faith with [Joshua and Caleb] the ones who heard [did believe].

3 For we who have believed — who have adhered to and trusted and relied on God — do enter into that rest, "in accordance with His declaration that those [who did not believe] should not enter when He said, As I swore in My wrath, They shall not enter into My rest; and this He said although [His] works had been completed *and* prepared [and waiting for all who would believe] from the foundation of the world. [Ps. 95:11.]

4 For in a certain place He has said this about the seventh day: And God rested on the seventh day from all His works. [Gen. 2:2.]

5 And [they forfeited their part in it, for] in this [passage] He said, They shall not enter into My rest. [Ps. 95:11.]

6 Seeing then that the promise remains over [from past times] for some to enter that rest, and that those who formerly were given the good news about it *and* the opportunity, failed to appropriate it *and* did not enter because of disobedience,

7 Again He sets a definite day, [a new] Today, [and gives another opportunity of securing that rest,] saying through David after so long a time, in the words already quoted, Today, if you would hear His voice, *and* when you hear it, do not harden your hearts. [Ps. 95:7, 8.]

8 [This mention of a rest was not a reference to their entering into Canaan], for if Joshua had given them rest, He (God) would not speak afterward about another day.

9 So then, there is still awaiting a full *and* complete Sabbath rest reserved for the [true] people of God;

10 For he who has once entered into

[God's] rest also has ceased from [the weariness and pain] of human labors, just as God rested from those labors "peculiarly His own. [Gen. 2:2.]

11 Let us therefore be zealous *and* exert ourselves *and* strive diligently to enter into that rest [of God] — to know and experience it for ourselves — that no one may fall *or* perish by the same kind of unbelief *and* disobedience [into which those in the wilderness fell].

12 For the Word that God speaks is alive and full of power — making it active, operative, energizing and effective; it is sharper than any two-edged sword, penetrating to the dividing line of the "breath of life (soul) and [the immortal] spirit, and of joints and marrow [that is, of the deepest parts of our nature] exposing *and* sifting *and* analyzing *and* judging the very thoughts and purposes of the heart.

13 And not a creature exists that is concealed from His sight, but all things are open *and* exposed, naked *and* defenseless to the eyes of Him with Whom we have to do.

14 Inasmuch then as we have a great High Priest Who has [already] ascended *and* passed through the heavens, Jesus the Son of God, let us hold fast our confession [of faith in Him],

15 For we do not have a High Priest Who is unable to understand *and* sympathize *and* have a fellow feeling with our weaknesses *and* infirmities *and* liability to the assaults of temptation, but One Who has been tempted in every respect as we are, yet without sinning.

16 Let us then fearlessly *and* confidently *and* boldly draw near to the throne of grace — the throne of God's unmerited favor [to us sinners]; that we may receive mercy [for our failures] and find grace to help in good time for every need — appropriate help and well-timed help, coming just when we need it.

n) Many manuscripts so read. o) Vincent. p) Vincent's "Word Studies in the New Testament." q) Thayer.

CHAPTER 5

FOR every high priest chosen from among men is appointed to act in behalf of men in things relating to God, to offer both gifts and sacrifices for sins.

2 He is able to exercise gentleness *and* forbearance toward the ignorant and erring, since he himself also is liable to moral weakness *and* physical infirmity.

3 And because of this he is obliged to offer sacrifice for his own sins as well as for those of the people.

4 Besides, one does not appropriate for himself the honor [of being high priest], but he is called by God *and* receives it of Him, just as Aaron did.

5 So too Christ, the Messiah, did not exalt Himself to be made a high priest, but was appointed *and* exalted by Him Who said to Him, You are My Son, today I have begotten You; [Ps. 2:7.]

6 As He says also in another place, You are a Priest [appointed] forever after the order (rank) of Melchizedek. [Ps. 110:4.]

7 In the days of His flesh [Jesus] offered up definite, special petitions [for that which He not only wanted 'but needed], and supplications, with strong crying and tears, to Him Who was [always] able to save Him (out) from death, and He was heard because of His reverence toward God — His godly fear, His piety [that is, in that He shrank from the horrors of separation from the bright presence of the Father].

8 Although He was a Son, He learned [active, special] obedience through what He suffered;

9 And [His completed experience] making Him perfect [in equipment], He became the Author *and* Source of eternal salvation to all those who give heed *and* obey Him, [Isa. 45:17.]

10 Being 'designated *and* recognized *and* saluted by God as High Priest aft-

er the order [with 'the rank] of Melchizedek. [Ps. 110:4.]

11 Concerning this we have much to say which is hard to explain, since you have become dull in your [spiritual] hearing *and* sluggish, even 'slothful [in achieving spiritual insight].

12 For even though by this time you ought to be teaching others, you actually need some one to teach you over again the very first principles of God's Word. You have come to need milk, not solid food.

13 For every one who continues to feed on milk is obviously inexperienced *and* unskilled in the doctrine of righteousness, [that is, of conformity to the divine will in purpose, thought and action,] for he is a mere infant — not able to talk yet!

14 But solid food is for full-grown men, for those whose senses *and* mental faculties are trained by practice to discriminate *and* distinguish between what is morally good *and* noble and what is evil *and* contrary either to divine or human law.

CHAPTER 6

THEREFORE let us go on and get past the elementary stage in the teachings *and* doctrine of Christ, the Messiah, advancing steadily toward the completeness *and* perfection that belongs to spiritual maturity. Let us not again be laying the foundation of repentance *and* abandonment of dead works [dead formalism], and of the faith [by which you turned] to God,

2 With teachings about purifying, the laying on of hands, the resurrection from the dead, and eternal judgment *and* punishment. [These are all matters of which you should have been fully aware long, long ago.]

3 If indeed God permits we will [now] proceed [to advanced teaching].

4 For it is impossible [to restore *and* bring again to repentance] those who

r) Abbott-Smith. s) Jamieson, Fausset and Brown's "Commentary on the Old and New Testaments."
 t) Souter. u) Thayer.

have been once for all enlightened, who have consciously tasted the heavenly gift, and have become sharers of the Holy Spirit,

5 And have felt how good the Word of God is and the mighty powers of the age *and* world to come,

6 If they then deviate from the faith *and* turn away from their allegiance; [it is impossible] to bring them back to repentance, for (because, ^vwhile, as long as) they nail up on the cross the Son of God afresh, as far as they are concerned, and are holding [Him] up to contempt *and* shame *and* public disgrace.

7 For the soil which has drunk the rain that repeatedly falls upon it, and produces vegetation useful to those for whose benefit it is cultivated, partakes of a blessing from God.

8 But if [that same soil] persistently bears thorns and thistles, it is considered worthless and near to being cursed, whose end is to be burned. [Gen. 3:17, 18.]

9 Even though we speak this way, yet in your case, beloved, we are now firmly convinced of better things that are near to salvation *and* accompany it.

10 For God is not unrighteous to forget *or* overlook your labor and the love which you have shown for His name's sake in ministering to the needs of the saints — His own consecrated people — as you still do.

11 But we do [^vstrongly and earnestly] desire for each of you to show the same diligence *and* sincerity [all the way through] in realizing *and* enjoying the full assurance *and* development of [your] hope until the end,

12 In order that you may not grow disinterested *and* become [spiritual] sluggards but imitators, behaving as do those who through faith [that is, ^vby their leaning of the entire personality on God in Christ in absolute trust and confidence in His power, wisdom and goodness], and by practice of patient

endurance *and* waiting are [now] inheriting the promises.

13 For when God made [His] promise to Abraham, He swore by Himself, since He had no one greater by whom to swear,

14 Saying, Blessing I certainly will bless you and multiplying I will multiply you. [Gen. 22:16, 17.]

15 And so it was that he [Abraham] having waited long *and* endured patiently, realized *and* obtained [in the birth of Isaac as a pledge of what was to come] what God had promised him.

16 Men indeed swear by a greater [than themselves], and with them in all disputes the oath taken for confirmation is final — ending strife.

17 Accordingly God also, in His desire to show more convincingly *and* beyond doubt, to those who were to inherit the promise, the unchangeableness of His purpose *and* plan, intervened (mediated) with an oath.

18 This was so that by two unchangeable things [His promise and His oath], in which it is impossible for God ever to prove false *or* deceive us, we who have fled [to Him] for refuge might have mighty indwelling strength *and* strong encouragement to grasp *and* hold fast the hope appointed for us *and* set before [us].

19 [Now] we have this [hope] as a sure and steadfast anchor of the soul — it cannot slip and it cannot ^vbreak down under whoever steps out upon it — [a hope] that reaches ^vfarther *and* enters into [the very certainty of the Presence] within the veil, [Lev. 16:2.]

20 Where Jesus has entered in for us [in advance], a Forerunner having become a High Priest forever after the order [with ^vthe rank] of Melchizedek. [Ps. 110:4.]

CHAPTER 7

FOR this Melchizedek, king of Salem [and] priest of the Most High God, met Abraham as he returned

v) Alternate reading.

w) Vincent.

x) Souter.

y) Vincent.

z) Thayer.

from the slaughter of the kings and blessed him;

2 And Abraham gave to him a tenth portion of all [the spoil]. He is primarily, as his name when translated indicates, king of righteousness, and then he is also king of Salem, which means king of peace.

3 Without [record of] father or mother or ancestral line, nor with beginning of days or ending of life, but resembling the Son of God he continues to be a priest without interruption *and* without successor.

4 Now observe *and* consider how great [a personage] this was to whom even Abraham the patriarch gave a tenth — the topmost [the pick] of the heap — of the spoils.

5 And it is true that those descendants of Levi who are charged with the priestly office are commanded in the Law to take tithes from the people, which means from their brethren, though these have descended from Abraham.

6 But this person who has not their Levitical ancestry received tithes from Abraham [himself] and blessed him who possessed the promises [of God].

7 Yet it is beyond all contradiction that it is the lesser person who is blessed by the greater one.

8 Furthermore, here [in the Levitical priesthood] tithes are received by men who are subject to death; while there [in the case of Melchizedek], they are received by one of whom it is testified that he lives [perpetually].

9 A person might even say that through Abraham, Levi [the father of the priestly tribe] himself, who received tithes, paid tithes through Abraham.

10 For he was still in the loins of his forefather [Abraham] when Melchizedek met him [Abraham].

11 Now if perfection [that is, a perfect fellowship between God and the worshipper,] had been attainable by the Levitical priesthood, for under it

the people were given the Law, why was it further necessary that there should arise another *and* different kind of Priest, one after the order of Melchizedek, rather than one appointed after the order *and* rank of Aaron?

12 For when there is a change in the priesthood, there is of necessity an alteration of the law [concerning the priesthood] as well.

13 For the One of Whom these things are said belonged [not to the priestly line but] to another tribe, no member of which has officiated at the altar.

14 For it is obvious that our Lord sprang from the tribe of Judah, and Moses mentioned nothing about priests in connection with that tribe.

15 And this becomes more plainly evident when another Priest arises Who bears the likeness of Melchizedek, [Ps. 110:4.]

16 Who has been constituted a Priest, not on the basis of a bodily legal requirement — an externally imposed command concerning His physical ancestry — but on the basis of the power of an endless *and* indestructible Life.

17 For it is witnessed of Him, You are a Priest forever after the order [rank] of Melchizedek. [Ps. 110:4.]

18 So, a previous physical regulation *and* command is cancelled because of its weakness *and* ineffectiveness *and* uselessness,

19 For the Law never made anything perfect, but instead a better hope is introduced through which we [now] come close to God.

20 And it was not without the taking of an oath [that Christ was made Priest],

21 For those who formerly became priests received their office without its being confirmed by the taking of an oath by God, but this One was designated *and* addressed *and* saluted with an oath, The Lord has sworn *and* will not regret it *or* change His mind, You

are a Priest forever *according to the order of Melchizedek*. [Ps. 110:4.]

22 In keeping with [the oath's greater strength and force], Jesus has become the Guarantee of a better (stronger) agreement — a more excellent and more advantageous covenant.

23 [Again, the former successive line of priests] was made up of many, because they were each prevented by death from continuing [perpetually in office];

24 But He holds His priesthood unchangeably because He lives on forever.

25 Therefore He is able also to save to the uttermost — completely, perfectly, finally and for all time and eternity — those who come to God through Him, since He is always living to make petition to God *and* intercede with Him *and* intervene for them.

26 [Here is] the High Priest [perfectly adapted] to our needs, as was fitting, holy, blameless, unstained by sin, separated from sinners and exalted higher than the heavens.

27 He has no day by day necessity, as [do each of these other] high priests, to offer sacrifice first of all for his own [personal] sins and then for those of the people; because He [met all the requirements] once for all when He brought Himself [as a sacrifice] which He offered up.

28 For the Law sets up men in their weakness [frail, sinful, dying human beings] as high priests, but the word of [God's] oath, which [was spoken later], after the institution of the Law, [chooses *and* appoints as priest One Whose appointment is complete and permanent], a Son Who has been made perfect forever. [Ps. 110:4.]

CHAPTER 8

NOW the main point of what we have to say is this: We have such a High Priest, One Who is seated at the right hand of the majestic [God] in heaven, [Ps. 110:1.]

2 As officiating Priest, a Minister in the holy places *and* in the true tabernacle which is erected not by man but by the Lord.

3 For every high priest is appointed to offer up gifts and sacrifices; so it is essential for this [High Priest] to have some offering to make also.

4 If then He were still living on earth, He would not be a priest at all, for there are [already priests] who offer the gifts in accordance with the Law.

5 [But these offer service merely as] a pattern and as a foreshadowing of [what has its true existence and reality in] the heavenly sanctuary. For when Moses was about to erect the tabernacle, he was warned by God, saying, See to it that you make it all [exactly] according to the copy (the model) which was shown to you on the mountain. [Exod. 25:40.]

6 But as it now is, He [Christ] has acquired a [priestly] ministry which is as much superior *and* more excellent [than the old] as the covenant — the agreement — of which He is the Mediator (the Arbiter, Agent) is superior *and* more excellent; [because] it is enacted *and* rests upon more important (sublimar, higher and nobler) promises.

7 For if that first covenant had been without defect, there would have been no room for another one *or* an attempt to institute another one.

8 However He finds fault with them, [showing its inadequacy], when He says, Behold, the days will come, says the Lord, when I will make *and* ratify a new covenant *or* agreement with the house of Israel and with the house of Judah.

9 It will not be like the covenant that I made with their forefathers on the day when I grasped them by the hand to help *and* relieve them *and* to lead them out from the land of Egypt, for they did not abide in My agreement with them, and so I withdrew My favor *and* disregarded them, says the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will imprint My laws upon their minds, even upon their innermost thoughts *and* understanding, and engrave them upon their hearts, and I will be their God, and they shall be My people.

11 And it will nevermore be necessary for every one to teach his neighbor and his fellow citizen or every one his brother, saying, Know — [that is,] perceive, have knowledge of and get acquainted by experience with — the Lord; for all will know Me, from the smallest to the greatest of them.

12 For I will be merciful *and* gracious toward their sins and I will remember their deeds of unrighteousness no more. [Jer. 31: 31-34.]

13 When God speaks of a new [covenant or agreement], He makes the first one obsolete — out of use. And what is obsolete — out of use *and* annulled because of age — is ripe for disappearance *and* to be dispensed with altogether.

CHAPTER 9

NOW even the first covenant had its own rules *and* regulations for divine worship, and it had a sanctuary, [but one] of this world. [Exod. 25: 10-40.]

2 For a tabernacle (tent) was erected, in the outer division *or* compartment of which were the lampstand and the table with [its loaves of] the showbread set forth. [This portion] is called the Holy [Place]. [Lev. 24:5,6.]

3 But [inside], beyond the second curtain *or* veil, [there stood another] tabernacle [division] known as the Holy of Holies. [Exod. 26:31-33.]

4 It had the golden altar of incense and the ark (chest) of the covenant, covered over with wrought gold. This [ark] contained a golden jar which held the manna, and the rod of Aaron

that sprouted, and the [two stone] slabs of the covenant, [bearing the Ten Commandments]. [Exod. 30:1-6; 16: 32-34; Num. 17:8-10.]

5 Above [the ark] and overshadowing the mercy seat were the representations of the cherubim [winged creatures which were the symbols] of glory. We cannot now go into detail about these things.

6 These arrangements having thus been made, the priests enter habitually into the outer division of the tabernacle, in performance of their ritual acts of worship.

7 But into the second [division of the tabernacle] none but the high priest goes, and he only once a year, and never without taking a sacrifice of blood with him, which he offers for himself and for the errors *and* sins of ignorance *and* thoughtlessness which the people have committed. [Lev. 16:15.]

8 By this the Holy Spirit points out that the way into the [true Holy of] Holies is not yet thrown open as long as the former [the outer portion of the] tabernacle remains a recognized institution *and* is still standing,

9 Seeing that that first [outer portion of the] tabernacle was a parable — a visible symbol or type or picture of the present age. In it gifts and sacrifices are offered, and yet are incapable of perfecting the conscience *or* of cleansing *and* renewing the inner man of the worshipper.

10 For [the ceremonies] deal only with clean and unclean meats and drinks and different washings, [mere] external rules *and* regulations for the body imposed to tide the worshippers over until the time of setting things straight — of reformation, [of the complete new order when Christ, the Messiah, shall establish the reality of what these things foreshadow, a better covenant].

a) Not kept permanently in the Holy of Holies, but taken in on the Day of Atonement, as the Mischna explains. — Alford. Cited by Wuest in "Hebrews."

11 But [that appointed time came] when Christ, the Messiah, appeared as a High Priest of the better things that have come *and* ^{are} to come. [Then] through the greater and more perfect tabernacle, not made with [human] hands, that is, not a part of this material creation,

12 He went once for all into the [Holy of] Holies [of heaven], not by virtue of the blood of goats and calves [by which to make reconciliation between God and man], but His own blood, having found *and* secured a complete redemption — an everlasting release [for us].

13 For if [the mere] sprinkling of unholy *and* defiled persons with blood of goats and bulls and with the ashes of a burnt heifer is sufficient for the purification of the body, [Lev. 16:6, 16; Num. 19:9, 17, 18.]

14 How much more surely shall the blood of Christ, Who ^{by} virtue of [His] eternal Spirit [His own pre-existent ^{divine} personality] has offered Himself an unblemished sacrifice to God, purify our consciences from dead works *and* lifeless observances to serve the [ever-] living God?

15 [Christ, the Messiah] is therefore the Negotiator *and* Mediator of an [entirely] new agreement (testament, covenant), so that those who are called *and* offered it, may receive the fulfillment of the promised everlasting inheritance, since a death has taken place which rescues *and* delivers *and* redeems them from the transgressions committed under the [old], first agreement.

16 For where there is a [last] will *and* testament involved, the death of the one who made it must be established,

17 For a will *and* testament is valid *and* takes effect only at death, since it has no force *or* legal power as long as the one who made it is alive.

18 So even the (old) first covenant

[God's will] was not inaugurated *and* ratified *and* put in force without the shedding of blood.

19 For when every command of the Law had been read out by Moses to all the people, he took the blood of slain calves and goats, together with water and scarlet wool, and with a bunch of hyssop sprinkled both the Book [the roll of the Law and covenant] itself, and all the people,

20 Saying these words: This is the blood that seals *and* ratifies the agreement (the testament, the covenant) which God commanded [me to deliver to] you. [Exod. 24:6-8.]

21 And in the same way he sprinkled with the blood both the tabernacle and all the [sacred] vessels *and* appliances used in [divine] worship.

22 [In fact], under the Law almost everything is purified by means of blood, and without the shedding of blood there is neither release from sin *and* its guilt *nor* the remission of the due *and* merited punishment for sins.

23 By such means therefore it was necessary for the [earthly] copies of the heavenly things to be purified, but the actual heavenly things themselves [required far] better *and* nobler sacrifices than these.

24 For Christ, the Messiah, has not entered into a sanctuary made with [human] hands, only a copy *and* pattern *and* type of the true one, but [He has entered] into heaven itself, now to appear in the [very] presence of God on our behalf.

25 Nor did He [enter into the heavenly sanctuary to] offer Himself regularly again and again, as the high priest enters the [Holy of] Holies every year with blood not his own;

26 For then would He often have had to suffer, [over and over again] since the foundation of the world. But as it now is, He has once for all at the consummation *and* close of the ages

b) Alternate reading.

c) Vincent.

d) Many authorities.

e) Alford, cited by Wuest.

appeared to put away *and* abolish sin by His sacrifice [of Himself].

27 And just as it is appointed for [all] men once to die and after that the [certain] judgment,

28 Even so it is that Christ having been offered to take upon Himself *and* bear as a burden the sins of many once *and* 'once for all, will appear a second time, not carrying any burden of sin *nor* to deal with sin, but to bring to full salvation those who are (eagerly, constantly and patiently) waiting for *and* expecting Him.

CHAPTER 10

FOR since the Law has merely a rude outline (foreshadowing) of the good things to come, instead of fully expressing those things, it can never by offering the same sacrifices continually year after year make perfect those who approach [its altars].

2 For were it otherwise, would [these sacrifices] not have stopped being offered? Since the worshippers had 'once for all been cleansed, they would no longer have any guilt *or* consciousness of sin.

3 But [as it is], these sacrifices annually bring a fresh remembrance of sins [to be atoned for],

4 Because the blood of bulls and goats is powerless to take sins away.

5 Hence, when He (Christ) entered into the world, He said, Sacrifices and offerings You have not desired, but instead You have made ready a body for Me [to offer];

6 In burnt offerings and sin offerings You have taken no delight.

7 Then I said, Lo, here I am, come to do Your will, O God; [to fulfill] what is written of Me in the volume of the Book. [Ps. 40:6-8.]

8 When He said just before, You have neither desired nor have You taken delight in sacrifices and offerings *and* burnt offerings and sin offerings,

all of which are offered according to the Law,

9 He then went on to say, Lo, [here] I am, come to do Your will. Thus He does away with *and* annuls the first (former) order [as a means of expiating sin] so that He might inaugurate *and* establish the second (latter) order. [Ps. 40:6-8.]

10 And in accordance with this will [of God] we have been made holy (consecrated and sanctified) through the offering made once for all of the body of Jesus Christ, the Anointed One.

11 Furthermore, every [human] priest stands [at his altar of service] ministering daily, offering the same sacrifices over and over again, which never are able to strip (from every side of us) the sins [that envelop us], *and* take them away.

12 Whereas this One (Christ), after He had offered a single Sacrifice for our sins [that shall avail] for all time, sat down at the right hand of God,

13 Then to wait until His enemies should be made a stool beneath His feet. [Ps. 110:1.]

14 For by a single offering He has forever completely cleansed *and* perfected those who are consecrated *and* made holy.

15 And also the Holy Spirit adds His testimony to us [in confirmation of this]. For having said,

16 This is the agreement (testament, covenant) that I will set up *and* conclude with them after those days, says the Lord: I will imprint My laws upon their hearts, and I will inscribe them on their minds — on their inmost thoughts and understanding,

17 He then goes on to say, And their sins and their lawbreakings I will remember no more. [Jer. 31:33, 34.]

18 Now where there is absolute remission — forgiveness and cancellation of the penalty — of these [sins

f) Abbott-Smith.

g) Abbott-Smith.

and lawbreakings] there is no longer any offering made to atone for sin.

19 Therefore, brethren, since we have full freedom *and* confidence to enter into the [Holy of] Holies [by the power and virtue] in the blood of Jesus,

20 By this fresh (new) and living way which He initiated *and* dedicated *and* opened for us through the separating curtain [veil of the Holy of Holies], that is, through His flesh;

21 And since we have [such] a great *and* wonderful *and* noble Priest [Who rules] over the house of God,

22 Let us all come forward *and* draw near with true (honest and sincere) hearts in unqualified assurance *and* absolute conviction engendered by faith, [that is, by ^hthat leaning of the entire human personality on God in absolute trust and confidence in His power, wisdom and goodness,] having our hearts sprinkled *and* purified from a guilty (evil) conscience and with our bodies cleansed with pure water.

23 So let us seize *and* hold fast *and* retain without wavering the ^hhope we cherish *and* confess, *and* our acknowledgment of it, for He Who promised is reliable (sure) *and* faithful to His word.

24 And let us consider *and* give ^aattentive, continuous care to watching over one another, studying how we may stir up (stimulate and incite) to love *and* helpful deeds *and* noble activities;

25 Not forsaking *or* neglecting to assemble together [as believers], as is the habit of some people, but admonishing — warning, urging and encouraging — one another, and all the more faithfully as you see the day approaching.

26 For if we go on deliberately *and* willingly sinning after once acquiring the knowledge of the Truth, there is no longer any sacrifice left to atone for [our] sins — no further offering to which to look forward.

27 [There is nothing left for us then] but a kind of awful *and* fearful pros-

pect *and* expectation of divine judgment and the fury of burning wrath *and* indignation which will consume those who put themselves in opposition [to God]. [Isa. 26:11.]

28 Any person who has violated *and* [thus] rejected *and* set at naught the Law of Moses is put to death without pity *or* mercy on the evidence of two *or* three witnesses. [Deut. 17:2-6.]

29 How much worse (sterner and heavier) punishment do you suppose he will be judged to deserve who has spurned *and* [thus] trampled under foot the Son of God, and who has considered the covenant blood by which he was consecrated common *and* unhallowed, thus profaning it *and* insulting *and* outraging the (Holy) Spirit [Who imparts] grace — the unmerited favor and blessing of God? [Exod. 24:8.]

30 For we know Him Who said, Vengeance is Mine — retribution and the meting out of full justice rest with Me; I will repay — I will exact the compensation, *says the Lord*. And again, The Lord will judge *and* determine *and* solve and settle the cause *and* the cases of His people. [Deut. 32:35, 36.]

31 It is a fearful (formidable and terrible) thing to incur the divine penalties *and* be cast into the hands of the living God!

32 But be ever mindful of the days gone by in which, after you were first spiritually enlightened, you endured a great *and* painful struggle,

33 Sometimes being yourselves a gazestock, publicly exposed to insults *and* abuse and distress, and sometimes claiming fellowship *and* making common cause with others who were so treated.

34 For you did sympathize *and* suffer along with those who were imprisoned, and you bore cheerfully the plundering of your belongings *and* the confiscation of your property, in the

b) Souter.

i) Tyndale, Coverdale, and many early Bibles.

j) Vincent.

knowledge *and* consciousness that you yourselves had a better and lasting possession.

35 Do not, therefore, fling away your fearless confidence, for it carries a great *and* glorious compensation of reward.

36 For you have need of steadfast patience *and* endurance, so that you may perform *and* fully accomplish the will of God, and thus receive *and* "carry away [and enjoy to the full] what is promised.

37 For still a little while — a very little while — and the Coming One will come and He will not delay.

38 But the just shall live by faith [that is, My righteous servant shall live ^bby his conviction respecting man's relationship to God and divine things, and holy fervor born of faith and conjoined with it]; and if he draws back *and* shrinks in fear, My soul has no delight *or* pleasure in him. [Hab. 2:3, 4.]

39 But our way is not that of those who draw back to eternal misery (perdition) and are utterly destroyed, but we are of those who believe — who cleave to and trust in and rely on God through Jesus Christ, the Messiah — *and* by faith preserve the soul.

CHAPTER 11

NOW faith is the assurance (the confirmation, "the title-deed") of the things [we] hope for, being the proof of things [we] do not see *and* the conviction of their reality — faith perceiving as real fact what is not revealed to the senses.

2 For by [faith], *and* "trust *and* holy fervor born of faith, the men of old had divine testimony borne to them *and* obtained a good report.

3 By faith we understand that the worlds [during the successive ages] were framed — fashioned, put in order and equipped for their intended purpose — by the word of God, so that

what we see was not made out of things which are visible.

4 [Prompted, actuated] by faith Abel brought God a better and more acceptable sacrifice than Cain, because of which it was testified of him that he was righteous — [that is,] that he was upright and in right standing with God — and God bore witness by accepting *and* acknowledging his gifts. And though he died, yet through [the incident] he is still speaking. [Gen. 4:3-10.]

5 Because of faith Enoch was caught up *and* transferred to heaven, so that he did not have a glimpse of death; and he was not found, because God had translated him. For even before he was taken to heaven he received testimony [still on record] that he had pleased *and* been satisfactory to God. [Gen. 5:21-24.]

6 But without faith it is impossible to please *and* be satisfactory to Him. For whoever would come near to God must (necessarily) believe that God exists and that He is the Rewarder of those who earnestly *and* diligently seek Him (out).

7 [Prompted] by faith Noah, being forewarned of God concerning events of which as yet there was no visible sign, took heed *and* diligently *and* reverently constructed *and* prepared an ark for the deliverance of his own family. By this [his faith which relied on God] he passed judgment *and* sentence on the world's unbelief and became an heir *and* possessor of righteousness, [that relation of being right into which God puts the person who has faith]. [Gen. 6:13-22.]

8 [Urged on] by faith Abraham when he was called, obeyed and went forth to a place which he was destined to receive as an inheritance; and he went, although he did not know *or* trouble his mind about where he was to go.

k) Vincent. l) Thayer's "Greek-English Lexicon of the New Testament."
m) Moulton and Milligan. n) Thayer. o) Thayer.

9 [Prompted] by faith he dwelt as a temporary resident in the land which was designated in the promise [of God, though he was as a stranger] in a strange country, living in tents with Isaac and Jacob, fellow heirs with him of the same promise. [Gen. 12:1-8.]

10 For he was waiting expectantly *and* confidently, looking forward to the city which has fixed *and* firm foundations, whose Architect *and* Builder is God.

11 Because of faith also Sarah herself received physical power to conceive a child, even when she was long past the age for it, because she considered [God] Who had given her the promise, reliable *and* trustworthy *and* true to His word. [Gen. 17:19; 18:11-14; 21:2.]

12 So from one man, though he was physically as good as dead, there have sprung descendants whose number is as the stars of heaven, and as countless as the innumerable sands on the seashore. [Gen. 15:5, 6; 22:17; 32:12.]

13 These people all died controlled *and* sustained by their faith, but not having received the tangible fulfillment of [God's] promises, only having seen it *and* greeted it from a great distance by faith, and all the while acknowledging *and* confessing that they were strangers *and* temporary residents *and* exiles upon the earth. [Ps. 39:12; Gen. 23:4.]

14 Now those people who talk as they did show plainly that they are in search of a fatherland — their own country.

15 If they had been thinking with [homesick] remembrance of that country from which they were emigrants, they would have found constant opportunity to return to it;

16 But the truth is that they were yearning for *and* aspiring to a better *and* more desirable country, that is, a heavenly [one]. For that reason God is not ashamed to be called their God —

even to be surnamed their God [the God of Abraham, Isaac and Jacob]; for He has prepared a city for them. [Exod. 3:6, 15; 4:5.]

17 By faith Abraham, when he was put to the test — that is, while the testing of his faith was ^pstill in progress — ^phad already brought Isaac for an offering; he who had ^qgladly received *and* welcomed [God's] promises was ready to sacrifice his only son, [Gen. 22:1-10.]

18 Of whom it was said, Through Isaac shall your descendants be reckoned. [Gen. 21:12.]

19 For he reasoned that God was able to raise [him] up even from among the dead. Indeed in the sense that Isaac was figuratively dead (potentially sacrificed), he did [actually] receive him back from the dead.

20 [With eyes of] faith Isaac, looking far into the future, invoked blessings upon Jacob and Esau. [Gen. 27:27-29, 39, 40.]

21 [Prompted] by faith Jacob, when he was dying, blessed each of Joseph's sons, and bowed in prayer over the top of his staff. [Gen. 48.]

22 [Actuated] by faith Joseph, when nearing the end of his life, referred to [the promise of God for] the departure of the Israelites out of Egypt, and gave instructions concerning the burial of his own bones. [Gen. 50:24, 25; Exod. 13:19.]

23 [Prompted] by faith Moses after his birth was kept concealed for three months by his parents, because they saw how comely the child was, and they were not overawed *and* terrified by the king's decree. [Exod. 2:2; 1:22.]

24 [Aroused] by faith Moses, when he had grown to maturity *and* ^rbecome great, refused to be called the son of Pharaoh's daughter, [Exod. 2:10, 15.]

25 Because he preferred rather to share the oppression (suffer the hardships) *and* bear the shame of the people

p) Vincent.

q) American Standard Version.

r) Literal translation.

of God than to have the fleeting enjoyment of a sinful life.

26 He considered the contempt *and* abuse *and* shame [borne for] the Christ, the Messiah [Who was to come], to be greater wealth than all the treasures of Egypt, for he looked forward *and* away to the reward (recompense).

27 [Motivated] by faith he left Egypt behind him, being unawed *and* undismayed by the wrath of the king; for he never flinched *but* held staunchly to his purpose *and* endured steadfastly as one who gazed on Him Who is invisible. [Exod. 2:15.]

28 By faith (simple trust and confidence in God) he instituted *and* carried out the Passover and the sprinkling of the blood [on the doorposts], so that [the angel], the destroyer of the first-born, might not touch those [of the children of Israel]. [Exod. 12:21-30.]

29 [Urged on] by faith the people crossed the Red Sea as though on dry land, but when the Egyptians tried to do the same thing they were swallowed up [by the sea]. [Exod. 14:21-31.]

30 Because of faith the walls of Jericho fell down after they had been encompassed for seven days [by the Israelites]. [Josh. 6:12-21.]

31 [Prompted] by faith Rahab the prostitute was not destroyed along with those who refused to believe *and* obey, because she had received the spies in peace (without enmity). [Josh. 2:1-21; 6:22-25.]

32 And what shall I say further? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, [Judg. 6:1-8, 35; 4:1-5, 31; 13:1-16, 31; 11:1-12, 15; I Sam. 1-30; II Sam. 1-24; I Kings 1-2; Acts 3:24.]

33 Who by [the help of] faith subdued kingdoms, administered justice, obtained promised blessings, closed the mouths of lions, [Dan. 6.]

34 Extinguished the power of raging

fire, escaped the devourings of the sword, out of frailty *and* weakness won strength *and* became stalwart, even mighty *and* resistless in battle, routing alien hosts. [Dan. 3.]

35 [Some] women received again their dead by a resurrection. Others were tortured "to death with clubs, refusing to accept release [offered on the terms of denying their faith], that they might be resurrected to a better life. [I Kings 17:17-24; II Kings 4:25-37.]

36 Others had to suffer the trial of mocking and scourging, and even chains and imprisonment.

37 They were stoned to death; they were lured with tempting offers [to renounce their faith]; they were sawn asunder; they were slaughtered by the sword; [while they were alive] they had to go about wrapped in the skins of sheep and goats, utterly destitute, oppressed, cruelly treated,

38 [Men] of whom the world was not worthy, roaming over the desolate places and the mountains, and [living] in caves *and* caverns and holes of the earth.

39 And all of these, though they won divine approval by [means of] their faith, did not receive the fulfillment of what was promised,

40 Because God had us in mind *and* had something better *and* greater in view for us, so that they [these heroes and heroines of faith] should not come to perfection apart from us, [that is, before we could join them].

CHAPTER 12

THEREFORE then, since we are surrounded by so great a cloud of witnesses [who have borne testimony of the Truth], let us strip off *and* throw aside every encumbrance — unnecessary weight — and that sin which so readily (defly and cleverly) clings to *and* entangles us, and let us run with patient endurance *and* steady *and* ac-

e) Vincent.

tive persistence the appointed course of the race that is set before us,

2 Looking away [from all that will distract] to Jesus, Who is the Leader *and* the Source of *our* faith [giving the first incentive for our belief] and is also its Finisher, [bringing it to maturity and perfection]. He, for the joy [of obtaining the prize] that was set before Him, endured the cross, despising *and* ignoring the shame, and is now seated at the right hand of the throne of God. [Ps. 110:1.]

3 Just think of Him Who endured from sinners such grievous opposition *and* bitter hostility against Himself — reckon up and consider it all in comparison with your trials — so that you may not grow weary *or* exhausted, losing heart *and* relaxing *and* fainting in your minds.

4 You have not yet struggled *and* fought agonizingly against sin, *nor* have you yet resisted *and* withstood to the point of pouring out your [own] blood.

5 And have you [completely] forgotten the divine word of appeal *and* encouragement in which you are reasoned with *and* addressed as sons? My son, do not think lightly *or* scorn to submit to the correction *and* discipline of the Lord, nor lose courage *and* give up *and* faint when you are reproved *or* corrected by Him;

6 For the Lord corrects *and* disciplines every one whom He loves, and He punishes, even scourges, every son whom He accepts *and* welcomes to His heart *and* cherishes.

7 You must submit to *and* endure [correction] for discipline. God is dealing with you as with sons; for what son is there whom his father does not [thus] train *and* correct *and* discipline?

8 Now if you are exempt from correction *and* left without discipline in which all [of God's children] share, then you are illegitimate offspring *and* not true sons [at all]. [Prov. 3:11, 12.]

9 Moreover, we have had earthly

fathers who disciplined us and we yielded [to them] *and* respected [them for training us]. Shall we not much more cheerfully submit to the Father of spirits and so [truly] live?

10 For [our earthly fathers] disciplined us for only a short period of time *and* chastised us as seemed proper *and* good to them, but He disciplines us for our certain good, that we may become sharers in His own holiness.

11 For the time being no discipline brings joy but seems grievous *and* painful, but afterwards it yields peaceable fruit of righteousness to those who have been trained by it — a harvest of fruit which consists in righteousness, [that is, in conformity to God's will in purpose, thought and action, resulting in right living and right standing with God].

12 So then, brace up *and* reinvigorate *and* set right your slackened *and* weakened *and* drooping hands, and strengthen your feeble *and* palsied *and* tottering knees, [Isa. 35:3.]

13 And cut through *and* make firm *and* plain *and* smooth, straight paths for your feet — [yes, make them] safe and upright and happy paths that go in the right direction — so that the lame *and* halting [limbs] may not be put out of joint, but rather may be cured.

14 Strive to live in peace with everybody, and pursue that consecration *and* holiness without which no one will [ever] see the Lord.

15 Exercise foresight *and* be on the watch to look [after one another], to see that no one falls back from *and* fails to secure God's grace (His unmerited favor and spiritual blessing), in order that no root of resentment (rancor, bitterness or hatred) shoot forth and cause trouble *and* bitter torment, and the many become contaminated *and* defiled by it;

16 That no one may become guilty of sexual vice, or become a profane (godless and sacrilegious) person as

Esau did, who sold his own birthright for a single meal. [Gen. 25:29-34.]

17 For you understand that later on, when he wanted [to regain title to] his inheritance of the blessing, he was rejected (disqualified and set aside), for he could find no opportunity to repair by repentance [what he had done] — that is, no chance to recall the choice he had made — although he sought for it carefully with [bitter] tears. [Gen. 27:30-40.]

18 For you have not come [as did the Israelites in the wilderness] to a [material] mountain that can be touched, [a mountain] that is ablaze with fire, and to gloom and darkness and a raging storm,

19 And the blast of a trumpet, and a voice whose words make the listeners beg that nothing more be said to them. [Exod. 19:12-22; 20:18-21; Deut. 4:11, 12; 5:22-27.]

20 For they could not bear the command that was given, If even a wild animal touches the mountain, it shall be stoned to death. [Exod. 19:12, 13.]

21 In fact, so awful *and* terrifying was the (phenomenal) sight that Moses said, I am terrified — aghast and trembling with fear. [Deut. 9:19.]

22 But rather, you have approached unto Mount Zion, even to the city of the living God, the heavenly Jerusalem, and to countless multitudes of angels in festal gathering,

23 And to the church (assembly) of the First-born who are registered [as citizens] in heaven, and to the Judge Who is God of all, and to the spirits of the righteous [the redeemed in heaven] who have been made perfect;

24 And to Jesus, the Mediator — Go-between, Agent — of a new covenant, and to the sprinkled blood which speaks [of mercy,] a better *and* nobler *and* more gracious message than the blood of Abel [which cried out for vengeance]. [Gen. 4:10.]

25 So see to it that you do not reject Him *or* refuse to listen to *and* heed

Him Who is speaking [to you now]. For if they [the Israelites] did not escape when they refused to listen *and* heed Him Who warned *and* divinely instructed them [here] on earth — revealing with heavenly warnings His will — how much less shall we escape if we reject *and* turn our backs on Him Who cautions *and* admonishes [us] from heaven?

26 Then [at Mount Sinai] His voice shook the earth; but now He has given a promise, Yet once more I will shake *and* make tremble not only the earth but also the (starry) heavens. [Hag. 2:6.]

27 Now this expression, Yet once more, indicates the final removal *and* transformation of all [that can be] shaken, that is, of that which has been created, in order that what cannot be shaken may remain *and* continue. [Ps. 102:26.]

28 Let us therefore, receiving a kingdom that is firm *and* stable *and* cannot be shaken, offer to God pleasing service *and* acceptable worship, with modesty *and* pious care and godly fear *and* awe;

29 For our God [is indeed] a consuming fire. [Deut. 4:24.]

CHAPTER 13

LET love for your fellow believers continue *and* be a fixed practice with you — never let it fail.

2 Do not forget *or* neglect *or* refuse to extend hospitality to strangers [in the brotherhood] — being friendly, cordial and gracious, sharing the comforts of your home and doing your part generously — for through it some have entertained angels without knowing it. [Gen. 18:1-8; 19:1-3.]

3 Remember those who are in prison, as if you were their fellow prisoner; and those who are ill-treated, since you also are liable to bodily sufferings.

4 Let marriage be held in honor — esteemed worthy, precious, [that is,] of great price and especially dear — in all

things. And thus let the marriage bed be (kept undishonored,) undefiled; for God will judge *and* punish the unchaste (all guilty of sexual vice) and adulterous.

5 Let your 'character *or* moral disposition be free from love of money — [including] greed, avarice, lust and craving for earthly possessions — and be satisfied with your present [circumstances and with what you have]; for He (God) 'Himself has said, I will not in any way fail you *nor* 'give you up *nor* leave you without support. [I will] not, "[I will] not, [I will] not in any degree leave you helpless, *nor* forsake *nor* "let [you] down, [relax My hold on you]. — 'Assuredly not! [Josh. 1:5.]

6 So we take comfort *and* are encouraged *and* confidently *and* boldly say, The Lord is my Helper, I will not be seized with alarm — I will not fear or dread or be terrified. What can man do to me? [Ps. 118:6; 27:1.]

7 Remember your leaders *and* superiors in authority, [for it was they] who brought to you the Word of God. Observe attentively *and* consider their manner of living — the outcome of their well-spent lives — and imitate their faith [that is, "their conviction that God exists and is the Creator and Ruler of all things, the Provider and Bestower of eternal salvation through Christ; and their 'leaning of the entire human personality on God in absolute trust and confidence in His power, wisdom and goodness].

8 Jesus Christ, the Messiah, [is always] the same, yesterday, today, [yes,] and forever — to the ages.

9 Do not be carried about by different *and* varied and alien teachings; for it is good for the heart to be established *and* ennobled *and* strengthened by means of grace (God's favor and spiritual blessing) and not [to be devoted to] foods (rules of diet and ritualistic meals) which bring no [spiritual]

benefit *or* profit to those who observe them.

10 We have an altar from which those who serve *and* *worship in the tabernacle have no right to eat.

11 For when the blood of animals is brought into the sanctuary by the high priest as a sacrifice for sin, the victims' bodies are burned outside the limits of the camp. [Lev. 16:27.]

12 Therefore Jesus also suffered *and* died outside the [city's] gate in order that He might purify *and* consecrate the people through [the shedding of] His own blood, *and* set them apart as holy — for God.

13 Let us then go forth [from all that would prevent us] to Him outside the camp, [at Calvary,] bearing the contempt *and* abuse *and* shame [with] Him. [Lev. 16:27.]

14 For here we have no permanent city, but we are looking for the one which is to come.

15 Through Him therefore let us constantly *and* at all times offer up to God a sacrifice of praise, which is the fruit of lips that thankfully acknowledge *and* confess *and* glorify His name. [Lev. 7:12; Isa. 57:19; Hos. 14:2.]

16 Do not forget *or* neglect to do kindness *and* good, to be generous *and* distribute *and* contribute to the needy [of the church 'as embodiment and proof of fellowship], for such sacrifices are well-pleasing to God.

17 Obey your spiritual leaders and submit to them — continually recognizing their authority over you; for they are constantly keeping watch over your souls *and* guarding your spiritual welfare, as men who will have to render an account [of their trust]. [Do your part to] let them do this with gladness, and not with sighing *and* groaning, for that would not be profitable to you [either].

18 Keep praying for us, for we are convinced that we have a good (clear)

t) Vincent.
w) Thayer.

u) Wuest. Three negatives precede the verb.
x) Vincent.
y) Thayer.

v) Souter.

conscience, that we want to walk uprightly *and* to live a noble life, acting honorably *and* in complete honesty in all things.

19 And I beg of you [to pray for us] the more earnestly in order that I may be restored to you the sooner.

20 Now may the God of peace — [Who is] the Author and the Giver of peace — and Who brought again from among the dead our Lord Jesus, that great Shepherd of the sheep, by the blood [that sealed, ratified] the everlasting agreement [covenant, testament], [Isa. 63:11; Zech. 9:11; Isa. 55:3; Ezek. 37:26.]

21 Strengthen (complete, perfect) *and* make you what you ought to be, *and* equip you with everything good that you may carry out His will; [while He Himself] works in you *and* accomplishes that which is pleasing in His

sight, through Jesus Christ, the Messiah; to Whom be the glory forever and ever — to the ages of the ages. Amen — so be it.

22 I call on you, brethren, to listen patiently *and* bear with this message of exhortation *and* admonition *and* encouragement, for I have written to you briefly.

23 Notice that our brother Timothy has been released [from prison]. If he comes here soon, I will see you along with him.

24 Give our greetings to all of your spiritual leaders and to all of (God's consecrated believers, your fellow) saints. The Italian Christians send you their greetings [also].

25 Grace (God's favor and spiritual blessing) be with you all. Amen — so be it.

THE LETTER OF JAMES

CHAPTER 1

JJAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes scattered abroad (among the Gentiles, in the dispersion): Greeting — *rejoice!

2 Consider it wholly joyful, my brethren, whenever you are enveloped in *or* encounter trials of any sort, *or* fall into various temptations.

3 Be assured *and* understand that the trial *and* proving of your faith bring out endurance *and* steadfastness *and* patience.

4 But let endurance *and* steadfastness *and* patience have full play *and* do a thorough work, so that you may be [people] perfectly and fully developed (with no defects), lacking in nothing.

5 If any of you is deficient in wisdom,

a) Literal meaning.

let him ask of *the giving God [Who gives] to every one liberally *and* ungrudgingly, without reproaching *or* faultfinding, and it will be given him.

6 Only it must be in faith that he asks, with no wavering — no hesitating, no doubting. For the one who wavers (hesitates, doubts) is like the billowing surge out at sea, that is blown hither *and* thither and tossed by the wind.

7 For truly, let not such a person imagine that he will receive anything [he asks for] from the Lord,

8 [For being as he is] a man of two minds — hesitating, dubious, irresolute — [he is] unstable *and* unreliable *and* uncertain about everything (he thinks, feels, decides).

9 Let the brother in humble circum-

stances glory in his elevation [as a Christian, called to the true riches and to be an heir of God];

10 And the rich [person ought to glory] in being humbled [by being shown his human frailty], because like the flower of the grass he will pass away.

11 For the sun comes up with a scorching heat and parches the grass; its flower falls off and its beauty fades away. Even so will the rich man wither *and* die in the midst of his pursuits. [Isa. 40:6, 7.]

12 Blessed, happy, ^bto be envied is the man who is patient under trial *and* stands up under temptation, for when he has stood the test *and* been approved he will receive [the victor's] crown of life which God has promised to those who love Him.

13 Let no one say when he is tempted, I am tempted from God; for God is incapable of being tempted by [what is] evil and He Himself tempts no one.

14 But every person is tempted when he is drawn away, enticed *and* baited by his own evil desire (lust, passions).

15 Then the evil desire when it has conceived gives birth to sin, and sin when it is fully matured brings forth death.

16 Do not be misled, my beloved brethren.

17 Every good gift and every perfect (free, large, full) gift is from above; it comes down from the Father of all [that gives] light, in [the shining of] Whom there can be no variation [rising or setting] or shadow cast by His turning [as in an eclipse].

18 And it was of His own [free] will that He gave us birth (as sons) by [His] Word of Truth, so that we should be a kind of first fruits of His creatures — [a sample] of what He created to be consecrated to Himself.

19 Understand [this], my beloved brethren. Let every man be quick to

b) Souter. c) Vincent. d) "Religion in its rise interests us about *ourselves*; in its progress, about our *fellow-creatures*; in its highest stage, about the honor of *God*." (— Jamieson, Fausset and Brown). e) Abbott-Smith; Moulton and Milligan; Vincent, etc.

hear, (a ready listener,) slow to speak, slow to take offense *and* to get angry.

20 For man's anger does not promote the righteousness God [wishes and requires].

21 So get rid of all uncleanness and the rampant outgrowth of wickedness, and in a humble (gentle, modest) spirit receive *and* welcome the Word which implanted *and* rooted [in your hearts] contains the power to save your souls.

22 But — obey the message; be doers of the Word, and not merely listeners to it, betraying yourselves [into deception by reasoning contrary to the Truth].

23 For if any one only listens to the Word without obeying it *and* being a doer of it, he is like a man who looks carefully at his [own] natural face in a mirror;

24 For he thoughtfully observes himself, then goes off and promptly forgets what he was like.

25 But he who looks carefully into the faultless law, the [law] of liberty, and is faithful to it *and* perseveres in looking into it, being not a heedless listener who forgets, but an active doer [who obeys], he shall be blessed in his doing — in his life of obedience.

26 If any one thinks himself to be religious — piously observant of the external duties of his faith — and does not bridle his tongue, but deludes his own heart, this person's religious service is worthless (futile, barren).

27 External religious worship (religion as it is expressed in outward acts) that is pure and unblemished in the sight of God the Father is this: to visit *and* help *and* care for the orphans and widows in their affliction *and* need, and to keep oneself unspotted *and* uncontaminated from the world.

CHAPTER 2

MY brethren, pay no servile regard to people — show no prejudice, no partiality. Do not [attempt to] hold

and practice the faith of our Lord Jesus Christ [the Lord] of glory together with — snobbery!

2 For if a person comes into your congregation whose hands are adorned with gold rings and who is wearing splendid apparel, and also a poor [man] in shabby clothes comes in,

3 And you pay special attention to the one who wears the splendid clothes and say to him, Sit here in this preferable seat! while you tell the poor [man], Stand there! or, Sit there on the floor at my feet!

4 Are you not discriminating among your own, and becoming critics and judges with wrong motives?

5 Listen, my beloved brethren. Has not God chosen those who are poor in the eyes of the world to be rich in faith and in their position as believers, and to inherit the kingdom which He has promised to those who love Him?

6 But you [in contrast] have insulted — humiliated, dishonored and shown your contempt for — the poor. Is it not the rich who domineer over you? Is it not they who drag you into the law courts?

7 Is it not they who slander and blaspheme that precious name by which you are distinguished and called [the name of Christ invoked in baptism]?

8 If indeed you [really] fulfill the royal Law, in accordance with the Scripture, You shall love your neighbor as [you love] yourself, you do well. [Lev. 19:18.]

9 But if you show servile regard (prejudice, favoritism) for people, you commit sin and are rebuked and convicted by the Law as violators and offenders.

10 For whosoever keeps the Law [as a] whole, but stumbles and offends in one [single instance] has become guilty of [breaking] all of it.

11 For He Who said, You shall not commit adultery, also said, You shall not kill. If you do not commit adultery

but do kill, you have become guilty of transgressing the [whole] Law. [Exod. 20:13, 14; Deut. 5:17, 18.]

12 So speak and so act as [people should] who are to be judged under the law of liberty [the moral instruction given by Christ, especially about love].

13 For to him who has shown no mercy the judgment [will be] merciless; but mercy [full of glad confidence] exults victoriously over judgment.

14 What is the use (profit), my brethren, for any one to profess to have faith if he has no [good] works [to show for it]? Can [such] faith save [his soul]?

15 If a brother or sister is poorly clad and lacks food for each day,

16 And one of you says to him, Goodbye! Keep [yourself] warm and well fed, without giving him the necessities for the body, what good does that do?

17 So also faith if it does not have works (deeds and actions of obedience to back it up), by itself is destitute of power — inoperative, dead.

18 But some one will say [to you then], You [say you] have faith and I have [good] works. Now you show me your [alleged] faith apart from any [good] works [if you can], and I by [good] works [of obedience] will show you my faith.

19 You believe that God is one; you do well. So do the demons believe, and shudder [in terror and horror such as 'make a man's hair stand on end and contract the surface of his skin']!

20 Are you willing to be shown [proof], you foolish, unproductive, spiritually-deficient fellow, that faith apart from [good] works is inactive and ineffective and worthless?

21 Was not our forefather Abraham [shown to be] justified — made acceptable to God — by [his] works when he brought to the altar as an offering his [own] son Isaac? [Gen. 22:1-14.]

22 You see that [his] faith was cooperating with his works, and [his] faith

was completed *and* reached its supreme expression [when he implemented it] by [good] works.

23 And [so] the Scripture was fulfilled that says, Abraham believed — adhered to, trusted in and relied on — God, and this was accounted to him as righteousness [as conformity to God's will in thought and deed], and he was called God's friend. [Gen. 15:6; Isa. 41:8; II Chron. 20:7.]

24 You see that a man is justified (pronounced righteous before God) through what he does and not alone through faith — through works of obedience as well as by what he believes.

25 So also with Rahab the harlot. Was she not shown to be justified (pronounced righteous before God) by [good] deeds when she took in the scouts (spies) and got them away by a different route? [Josh. 2:1-21.]

26 For as the human body apart from the spirit is lifeless, so faith apart from [its] works of obedience is also dead.

CHAPTER 3

NOT many [of you] should become teachers [self-constituted censors and reprovers of others], my brethren, for you know that we [teachers] will be judged by a higher standard *and* with greater severity [than other people]. — Thus we assume the greater accountability and the more condemnation.

2 For we all often stumble *and* fall *and* offend in many things. And if any one does not offend in speech — never says the wrong things — he is a fully developed character *and* a perfect man, able to control his whole body *and* to curb his entire nature.

3 If we set bits in the horses' mouths to make them obey us, we can turn their whole bodies about.

4 Likewise look at the ships, though they are so great and are driven by rough winds, they are steered by a very

small rudder wherever the impulse of the helmsman determines.

5 Even so the tongue is a little member, and it can boast of great things. See how much wood *or* how great a forest a tiny spark can set ablaze!

6 And the tongue [is] a fire. [The tongue is a] world of wickedness set among our members, contaminating *and* depraving the whole body and setting on fire the wheel of birth — the cycle of man's nature — being itself ignited by hell (Gehenna).

7 For every kind of beast and bird, of reptile and sea animal, can be tamed and has been tamed by human genius (nature).

8 But the human tongue can be tamed by no man. It is (an undisciplined, irreconcilable) restless evil, full of death-bringing poison.

9 With it we bless the Lord and Father, and with it we curse men who were made in God's likeness!

10 Out of the same mouth come forth blessing and cursing. These things, my brethren, ought not to be so.

11 Does a fountain send forth [simultaneously] from the same opening fresh water and bitter?

12 Can a fig tree, my brethren, bear olives, or a grapevine figs? Neither can a salt spring furnish fresh water.

13 Who is there among you who is wise and intelligent? Then let him by his noble living show forth his [good] works with the (unobtrusive) humility [which is the proper attribute] of true wisdom.

14 But if you have bitter jealousy (envy) and contention (rivalry, selfish ambition) in your hearts, do not pride yourselves on it and thus be in defiance of *and* false to the Truth.

15 This [superficial] wisdom is not such as comes down from above, but is earthly, unspiritual (animal), even devilish (demoniacal).

16 For wherever there is jealousy

g) John Calvin, quoted by Jamieson, Fausset and Brown in "A Commentary on the Old and New Testaments."

(envy) and contention (rivalry and selfish ambition) there will also be confusion (unrest, disharmony, rebellion) and all sorts of evil *and* vile practices.

17 But the wisdom from above is first of all pure (undefiled); then it is peace-loving, courteous (considerate, gentle). [It is willing to] yield to reason, full of compassion and good fruits; it is whole-hearted *and* straightforward, impartial *and* unfeigned — free from doubts, wavering and insincerity.

18 And the harvest of righteousness (of conformity to God's will in thought and deed) is [the fruit of the seed] sown in peace by those who work for *and* make peace — in themselves and in others, [that is,] that peace which means concord (agreement, harmony) between individuals, with undisturbedness, in a peaceful mind free from fears and agitating passions and moral conflicts.

CHAPTER 4

WHAT leads to strife (discord and feuds) *and* how do conflicts (quarrels and fightings) originate among you? Do they not arise from your sensual desires that are ever warring in your bodily members?

2 You are jealous *and* covet [what others have] and your desires go unfulfilled; [so] you become murderers. [^bTo hate is to murder as far as your hearts are concerned.] You burn with envy *and* anger and are not able to obtain [the gratification, the contentment and the happiness that you seek], so you fight and war. You do not have because you do not ask.

3 [Or] you do ask [God for them] and yet fail to receive, because you ask with wrong purpose and evil, selfish motives. Your intention is, [when you get what you desire] to spend it in sensual pleasures.

4 You [are like] unfaithful wives [having illicit love affairs with the world] *and* 'breaking your marriage vow to God! Do you not know that being the

world's friend is being God's enemy? So whoever chooses to be a friend of the world takes his stand as an enemy of God.

5 Or do you suppose that the Scripture is speaking to no purpose that says, The Spirit Whom He has caused to dwell in us yearns over us — and 'He yearns for the Spirit [to be welcome] — with a jealous love? [Jer. 3:14; Hos. 2:19f.]

6 But He gives us more and more grace [i]power of the Holy Spirit, to meet this evil tendency and all others fully]. That is why He says, God sets Himself against the proud and haughty, but gives grace [continually] to the lowly — those who are humble-minded [enough to receive it]. [Prov. 3:34.]

7 So be subject to God. — Stand firm against the devil; resist him and he will flee from you.

8 Come close to God and He will come close to you. [Recognize that you are] sinners, get your soiled hands clean; [realize that you have been disloyal] wavering individuals with divided interests, and purify your hearts [of your spiritual adultery].

9 [As you draw near to God] be deeply penitent and grieve, even weep [over your disloyalty]. Let your laughter be turned to grief and your mirth to dejection *and* heartfelt shame [for your sins].

10 Humble yourselves — feeling very insignificant — in the presence of the Lord, and He will exalt you. — He will lift you up and make your lives significant.

11 [My] brethren, do not speak evil about or accuse one another. He that maligns a brother or judges his brother is maligning *and* criticizing the Law *and* judging the Law. But if you judge the Law, you are not a practitioner of the Law but a censor *and* judge [of it].

12 One only is the Lawgiver *and* Judge — [the One] Who has the absolute power of life and death — Who is

b) 1 John 3:15.

i) Alternate reading.

j) Adam Clarke.

able to save and to destroy. [But you], who are you that [you presume to] pass judgment on your neighbor?

13 Come now, you who say, Today or tomorrow we will go into such *and* such a city and spend a year there and carry on our business and make money.

14 Yet you do not know [the least thing] about what may happen tomorrow. What is the nature of your life? You are [really] but a wisp of vapor — a puff of smoke, a mist — that is visible for a little while and then disappears [into thin air].

15 You ought instead to say, If the Lord is willing, we shall live and we shall do this or that [thing].

16 But as it is, you boast [falsely] in your presumption *and* your self-conceit. All such boasting is wrong.

17 So any person who knows what is right to do but does not do it, to him it is sin.

CHAPTER 5

COME now, you rich [people], weep aloud and lament over the miseries — the woes — that are surely coming upon you.

2 Your abundant wealth has rotted *and* is ruined and your [many] garments have become moth-eaten.

3 Your gold and silver are completely rusted through, and their rust will be testimony against you and it will devour your flesh as if it were fire. You have heaped together treasure for the last days.

4 [But] look! [Here are] the wages that you have withheld by fraud from the laborers who have reaped your fields, crying out (for vengeance), and the cries of the harvesters have come to the ears of the Lord of hosts.

5 [Here] on earth you have abandoned yourselves to soft (prodigal) living and to [the pleasures of] self-indulgence *and* self-gratification. You have fattened your hearts in a day of slaughter.

6 You have condemned, you have

murdered the (innocent) righteous [man, while] he offers no resistance to you.

7 So be patient, brethren, [as you wait] till the coming of the Lord. See how the farmer waits expectantly for the precious harvest from the land. [See how] he keeps up his patient [vigil] over it until it receives the early and late rains.

8 So you also must be patient. Establish your hearts — strengthen and confirm them in the final certainty — for the coming of the Lord is very near.

9 Do not complain, brethren, against one another, so that you [yourselves] may not be judged. Look! The Judge is [already] standing at the very door.

10 [As] an example of suffering and ill-treatment together with patience, brethren, take the prophets who spoke in the name of the Lord — as His messengers.

11 You know how we call those blessed (happy) who were steadfast — who endured. You have heard of the endurance of Job; and you have seen the Lord's [purpose and how He richly blessed him in the] end, in as much as the Lord is full of pity *and* compassion *and* tenderness and mercy. [Job 1:21, 22; 42:10; Ps. 111:4.]

12 But above all [things], my brethren, do not swear, either by heaven or by earth or by any other oath; but let your yes be [a simple] yes and your no be [a simple] no, so that you may not sin *and* fall under condemnation.

13 Is any one among you afflicted — ill-treated, suffering evil? He should pray. Is any one glad at heart? He should sing praise [to God].

14 Is any one among you sick? He should call in the church elders — the spiritual guides. And they should pray over him, anointing him with oil in the Lord's name.

15 And the prayer [that is] of faith will save him that is sick, and the Lord will restore him; and if he has committed sins, he will be forgiven.

16 Confess to one another therefore your faults — your slips, your false

steps, your offenses, your sins; and pray [also] for one another, that you may be healed *and* restored — to a spiritual tone of mind and heart. The earnest (heartfelt, continued) prayer of a righteous man makes tremendous power available — dynamic in its working.

17 Elijah was a human being with a nature such as we have — with feelings, affections and constitution as ourselves; and he prayed earnestly for it not to rain, and no rain fell on the earth for three years and six months. [I Kings 17:1.]

18 And [then] he prayed again and the heavens supplied rain and the land produced its crops [as usual]. [I Kings 18:42-45.]

19 [My] brethren, if any one among you strays from the Truth *and* falls into error, and another [person] brings him back [to God],

20 Let the [latter] one be sure that whoever turns a sinner from his evil course will save [that one's] soul from death and will cover a multitude of sins [that is, ^kprocure the pardon of the many sins committed by the convert].

THE FIRST LETTER OF PETER

CHAPTER 1

PETER, an apostle (a special messenger) of Jesus Christ, [writing] to the elect exiles of the dispersion scattered (sowed) abroad in Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 Who were chosen *and* foreknown by God the Father and consecrated (sanctified, made holy) by the Spirit to be obedient to Jesus Christ, the Messiah, and to be sprinkled with [His] blood: May grace (spiritual blessing) and peace be given you in increasing abundance — that spiritual peace to be ^arealized in and through Christ, ^bfreedom from fears, agitating passions and moral conflicts.

3 Praised (honored, blessed be) the God and Father of our Lord Jesus Christ, the Messiah! By His boundless mercy we have been born again to an ever living hope through the resurrection of Jesus Christ from the dead;

4 [Born anew] into an inheritance which is beyond the reach of change *and* decay (imperishable), unsullied, and unfading, reserved in heaven for you,

5 Who are being guarded (garrisoned) by God's power through [your] faith [till you fully inherit that ^cfinal] salvation that is ready to be revealed [for you] in the last time.

6 [You should] be exceedingly glad on this account, though now for a little while you may be distressed by trials *and* suffer temptations,

7 So that [the genuineness] of your faith may be tested, [your faith] which is infinitely more precious than the perishable gold which is tested *and* purified by fire. [This proving of your faith is intended] to redound to [your] praise and glory and honor when Jesus Christ, the Messiah, the Anointed One, is revealed.

8 Without having seen Him you love Him; though you do not [even] now see Him you believe in Him, and exult *and* thrill with inexpressible and glorious (triumphant, heavenly) joy.

9 [At the same time] you receive the result (outcome, consummation) of your faith, the salvation of your souls.

10 The prophets who prophesied of

k) Adam Clarke; Jamieson, Fausset and Brown; Matthew Henry and, many other translators.
a) Cremer.

b) Webster, in definition of "peace" in this sense.

c) Williams.

the grace [divine blessing] which was intended for you, searched and inquired earnestly about this salvation.

11 They sought [to find out] to whom or when this was to come which the Spirit of Christ working within them indicated when He predicted the sufferings of Christ and the glories that should follow [them].

12 It was then disclosed to them that the services they were rendering were not meant for themselves *and* their period of time, but for you. [It is these very] things which have now already been made known plainly to you by those who preached the good news (the Gospel) to you by the [same] Holy Spirit sent from heaven. Into these things [the very] angels long to look!

13 So brace up your minds; be sober — circumspect [morally alert]; set your hope wholly *and* unchangeably on the grace (divine favor) that is coming to you when Jesus Christ, the Messiah, is revealed.

14 [Live] as children of obedience [to God]; do not conform yourselves to the evil desires [that governed you] in your former ignorance [when you did not know the requirements of the Gospel].

15 But as the One Who called you is holy, you yourselves also be holy in all your conduct *and* manner of living.

16 For it is written, You shall be holy, for I am holy. [Lev. 11:44, 45.]

17 And if you call upon Him as [your] Father Who judges each one impartially according to what he does, [then] you should conduct yourselves with true reverence throughout the time of your temporary residence [on the earth, whether long or short].

18 You must know (recognize) that you were redeemed (ransomed) from the useless (fruitless) way of living inherited by tradition from [your] forefathers, not with corruptible things [such as] silver and gold,

19 But [you were purchased] with the precious blood of Christ, the Messiah,

like that of a [sacrificial] lamb without blemish or spot.

20 It is true that He was chosen *and* foreordained (destined and foreknown for it) before the foundation of the world, but He was brought out to public view (made manifest) in these last days — at the end of the times — for the sake of you.

21 Through Him you believe — adhere to, rely on — God, Who raised Him up from the dead and gave Him honor *and* glory, so that your faith and hope are [centered and rest] in God.

22 Since by your obedience to the Truth *through the* [Holy] Spirit you have purified your hearts for the sincere affection of the brethren, [see that you] love one another fervently from a *pure* heart.

23 You have been regenerated — born again — not from a mortal ^eorigin (^eseed, sperm) but from one that is immortal by the *ever* living and lasting Word of God.

24 Because all flesh [mankind] is like grass and all its glory (honor) like [the] flower of grass. The grass withers, and the flower drops off,

25 But the Word of the Lord [divine instruction, the Gospel] endures forever. And this Word is the good news which was preached to you. [Isa. 40:6-9.]

CHAPTER 2

SO be done with every trace of wickedness (depravity, malignity) and all deceit and insincerity (pretense, hypocrisy) and grudges (envy, jealousy) and slander *and* evil speaking of every kind.

2 Like newborn babies you should crave — thirst for, earnestly desire — the pure (unadulterated) spiritual milk, that by it you may be nurtured *and* grow unto [completed] salvation;

3 Since you have [already] tasted the goodness *and* kindness of the Lord. [Ps. 34:8.]

d) Thayer.

e) Abbott-Smith. cf. Moulton and Milligan.

4 Come to Him [then, to that] Living Stone which men ^ttried *and* threw away, but which is chosen [and] precious in God's sight. [Ps. 118:22; Isa. 28:16.]

5 [Come] and as living stones be yourselves built [into] a spiritual house, for a holy (dedicated, consecrated) priesthood, to offer up [those] spiritual sacrifices [that are] acceptable *and* well-pleasing to God through Jesus Christ.

6 For thus it stands in Scripture: Behold, I am laying in Zion a chosen, (^ehonorèd,) precious chief Cornerstone; and he who believes in Him — who adheres to, trusts in and relies on Him — shall never be ^hdisappointed *or* put to shame. [Isa. 28:16.]

7 To you then who believe — who adhere to, trust in and rely on Him — is the preciousness; but for those who disbelieve [it is true], The [very] Stone which the builders rejected has become the main Cornerstone, [Ps. 118:22.]

8 And a Stone that will cause stumbling and a Rock that will give [men] offense; they stumble because they disobey *and* disbelieve [God's] Word, as those [who reject Him] were destined (appointed) to do.

9 But you are a chosen race, a royal priesthood, a dedicated nation, [ⁱGod's] own ^jpurchased, special people, that you may set forth the wonderful deeds *and* display the virtues *and* perfections of Him Who called you out of darkness into His marvelous light. [Exod. 19:5,6]

10 Once you were not a people [at all], but now you are God's people; once you were unpitied, but now you are pitied *and* have received mercy. [Hos. 2:23.]

11 Beloved, I implore you as sojourners, strangers *and* exiles [in this world] to abstain from the sensual urges — the evil desires, the passions of the flesh [your lower nature] — that wage war against the soul.

12 Conduct yourselves properly (honorably, righteously) among the Gentiles,

so that although they may slander you as evildoers, [yet] they may by witnessing your good deeds [come to] glorify God in the day of inspection [^kwhen God shall look upon (you) wanderers, as a pastor (shepherd) over his flock].

13 Be submissive to every human institution *and* authority for the sake of the Lord, whether it be to the emperor as supreme,

14 Or to governors as sent by him to bring vengeance (punishment, justice) to those who do wrong, and to encourage those who do good service.

15 For it is God's will *and* intention that by doing right [your] good *and* honest lives should silence (muzzle, gag) the ignorant charges *and* ill-informed criticisms of foolish persons.

16 [Live] as free people, [yet] without employing your freedom as a pretext for wickedness; but [live at all times] as servants of God.

17 Show respect for all men — treat them honorably. Love the brotherhood [the Christian fraternity of which Christ is the Head]. Reverence God. Honor the emperor.

18 [You who are] household servants, be submissive to your masters with all (proper) respect, not only to those who are kind, considerate *and* reasonable but also to those who are surly — overbearing, unjust and crooked.

19 For one is regarded favorably (is approved, acceptable and thankworthy) if, as in the sight of God, he endures the pain of unjust suffering.

20 [After all] what ^kkind of glory [is there in it] if when you do wrong and are punished for it you take it patiently? But if you bear patiently with suffering [which results] when you do right *and* that is undeserved, it is acceptable *and* well-pleasing to God.

21 For even to this were you called — it is inseparable from your vocation. For Christ also suffered for you, leaving you

ñ Vincent. g) Vincent. h) Thayer. i) ASV. j) Wycliffe.
k) J. Rawson Lumby in "Speaker's Commentary."

[His personal] example, so that you should follow on in His footsteps.

22 He was guilty of no sin; neither was deceit (guile) ever found on His lips. [Isa. 53:9.]

23 When He was reviled *and* insulted, He did not revile *or* offer insult in return; [when] He was abused *and* suffered, He made no threats [of vengeance]; but He trusted [Himself and everything] to Him Who judges fairly.

24 He personally bore our sins in His [own] body to the tree ^{as to an altar and offered Himself on it}, that we might die (cease to exist) to sin and live to righteousness. By His wounds you have been healed.

25 For you were going astray like [so many] sheep, but now you have come back to the Shepherd and Guardian (the Bishop) of your souls. [Isa. 53:5, 6.]

CHAPTER 3

IN like manner you married women, be submissive to your own husbands — subordinate yourselves as being secondary to and dependent on them, and adapt yourselves to them. So that even if any do not obey the Word [of God], they may be won over not by discussion but by the [godly] lives of their wives,

2 When they observe the pure *and* modest way in which you conduct yourselves, together with your ^{reverence} [for your husband. That is, you are to feel for him all that reverence includes] — ^{to respect, defer to, revere him; [revere means] to honor, esteem (appreciate, prize), and [in the human sense] adore him; [and adore means] to admire, praise, be devoted to, deeply love and enjoy [your husband].}

3 Let not yours be the [merely] external adorning with [elaborate] ^{interweaving *and* knotting of the hair, the wearing of jewelry, or changes of clothes;}

4 But let it be the inward adorning *and* beauty of the hidden person of the

heart, with the incorruptible *and* un fading charm of a gentle and peaceful spirit, which (is not anxious or wrought up, but) is very precious in the sight of God.

5 For it was thus that the pious women of old who hoped in God were (accustomed) to beautify themselves, and were submissive to their husbands — adapting themselves to them as themselves secondary and dependent upon them.

6 It was thus that Sarah obeyed Abraham (following his guidance and acknowledging his headship over her by) calling him lord — master, leader, authority. And you are now her true daughters if you do right and let nothing terrify you — not giving way to hysterical fears or letting anxieties unnerve you.

7 In the same way you married men should live considerably with [your wives], with an ^{intelligent recognition} [of the marriage relation], honoring the woman as [physically] the weaker, but [realizing that you] are joint heirs of the grace (God's unmerited favor) of life, in order that your prayers may not be hindered *and* cut off. — Otherwise you cannot pray effectively.

8 Finally, all [of you] should be of one *and* the same mind (united in spirit), sympathizing [with one another], loving [each the others] as brethren (of one household), compassionate *and* courteous — tenderhearted and humble-minded.

9 Never return evil for evil or insult for insult — scolding, tongue-lashing, berating; but on the contrary blessing — praying for their welfare, happiness and protection, and truly pitying and loving them. For *know that* to this you have been called, that you may yourselves inherit a blessing [from God] — obtain a blessing as heirs, bringing welfare and happiness and protection.

10 For let him who wants to enjoy life and see good days (good whether apparent or not), keep his tongue free

m) Vincent.

n) Thayer.

o) English synonyms of the preceding to-be-defined word.

p) Vincent.

from evil, and his lips from guile (treachery, deceit).

11 Let him turn away from wickedness *and* shun it; and let him do right. Let him search for peace — harmony, undisturbedness from fears, agitating passions and moral conflicts — and seek it eagerly. — Do not merely desire peaceful relations [with God, with your fellowmen, and with yourself], but pursue, go after them!

12 For the eyes of the Lord are upon the righteous — those who are upright and in right standing with God — and His ears are attentive to their prayer. But the face of the Lord is against those who practice evil — to oppose them, to frustrate and defeat them. [Ps. 34:12-16.]

13 Now who is there to hurt you if you are ^azealous followers of that which is good?

14 But even in case you should suffer for the sake of righteousness, [you are] blessed — happy, to be envied. Do not dread *or* be afraid of their threats, nor be disturbed [by their opposition].

15 But in your hearts set Christ apart as holy [and acknowledge Him] as Lord. Always be ready to give a logical defense to any one who asks you to account for the hope that is in you, but do it courteously and respectfully. [Isa. 8:12, 13.]

16 [And see to it that] your conscience is entirely clear, so that, when you are falsely accused as evildoers, those who threaten you abusively *and* revile your right behavior in Christ may come to be ashamed [of slandering your good lives].

17 For [it is] better to suffer [unjustly] for doing right, if that should be God's will, than to suffer [justly] for doing wrong.

18 For Christ, the Messiah, [Himself] died for sins once ^{*}for all, the Righteous for the unrighteous — the Just for the unjust, the Innocent for the guilty — that He might bring us to God. In His human body He was put to death but He was made alive in the spirit,

19 In which He went and preached to the spirits in prison,

20 [The souls of those] who long before in the days of Noah had been disobedient, when God's patience waited during the building of the ark in which a few [people], actually eight in number, were saved through water. [Gen. 6-8.]

21 And baptism, which is a figure [of their deliverance], does now also save you [from inward questionings and fears], not by the removing of outward body filth (bathing), but by [providing you with] the answer of a good and clear conscience [inward cleanness and peace] before God, [because you are demonstrating what you believe to be yours] through the resurrection of Jesus Christ.

22 [And He] has now entered into heaven and is at the right hand of God, with [all] angels and authorities and powers made subservient to Him.

CHAPTER 4

SO, since Christ suffered in the flesh [for us, for you], arm yourselves with the same thought *and* purpose [patiently to suffer rather than fail to please God]. For whoever has suffered in the flesh [having ^vthe mind of Christ] has done with [intentional] sin — has stopped pleasing himself and the world, and pleases God.

2 So that he can no longer spend the rest of his natural life living by [his] human appetites *and* desires, but [he lives] for what God wills.

3 For the time that is past already suffices for doing what the Gentiles like to do, living (as you have done) in shameless, insolent wantonness, in lustful desires, drunkenness, reveling, drinking bouts *and* abominable, lawless idolatries.

4 They are astonished *and* think it very queer that you do not now run hand in hand with them in the same excesses of dissipation, and they abuse [you].

q) Best authorities read "zealous." r) Vincent: "unimpaired." s) Thayer.
t) Some ancient authorities read "for us," some "for you." u) Abbott-Smith.
v) Cambridge Bible (— Gray and Adams).

5 But they will have to give an account to Him Who is ready to judge *and* pass sentence on the living and the dead.

6 For this is why the good news (the Gospel) was preached [^win their lifetime] even to the dead, that though judged in fleshly bodies as men are, they might live in the spirit as God does.

7 But the end *and* culmination of all things has now come near; keep sound-minded *and* self-restrained and alert therefore for [the practice of] prayer.

8 Above all things have intense *and* unfeeling love for one another, for love covers a multitude of sins — forgives *and* ^adisregards the offenses of others. [Prov. 10:12.]

9 Practice hospitality to one another — that is, those of the household of faith. (Be hospitable, that is, be a lover of strangers, with brotherly affection for the unknown guests, the foreigners, the poor and all others who come your way who are of Christ's body.) And [in each instance] do it ungrudgingly — cordially *and* graciously without complaining [but as representing Him].

10 As each of you has received a gift (a particular spiritual talent, a gracious divine endowment), employ it for one another as [befits] good trustees of God's many-sided grace — faithful stewards of the ^aextremely diverse [powers and gifts granted to Christians by] unmerited favor.

11 Whoever speaks, [let him do it as one who utters] oracles of God; whoever renders service, [let him do it] as with the strength which God furnishes ^aabundantly; so that in all things God may be glorified through Jesus Christ, the Messiah. To Him be the glory and dominion for ever and ever — through endless ages. Amen — so be it.

12 Beloved, do not be amazed *and* bewildered at the fiery ordeal which is taking place to test your quality, as though something strange — unusual *and* alien to you and your position — were befalling you.

13 But in so far as you are sharing Christ's sufferings, rejoice, so that when His glory (full of radiance and splendor) is revealed you may also rejoice with triumph — exultantly.

14 If you are censured *and* suffer abuse [because you bear] the name of Christ, blessed [are you] — happy, fortunate, ^yto be envied, ^awith life-joy and satisfaction in God's favor and salvation, regardless of your outward condition — because the Spirit of glory, the Spirit of God, is resting upon you. *On their part He is blasphemed, but on your part He is glorified.* [Isa. 11:2.]

15 But let none of you suffer as a murderer, or a thief, or any sort of criminal; or as a mischief-maker (a meddler) in the affairs of others — infringing on their rights.

16 But if [one is ill-treated and suffers] as a Christian [which he is contemptuously called], let him not be ashamed, but give glory to God that he is [deemed worthy] to suffer in this name.

17 For the time [has arrived] for judgment to begin with the household of God; and if it begins with us, what will [be] the end of those who do not respect *or* believe *or* obey the good news (the Gospel) of God?

18 And if the righteous are barely saved, what will become of the godless *and* wicked? [Prov. 11:31.]

19 Therefore, those who are ill-treated *and* suffer in accordance with God's will must do right, and commit their souls (in charge as a deposit) to the One Who created them *and* will never fail [them].

CHAPTER 5

I WARN *and* counsel the elders among you — the pastors and spiritual guides of the church — as a fellow elder and as an eyewitness [called to testify] of the sufferings of Christ, as well as a sharer in the glory (the honor and splendor) that is to be revealed (disclosed, unfolded):

w) Many commentators.

x) Thayer.

y) Souter.

z) Cremer.

2 Tend — nurture, guard, guide and fold — the flock of God that is [your responsibility], not by coercion or constraint but willingly; not dishonorably motivated by the advantages and profits [belonging to the office] but eagerly and cheerfully.

3 Not (as arrogant, dictatorial and overbearing persons) domineering over those in your charge, but being examples — patterns and models of Christian living — to the flock (the congregation).

4 And [then] when the Chief Shepherd is revealed you will win the conqueror's crown of glory.

5 Likewise you that are younger and of lesser rank be subject to the elders — the ministers and spiritual guides of the church, giving them due respect and yielding to their counsel. Clothe (apron) yourselves, all of you, with humility — as the garb of a servant, ^bso that its covering cannot possibly be stripped from you, with freedom from pride and arrogance — toward one another. For God sets Himself against the proud — the insolent, the overbearing, the disdainful, the presumptuous, the boastful, and opposes, frustrates and defeats them — but gives grace (favor, blessing) to the humble. [Prov. 3:34.]

6 Therefore humble yourselves (demote, lower yourselves in your own estimation) under the mighty hand of God, that in due time He may exalt you.

7 Casting the whole of your care — all your anxieties, all your worries, all your concerns, ^conce and for all — on Him; for He cares for you affectionately, and cares about you ^cwatchfully. [Ps. 55:22.]

8 Be well-balanced — temperate, sober-minded; be vigilant and cautious

at all times, for that enemy of yours, the devil, roams around like a lion roaring [in fierce hunger], seeking someone to seize upon and devour.

9 Withstand him; be firm in faith [against his onset], — rooted, established, strong, immovable and determined — knowing that the same (identical) sufferings are appointed to your brotherhood (the whole body of Christians) throughout the world.

10 And after you have suffered a little while, the God of all grace — Who imparts all blessing and favor — Who has called you to His [own] eternal glory in Christ *Jesus*, will Himself complete and make you what you ought to be, establish and ground you securely, and strengthen (and ^dsettle) you.

11 To Him be the dominion — power, authority, rule — forever and ever. Amen — so be it.

12 By Silvanus, a true (loyal, consistent, incorruptible) brother, as I consider him, I have written briefly to you, to counsel and urge and stimulate [you] and to declare [to you] that this is the true [account of the] grace (the undeserved favor) of God. Be steadfast and persevere in it.

13 She [your sister-church(?) here] in Babylon, [who is] elect (chosen) with [yourselves], sends you greetings, and [so does] my son (disciple) Mark.

14 Salute one another with a kiss of love — the symbol of mutual affection. To all of you that are in Christ *Jesus*, the Messiah, may there be peace — every kind of peace (blessing), especially peace with God, and ^efreedom from fears, agitating passions and moral conflicts. Amen — so be it.

a) Vincent: "In Paul . . . always the conqueror's crown."
d) Many ancient authorities so read.

e) Thayer.

b) Bengel. c) Vincent.
f) Webster, in definition of "peace" in this sense.

THE SECOND LETTER OF PETER

CHAPTER 1

SIMON Peter, a servant and apostle (special messenger) of Jesus Christ, to those who have received (obtained an equal privilege of) like precious faith with ourselves in *and* through the righteousness of our God and Savior Jesus Christ:

2 May grace (God's favor) and peace, (which is "perfect well-being, all necessary good, all spiritual prosperity and freedom from fears and agitating passions and moral conflicts) be multiplied to you in (the full, personal, "precise and correct) knowledge of God and of Jesus our Lord.

3 For His divine power has bestowed upon us all things that [are requisite and suited] to life and godliness, through the ("full, personal) knowledge of Him Who called us by *and* to His own glory and excellence (virtue).

4 By means of these He has bestowed on us His precious and exceedingly great promises, so that through them you may escape (by flight) from the moral decay (rottenness and corruption) that is in the world because of covetousness (lust and greed), and become sharers (partakers) of the divine nature.

5 For this very reason, "adding your diligence [to the divine promises], employ every effort in "exercising your faith to develop virtue (excellence, resolution, Christian energy); and in [exercising] virtue [develop] knowledge (intelligence),

6 And in [exercising] knowledge [develop] self-control; and in [exercising] self-control [develop] steadfastness (patience, endurance), and in [exercising] steadfastness [develop] godliness (piety),

7 And in [exercising] godliness [develop] brotherly affection, and in [exercis-

ing] brotherly affection [develop] Christian love.

8 For as these qualities are yours and increasingly abound in you, they will keep [you] from being idle or unfruitful unto the ("full personal) knowledge of our Lord Jesus Christ, the Messiah, the Anointed One.

9 For whoever lacks these qualities is blind, ["spiritually] shortsighted, "seeing only what is near to him; and has become oblivious [of the fact] that he was cleansed from his old sins.

10 Because of this, brethren, be all the more solicitous *and* eager to make sure (to ratify, to strengthen, to make steadfast) your calling and election; for if you do this you will never stumble *or* fall.

11 Thus there will be richly *and* abundantly provided for you entry into the eternal kingdom of our Lord and Savior Jesus Christ.

12 So I intend always to remind you about these things, although indeed you know them and are firm in the truth that [you] now [hold].

13 I think it right, as long as I am in this tabernacle (tent, body), to stir you up by way of remembrance;

14 Since I know that the laying aside of this body of mine will come speedily, as our Lord Jesus Christ made clear to me.

15 Moreover, I will diligently endeavor [to see to it] that [even] after my departure (decease) you may be able at all times to call these things to mind.

16 For we were not following out cleverly devised stories when we made known to you the power and coming of our Lord Jesus Christ, the Messiah, but we were eyewitnesses of His majesty — grandeur, authority of sovereign power.

a) Matthew Henry.

b) Webster, defining "peace" in this sense.

c) Vincent.

d) Thayer.

e) Vincent.

f) Rotherham's "Emphasized Bible."

17 For when He was invested with honor and glory from God the Father and a voice was borne to Him by the (splendid) Majestic Glory [in the bright cloud that overshadowed Him, saying], This is My beloved Son in Whom I am well pleased *and* delight,

18 We [actually] heard this voice borne out of heaven, for we were together with Him on the holy mountain.

19 And we have the prophetic word [made] firmer still. You will do well to pay close attention to it as to a lamp shining in a dismal (squalid and dark) place, until the day breaks through [the gloom] and the Morning Star rises (=comes into being) in your hearts.

20 [Yet] first [you must] understand this, that no prophecy of Scripture is [a matter] of any personal *or* private *or* special interpretation (loosening, solving).

21 For no prophecy ever originated because some man willed it [to do so] — it never came by human impulse — but as men spoke from God who were borne along (moved and impelled) by the Holy Spirit.

CHAPTER 2

BUT also [in those days] there arose false prophets among the people, just as there will be false teachers among yourselves, who will subtly *and* stealthily introduce heretical doctrines — destructive heresies — even denying *and* disowning the Master Who bought them, bringing upon themselves swift destruction.

2 And many will follow their immoral ways *and* lascivious doings; because of them the true Way will be maligned *and* defamed.

3 And in their covetousness (lust, greed) they will exploit you with (cunning) false arguments. From of old the sentence [of condemnation] for them has not been idle; their destruction (eternal misery) has not been asleep.

4 For God [even] spared not angels that sinned, but cast them into hell,

g) Abbott-Smith.

delivering them to be kept there in pits of gloom till the judgment *and* their doom.

5 And He spared not the ancient world, but preserved Noah, a preacher of righteousness, with seven other persons, when He brought a flood upon the world of ungodly [people]. [Gen. 8:18; 6-8.]

6 And He condemned to ruin *and* extinction the cities of Sodom and Gomorrah, reducing them to ashes [and thus] set them forth as an example to those who would be ungodly. [Gen. 19:24.]

7 And He rescued righteous Lot, greatly worn out *and* distressed by the wanton ways of the ungodly *and* lawless. [Gen. 19:16, 29.]

8 For that just man, living [there] among them, tortured his righteous soul every day with what he saw and heard of [their] unlawful and wicked deeds.

9 Now if [all these things be true, then be sure] the Lord knows how to rescue the godly out of temptations *and* trials, and how to keep the ungodly under chastisement until the day of judgment *and* doom;

10 And particularly those who walk after the flesh and indulge in the lust of polluting passion, and scorn *and* despise authority. Presumptuous *and* daring — self-willed *and* self-loving [creatures]! They scoff at *and* revile dignitaries (glorious ones) without trembling,

11 Whereas [even] angels, though superior in might and power, do not bring a defaming charge against them before the Lord.

12 But these [people]! Like unreasoning beasts, mere creatures of instinct, born [only] to be captured and destroyed, railing at things of which they are ignorant, they shall utterly perish in their [own] corruption — in their destroying they shall surely be destroyed,

13 Being destined to receive [punishment as] the reward of [their] unrighteousness — suffering wrong as the hire

for [their] wrongdoing. They count it a delight to revel in the daytime — living luxuriously and delicately. They are blots and blemishes, revelling in their ^bdeceptions (at love feasts) *and* carousing together [even] as they feast with you.

14 They have eyes full of harlotry, insatiable for sin. They beguile *and* bait *and* lure away unstable souls. Their hearts are trained in covetousness — lust, greed. [They are ^bexposed to cursing,] children of a curse!

15 Forsaking the straight road they have gone astray; they have followed the way of Balaam, [the son] of Beor, who loved the reward of wickedness. [Num. 22:5, 7.]

16 But he was rebuked for his own transgression when a dumb beast of burden spoke with human voice and checked the prophet's madness. [Num. 22:21-31.]

17 These are springs without water and mists driven along before a tempest, for whom is reserved *forever* the gloom of darkness.

18 For uttering loud boasts of folly, they beguile *and* lure with lustful desires of the flesh those who are barely escaping from them who are wrongdoers.

19 They promise them liberty, when they themselves are the slaves of depravity *and* defilement, for by whatever any one is made inferior *or* overcome *or* worsted, to that [person or thing] he is enslaved.

20 For if, after they have escaped the pollutions of the world through (the full, personal) knowledge of our Lord and Savior Jesus Christ, they again become entangled in them and are overcome, their last condition is worse [for them] than the first.

21 For never to have obtained a (full, personal) knowledge of the Way of righteousness would have been better for them than, having obtained [such knowledge], to turn back from the holy commandment which was (verbally) delivered to them.

22 There has befallen them the thing spoken of in the true proverb, The dog turns back to his own vomit, and the sow is washed only to wallow again in the mire. [Prov. 26:11.]

CHAPTER 3

BELOVED, I am now writing you this second letter. In [both of] them I have stirred up your unsullied (sincere) mind by way of remembrance;

2 That you should recall the predictions of the holy (consecrated, dedicated) prophets and the commandment of the Lord and Savior [given] through your apostles, [His] special messengers.

3 To begin with, you must know *and* understand this, that scoffers (mockers) will come in the last days with scoffing; [people who] walk after their own fleshly desires

4 And saying, Where is the promise of His coming? For since the forefathers fell asleep, all things have continued exactly as they did from beginning of creation.

5 For they wilfully overlook *and* forget this [fact], that heavens [came into] existence long ago by the word of God, and an earth also which was formed out of water and by means of water,

6 Through which the world that then [existed] was deluged with water and perished. [Gen. 1:6-8; 7:11.]

7 But by the same word the present heavens and earth have been stored up (reserved) for fire, being kept until the day of judgment and destruction of the ungodly people.

8 Nevertheless do not let this one fact escape you, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. [Ps. 90:4.]

9 The Lord does not delay *and* be tardy *or* slow about what He promises, according to some people's conception of slowness, but He is long-suffering (extraordinarily patient) toward you, not desiring that any should perish, but that all should turn to repentance.

b) Some ancient authorities read "love feasts."

i) Thayer.

10 But the day of the Lord will come as a thief, and then the heavens will vanish (pass away) with a thunderous crash, and the [material] elements [of the universe] will be dissolved with fire, and the earth and the works that are upon it will be burned up.

11 Since all these things are thus ^{kin}in the process of being dissolved, what kind of person ought [each of] you to be [in the meanwhile] in consecrated *and* holy behavior and devout *and* godly qualities?

12 While you wait and earnestly long for — expecting and ^{hastening} — the coming of the day of God by reason of which the flaming heavens will be dissolved, and the [material] elements [of the universe] will flare *and* melt with fire. [Isa. 34:4.]

13 But we look for new heavens and a new earth according to His promise, in which righteousness (uprightness, freedom from sin, and right standing with God) is to abide. [Isa. 65:17; 66:22.]

14 So, beloved, since you are expecting these things, be eager to be found by Him [at His coming] without spot or blemish, and at peace — in serene confidence, free from fears and agitating

passions and moral conflicts.

15 And consider that the long-suffering of our Lord [^mHis slowness in avenging wrongs and judging the world] is salvation, [^mthat which conduces to the soul's safety]; even as our beloved brother Paul also wrote to you according to the spiritual insight given him,

16 Speaking of this as he does in all of his letters. There are some things in those [epistles of Paul] that are difficult to understand, which the ignorant and unstable twist *and* misconstrue to their own ^{utter}destruction, just as [they distort and misinterpret] the rest of the Scriptures.

17 Let me warn you therefore, beloved, that knowing these things beforehand, you should be on your guard lest you be carried away by the error of lawless *and* wicked [persons and] fall from your own [present] firm condition — your own steadfastness [of mind].

18 But grow in grace (undeserved favor, spiritual strength) and ^{recognition}and knowledge *and* understanding of our Lord and Savior Jesus Christ, the Messiah. To Him [be] glory (honor, majesty and splendor) both now and to the day of eternity. Amen — so be it!

THE FIRST LETTER OF JOHN

CHAPTER 1

[WE are writing] about the Word of Life [ⁱⁿ] Him Who existed from the beginning, Whom we have heard, Whom we have seen with our [own] eyes, Whom we have gazed upon [for ourselves] and have touched with our [own] hands.

2 And the Life [^{an aspect of His being}] was revealed (made manifest,

demonstrated), and we saw (as eye-witnesses) and are testifying to and declare to you the Life, the eternal Life [^{in Him}] Who already existed with the Father and Who [actually] was made visible — was revealed — to us [His followers].

3 What we have seen and [ourselves] heard we are also telling you, so that you

j) Abbott-Smith.
a) Vincent.

k) Vincent.

l) Alternate reading.

m) Thayer.

n) Thayer.

o) Cremer.

too may *realize and* enjoy fellowship as partners *and* partakers with us. And [this] fellowship that we have (which is a **distinguishing mark of Christians*) is with the Father and with His Son Jesus Christ, the Messiah.

4 And we are now writing these things to you so that our joy [in seeing you included] may be full — and *b*your joy may be complete.

5 And this is the message — the message of **promise* — which we have heard from Him and now are reporting to you: God is Light and there is no darkness in Him at all — **no*, not in any way.

6 [So] if we say we are partakers together *and* enjoy fellowship with Him when we live *and* move *and* are walking about in darkness, we are [both] speaking falsely and do not live *and* practice the Truth [of the Gospel].

7 But if we [really] are living *and* walking in the Light as He [Himself] is in the Light, we have [true, unbroken] fellowship with one another, and the blood of Jesus *Christ* His Son cleanses (removes) us from all sin *and* guilt — keeps us cleansed from sin in all its forms *and* manifestations.

8 If we say we have no sin — refusing to admit that we are sinners — we delude *and* lead ourselves astray, and the Truth [which the Gospel presents] is not in us — does not dwell in our hearts.

9 If we [freely] admit that we have sinned *and* confess our sins, He is faithful and just [true to His own nature and promises] and will forgive our sins (dismiss our lawlessness) and continuously cleanse us from all unrighteousness — everything not in conformity to His will in purpose, thought and action.

10 If we say (claim) we have not sinned, we contradict His Word *and* make Him out to be false *and* a liar, and His Word is not in us — the divine message of the Gospel is not in our hearts.

CHAPTER 2

MY little children, I write you these things so that you may not violate God's law *and* sin; but if any one should sin, we have an Advocate (One Who will intercede for us) with the Father; [it is] Jesus Christ [the all] righteous — upright, just, Who conforms to the Father's will in every purpose, thought and action.

2 And He — *d*that same Jesus Himself — is the propitiation (the atoning sacrifice) for our sins, and not for ours alone but also for [the sins of] the whole world.

3 And this is how we may discern [*d*daily by experience] that we are coming to know Him — to perceive, recognize, understand and become better acquainted with Him: if we keep (bear in mind, observe, practice) His teachings (precepts, commandments).

4 Whoever says, I know Him — I perceive, recognize, understand and am acquainted with Him — but fails to keep *and* obey His commandments (teachings) is a liar, and the Truth [**of the Gospel*] is not in him.

5 But he who keeps [treasures] His Word — who bears in mind His precepts, who observes His message in its entirety — truly in him has the love of *and* for God been perfected (completed, reached maturity). By this we may perceive *and* know *and* recognize *and* be sure that we are in Him:

6 Whoever says he abides in Him ought — as *d*a personal debt — to walk *and* conduct himself in the same way in which He walked *and* conducted Himself.

7 Beloved, I am writing you no new commandment, but an old commandment which you have had *from the beginning*; the old commandment is the message which you have heard — the **doctrine* [of salvation through Christ].

8 Yet I am writing you a new commandment, which is true — is realized — in Him and in you, because the dark-

a) Vincent. b) Many ancient texts read "your joy."

c) Literal meaning. d) Vincent. e) Thayer.

ness (‘moral blindness) is clearing away and the true Light [‘the revelation of God in Christ] is already shining.

9 Whoever says he is in the Light and [yet] hates his brother [Christian, ‘born-again child of God his own Father] is in darkness even until now.

10 Whoever loves his brother [believer] abides (lives) in the Light, and in It *or* in ^hhim there is no occasion for stumbling *or* cause for error *or* sin.

11 But he who hates (detests, despises) his brother [‘in Christ] is in darkness and walking (living) in the dark; he is straying *and* does not perceive *or* know where he is going, because the darkness has blinded his eyes.

12 I am writing to you, little children, because for His name’s sake your sins are forgiven — pardoned through His name and on account of confessing His name.

13 I am writing to you, fathers, because you have come to know (recognize, be aware of and understand) Him Who [has existed] from the beginning. I am writing to you, young men, because you have been victorious over the wicked [one]. I write to you, ‘boys (lads), because you have come to know *and* recognize *and* be aware of the Father.

14 I write to you, fathers, because you have come to know (recognize, be conscious of and understand) Him Who [has existed] from the beginning. I write to you, young men, because you are strong *and* vigorous, and the Word of God is (always in your hearts) abiding in you, and you have been victorious over the wicked one.

15 Do not love *or* cherish the world *or* the things that are in the world. If any one loves the world, love for the Father is not in him.

16 For all that is in the world, the lust of the flesh [craving for sensual gratification], and the lust of the eyes [greedy longings of the mind] and the pride of life [assurance in one’s own re-

sources *or* in the stability of earthly things] — these do not come from the Father but are from the world [itself].

17 And the world passes away *and* disappears, and with it the forbidden cravings (the passionate desires, the lust) of it; but he who does the will of God and carries out His purposes in his life, abides (remains) forever.

18 ⁱBoys (lads), it is the last time — hour [the end of this age]. And as you have heard that Antichrist [he who will oppose Christ in the guise of Christ] is coming, even now many antichrists have arisen, which confirms our belief that it is the final (the end) time.

19 They went out from our number, but they did not [really] belong to us; for if they had been of us, they would have remained with us. But [they withdrew] that it might be plain that they all are not of us.

20 But — you hold a sacred appointment, you have been given an unction — you have been anointed by the Holy One, and you all know [the Truth].

21 I write to you, not because you are ignorant *and* do not perceive *and* know the Truth, but because you do perceive *and* know it, and [know positively] that nothing false — no deception, no lie — is of the Truth.

22 Who is [such a] liar as he who denies that Jesus is the Christ, the Messiah? He is antichrist, (the antagonist of Christ), who ^khabitually denies *and* refuses to acknowledge the Father and the Son.

23 No one who ^khabitually denies (disowns) the Son ^leven has the Father. *Whoever confesses (acknowledges and has) the Son has the Father also.*

24 As for you, keep in your hearts what you have heard from the beginning. If what you heard from the first dwells *and* remains in you, then you will dwell in the Son and in the Father (always).

25 And this is what He Himself has promised us, the life, the eternal [life].

† Vincent. g) Thayer. b) Alternate reading, “it” or “him.”

j) Abbott-Smith. k) Vincent.

i) Abbott-Smith.

26 I write this to you with reference to those who would deceive you — seduce and lead you astray;

27 But as for you, (the sacred appointment, the unction) the anointing which you received from Him, abides ('permanently) in you; [so] then you have no need that any one should instruct you. But just as His anointing teaches you concerning everything, and is true, and is no falsehood, so you must abide — live, never to depart [¹rooted in Him, knit to Him] just as [His anointing] has taught you [to do].

28 And now, little children, abide (live, remain 'permanently) in Him, so that when He is made visible, we may have *and* enjoy perfect confidence (boldness, assurance) and not be ashamed *and* shrink from Him at His coming.

29 If you know (perceive and are sure) that He [Christ] is absolutely righteous (conforming to the Father's will in purpose, thought and action), you may also know (be sure) that every one who does righteously [and is therefore in like manner conformed to the divine will] is born (begotten) of Him [^mGod].

CHAPTER 3

SEE what [^aan incredible] quality of love the Father has given (shown, bestowed on) us, that we should [be permitted to] be named *and* called *and* counted the children of God! And so we are! The reason that the world does not know (recognize, acknowledge) us, is that it does not know (recognize, acknowledge) Him.

2 Beloved, we are [even here and] now God's children; it is not yet disclosed (made clear) what we shall be [hereafter], but we know that when He comes *and* is manifested we shall [^aas God's children] resemble *and* be like Him, for we shall see Him ^ajust as He [really] is.

3 And every one who has this hope [resting] on Him cleanses (purifies) him-

l) Thayer.

p) Vincent.

m) Westcott: When John thinks of God in relation to men he never thinks of Him apart from Christ.

n) Vincent.

o) Jamieson, Fausset and Brown.

q) Abbott-Smith.

self just as He is pure — chaste, undefiled, guiltless.

4 Every one who commits (practices) sin is guilty of lawlessness; for [that is what] sin is, lawlessness [the breaking, violating of God's law by transgression or neglect; being unrestrained and unregulated by His commands and His will].

5 You know that He appeared in visible form *and* became Man to take away [upon Himself] sins, and in Him there is no sin — ^aessentially and forever.

6 No one who abides in Him — who lives and remains ^ain communion with and in obedience to Him, [deliberately and knowingly] ^bhabitually commits (practices) sin. No one who habitually sins has either seen *or* known Him — recognized, perceived or understood Him, or has had an experimental acquaintance with Him.

7 ^aBoys (lads), let no one deceive *and* lead you astray. He who practices righteousness — who is upright, conforming to the divine will in purpose, thought and action, living a consistently conscientious life — is righteous, even as He is righteous.

8 [But] he who commits sin (who practices evil doing) is of the devil — takes his character from the evil one; for the devil has sinned (has violated the divine law) from the beginning. The reason the Son of God was made manifest (visible) was to undo (destroy, loosen and dissolve) the works the devil [has done].

9 No one born (begotten) of God [deliberately and knowingly] ^bhabitually practices sin, for God's nature abides in him — His principle of life, the divine sperm, remains permanently within him — and he cannot practice sinning because he is born (begotten) of God.

10 By this it is made clear who take their nature from God *and* are His children, and who take their nature from

the devil *and* are his children: no one who does not practice righteousness — who does not conform to God's will in purpose, thought and action — is of God; neither is any one who does not love his brother [his fellow ^rbeliever in Christ].

11 Because this is the message — the announcement — which you have heard from the first, that we should love one another,

12 [And] not be like Cain who [took his nature and got his motivation] from the evil one and slew his brother. And why did he slay him? Because his deeds (activities, works) were wicked *and* malicious and his brother's were righteous — virtuous.

13 Do not be surprised *and* wonder, brethren, that the world detests *and* pursues you with hatred.

14 We know that we have passed over out of the death into the Life by the fact that we love the brethren, [our fellow Christians]. He who does not love abides — remains, is ^sheld and kept continually — in [spiritual] death.

15 Any one who (abominates, detests) hates his brother [in Christ] is [at heart] a murderer, and you know that no murderer has eternal life abiding (^sper-severing) within him.

16 By this we come to know — progressively to recognize, to perceive, to understand the [essential] love: that He laid down His [own] life for us; and we ought to lay [our] lives down for [those who are our] brothers [^rin Him].

17 But if any one has this world's goods — resources for sustaining life — and sees his brother *and* ^sfellow believer in need, yet closes his heart of compassion against him, how can the love of God live *and* remain in him?

18 Little children, let us not love [merely] in theory *or* in speech but in deed and in truth — in practice and in sincerity.

19 By this we shall come to know — perceive and recognize and understand

— that we are of the Truth, and can reassure (quiet, conciliate and pacify) our hearts in His presence

20 In whatever our hearts in [‘tormenting] self-accusation make us feel guilty *and* condemn us. For [‘we are in God's hands]; He is above *and* greater than our consciences (our hearts), and He knows (perceives and understands) everything — nothing is hidden from Him.

21 And, beloved, if our consciences (our hearts) do not accuse us — if they do not make us feel guilty and condemn us — we have confidence (complete assurance and boldness) before God;

22 And we receive from Him whatever we ask for, because we (‘watchfully) obey His orders — observe His suggestions and injunctions, follow His plan for us — *and* (‘habitually) practice what is pleasing to Him.

23 And this is His order (His command, His injunction), that we should believe — put our faith and trust in and adhere to and rely — on the name of His Son Jesus Christ, the Messiah, and that we should love one another, just as He has commanded us.

24 All who keep His commandments (who obey His orders and follow His plan, live and continue to live, to stay and) abide in Him, and He in them. — “They let Christ be a home to them and they are the home of Christ. And by this we know *and* understand *and* have the proof that He [really] lives *and* makes His home in us, by the (Holy) Spirit Whom He has given us.

CHAPTER 4

BELOVED, do not put faith in every spirit, but prove (test) the spirits to discover whether they proceed from God; for many false prophets have gone forth into the world.

2 By this you may know (perceive and recognize) the Spirit of God: every spirit which acknowledges *and* confesses [the fact] that Jesus Christ, the Messiah,

r) Thayer.

s) Thayer.

t) Vincent.

u) After Bede.

[actually] has become man *and* has come in the flesh is of God — has God for its source.

3 And every spirit which does not acknowledge *and* confess that Jesus Christ has come in the flesh [but would ^vannul, destroy, ^wsever, disunite Him] is not of God — does not proceed from Him. This [^fnon-confession] is the [spirit] of antichrist, [of] which you heard that it was coming, and now it is already in the world.

4 Little children, you are of God — you belong to Him — and have [already] defeated *and* overcome them [the agents of antichrist], because He Who lives in you is greater (mightier) than he who is in the world.

5 They proceed from the world *and* are of the world, therefore it is out of the world [its ^xwhole economy morally considered] that they speak, and the world listens (pays attention) to them.

6 We are [children] of God. Whoever is learning to know God — progressively to perceive, recognize and understand God [by observation and experience] and to ^xget an ever clearer knowledge of Him — listens to us; and he who is not of God does not listen or pay attention to us. By this we know (recognize) the Spirit of Truth and the spirit of error.

7 Beloved, let us love one another; for love [springs] from God, and he who loves [his fellow men] is begotten (born) of God and is coming (progressively) to know *and* understand God — to perceive and recognize and get a better and clearer knowledge of Him.

8 He who does not love has not become acquainted with God — does not *and* never did know Him; for God is love.

9 In this the love of God was made manifest (displayed), where we are concerned, in that God sent His Son, the only begotten *or* ^vunique [Son], into the

world so that we might live through Him.

10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation (the atoning sacrifice) for our sins.

11 Beloved, if God loved us so [very much], we also ought to love one another.

12 No man has at any time [yet] seen God. But if we love one another, God abides (lives and remains) in us and His love [that love which is essentially His] is brought to completion — to its full maturity, runs its full course, is perfected — in us!

13 By this we come to know (perceive, recognize and understand) that we abide (live and remain) in Him and He in us: because He has given (imparted) to us of His (Holy) Spirit.

14 And [besides] we ourselves have seen [have deliberately and steadfastly contemplated], and bear witness that the Father has sent the Son [as the] Savior of the world.

15 Any one who confesses (acknowledges, owns) that Jesus is the Son of God, God abides (lives, makes His home) in him, and he (abides, lives, makes his home) in God.

16 And we know (understand, recognize, are conscious of, by observation and by experience), and believe (adhere to and put faith in and rely on) the love God cherishes for us. God is love, and he who dwells *and* continues in love dwells *and* continues in God, and God dwells *and* continues in him.

17 In this [union and communion with Him] love is brought to completion *and* attains perfection with us, that we may have confidence for the day of judgment — with assurance and boldness to face Him — because as He is, so are we in this world.

18 There is no fear in love — dread does not exist; but full-grown (complete, perfect) love ^xturns fear out of doors *and*

v) An ancient reading.

w) The Vulgate translation.

x) Vincent.

y) Moulton and Milligan.

z) Vincent.

expels every trace of terror! For fear *brings with it the thought of punishment, and [so] he who is afraid has not reached the full maturity of love — is not yet grown into love's complete perfection.

19 We love *Him*, because He first loved us.

20 If any one says, I love God, and (detests, abominates) hates his brother [*in Christ], he is a liar; for he who does not love his brother whom he has seen, cannot love God Whom he has not seen.

21 And this command (charge, order, injunction) we have from Him, that he who loves God shall love his brother [*believer] also.

CHAPTER 5

EVERY one who believes — adheres to, trusts in and relies [on the fact] — that Jesus is the Christ, the Messiah, is a born-again child of God; and every one who loves the Father also loves the one born of Him — His offspring.

2 By this we come to know (recognize and understand) that we love the children of God: when we love God and obey His commands — orders, charges; when we keep His ordinances and are mindful of His precepts and His teaching.

3 For the [true] love of God is this, that we do His commands — keep His ordinances and are mindful of His precepts and teaching. And these orders of His are not irksome — burdensome, oppressive or grievous.

4 For whatever is born of God is victorious over the world; and this is the victory that conquers the world, even our faith.

5 Who is it that is victorious over (that conquers) the world but he who believes that Jesus is the Son of God — who adheres to, trusts in and relies [on that fact]?

6 This is He Who came by (with) water and blood [*His baptism and His death], Jesus Christ, the Messiah; not

by (in) the water only but by (in) the water and the blood.

7 And it is the (Holy) Spirit Who bears witness, because the (Holy) Spirit is the Truth.

8 So there are three witnesses *in heaven, the Father, the Word and the Holy Spirit, and these three are One; and there are three witnesses on the earth, the Spirit, the water and the blood; and these three agree — are in unison, their testimony coincides.*

9 If we accept [as we do] the testimony of men (if we are willing to take human authority), the testimony of God is greater (stronger authority), for this is the testimony of God; even the witness which He has borne regarding His Son.

10 He who believes in the Son of God — who adheres to and trusts in and relies on Him, possesses this divine attestation — has the testimony within himself. He who does not believe God (in this way) has made Him out to be *and* represented Him as a liar, because he has not believed — put his faith in and adhered to and relied on the testimony — the evidence that God has borne regarding His Son.

11 And this is that testimony — that evidence: God gave us eternal life, and this life is in His Son.

12 He who possesses the Son has that life; he who does not possess the Son of God does not have that life.

13 I write this to you who believe in (adhere to, trust in and rely on) the name of the Son of God — that is, in *the peculiar services and blessings conferred by Him on men — so that you may know (with settled and absolute knowledge) that you [already] have life, eyes, eternal life.*

14 And this is the confidence — the assurance, the [privilege of] boldness — which we have in Him: [we are sure] that if we ask anything (make any request) according to His will (in agreement with His own plan) He listens to *and* hears us.

a) Thayer.

b) Vincent.

c) Thayer.

d) Westcott in Speaker's Commentary.

15 And if (since) we [positively] know that He listens to us in whatever we ask, we also know [with settled and absolute knowledge] that we have [granted us as our present possessions] the requests made of Him.

16 If any one sees his brother [believer] committing a sin that does not [lead to] death [the extinguishing of life], he will pray and (God) will give him life — yes, He will grant life to all those whose sin is not [one leading] to death. There is a sin [that leads] to death; I do not say that one should pray for that.

17 All wrongdoing is sin, and there is sin which does not [involve] death — that may be repented of and forgiven.

18 We know [absolutely] that any one born of God does not [deliberately and knowingly] practice committing sin, but the One Who was begotten of God carefully watches over *and* protects him — Christ's divine presence within him

preserves him against the evil — and the wicked one does not lay hold (get a grip) on him *or* touch [him].

19 We know [positively] that we are of God, and the whole world [around us] is under the power of the evil one.

20 And we [have seen and] know [positively] that the Son of God has [actually] come to this world and has given us understanding *and* insight progressively to perceive (recognize) *and* come to know better *and* more clearly Him Who is true; and we are in Him Who is true, in His Son Jesus Christ, the Messiah. This is the true God and Life eternal.

21 Little children, keep yourselves from idols — false gods, [from anything and everything that would occupy the place in your heart due to God, from any sort of substitute for Him that would take first place in your life]. *Amen. So let it be.*

THE SECOND LETTER OF JOHN

THE elderly elder [of the church addresses this letter] to the elect (chosen) lady (Cyria) and her children, whom I truly love, and not only I but also all who are progressively learning to recognize *and* know *and* understand the Truth,

2 Because of the Truth which lives *and* stays on in our hearts and will be with us forever:

3 Grace (spiritual blessing), mercy and soul-peace will be with us, from God the Father and from Jesus Christ, the Messiah, the Father's Son, in all sincerity (truth) and love.

4 I was greatly delighted to find some of your children walking (living) in [the] Truth, just as we have been commanded by the Father [Himself].

5 And now I beg you, lady (Cyria),

not as if I were issuing a new charge (injunction or command), but [simply recalling to your mind] the one we have had from the beginning, that we love one another.

6 And what this love consists in is this, that we live *and* walk in accordance with *and* guided by His commandments — His orders, ordinances, precepts, teaching. This is the commandment, as you have heard from the beginning, that you continue to walk in love — guided by it and following it.

7 For many imposters — seducers, deceivers and false leaders — have gone out into the world, men who will not acknowledge (confess, admit) the coming of Jesus Christ, the Messiah, in bodily form; such a one is the imposter — the seducer, the deceiver, the false lead-

er, the antagonist of Christ — and the Antichrist.

8 — Take care; look to yourselves that you may not lose (throw away or destroy) all that we *and* you have labored for, but that you may [persevere until you] win *and* receive back a perfect reward — in full.

9 Any one who runs on ahead [of God] and does not abide in the doctrine of Christ — who is not content with what He taught — does not have God; but he who continues to live in the doctrine (teaching) of Christ — does have God; he has both the Father and the Son.

10 If any one comes to you and does

not bring this doctrine (is disloyal to what Jesus Christ taught), do not receive him — do not accept him, do not welcome *or* admit him — into [your] house or bid him Godspeed *or* give him any encouragement.

11 For he who wishes him success — who encourages him, wishing him Godspeed — is a partaker in his evil doings.

12 Although I have many things to write to you, I prefer not to do so with paper and ink, but I hope to come to see you and talk with you by word of mouth, so that our joy may be complete.

13 The children of your elect (chosen) sister wish to be remembered to you. *Amen. So be it.*

THE THIRD LETTER OF JOHN

THE elderly elder [of the church addresses this letter] to the (esteemed) beloved Gaius, whom I truly love.

2 Beloved, I pray that you may prosper in every way and [that your body] may keep well, even as [I know] your soul keeps well *and* prospers.

3 In fact, I greatly rejoiced [when some of] the brethren from time to time arrived and spoke [so highly] of the sincerity *and* fidelity of your life, as indeed you do live in the Truth [the whole Gospel presents].

4 I have no greater joy than this, to hear that my [spiritual] children are living their lives in the Truth.

5 Beloved, it is a fine *and* faithful work that you are doing when you give any service to the [Christian] brethren, and [especially when they are] strangers.

6 They have testified before the church of your love *and* friendship. You will do well to forward them on their journey, [and you will please do so] in a way worthy of God's [service].

7 For these [traveling missionaries] have gone out for the Name's sake — for His sake — and are accepting nothing from the heathen (the Gentiles, the non-Israelites).

8 So we ourselves ought to support such people — to welcome and provide for them — in order that we may be fellow workers in the Truth (the whole Gospel) *and* co-operate with its teachers.

9 I have written briefly to the church; but Diotrophes, who likes to take the lead among them *and* put himself first, does not acknowledge my authority *and* refuses to accept my suggestions *or* to listen to me.

10 So when I arrive, I will call attention to what he is doing, his boiling over *and* casting malicious reflections upon us with insinuating language. And not satisfied with that, he refuses to receive *and* welcome the [missionary] brethren himself, and also interferes with *and* forbids those who would welcome them, and tries to expel (excommunicate) them from the church.

11 Beloved, do not imitate evil, but imitate good. He who does good is of God; he who does evil has not seen (discerned or experienced) God — has enjoyed no vision of Him and does not know Him at all.

12 Demetrius has warm commendation from everyone, and from the Truth itself; we add our testimony also, and

you know that our testimony is true.

13 I had much [to say to you when I began] to write, but I prefer not to put it down with pen (a reed) and ink;

14 I hope to see you soon, and we will talk together by word of mouth.

15 [Goodbye!] Peace be to you! The friends here send you greetings. Remember me to the friends there, (to every one of them personally) by name.

THE LETTER OF JUDE

JUDE, a servant of Jesus Christ, the Messiah, and brother of James, [writes this letter] to those who are called (chosen), dearly loved by God the Father (and separated, set apart), and kept for Jesus Christ:

2 May mercy, soul-peace and love be multiplied to you.

3 Beloved, my whole concern was to write to you in regard to our common salvation. [But] I found it necessary *and* was impelled to write you and urgently appeal to *and* exhort [you] to contend for the faith which was once for all ^bhanded down to the saints — the faith [which is that sum of Christian belief] which was delivered ^bverbally to the holy people of God.

4 For certain men have crept in stealthily — ^againing entrance secretly by a side [door]. Their doom was predicted long ago, (impious, profane) ungodly persons who pervert the grace (the spiritual blessing and favor) of our God into lawlessness *and* wantonness *and* immorality, and disown *and* deny our sole Master and Lord, Jesus Christ, the Messiah, the Anointed One.

5 Now I want to remind you, though you were fully informed once for all, that though the Lord [at one time] delivered a people out of the land of

Egypt, He subsequently destroyed those [of them] who did not believe — who [refused] to adhere to, trust in and rely upon Him.

6 And angels that did not keep (care for, guard and hold to) their own first place of power but abandoned their proper dwelling place, He has reserved in custody in eternal chains (bonds) under the thick gloom of utter darkness until the judgment *and* doom of the great day.

7 Just as Sodom and Gomorrah and the adjacent towns, which likewise gave themselves over to impurity and indulged in unnatural vice *and* sensual perversity, are laid out [in plain sight] as an exhibit of perpetual punishment [to warn] of everlasting fire [the wicked are sentenced to suffer]. [Gen. 19.]

8 Nevertheless in like manner these dreamers also corrupt the body, scorn *and* reject authority *and* government, and revile *and* libel *and* scoff at [heavenly] glories (the glorious ones).

9 But when [even] the archangel Michael, contending with the devil, judicially argued (disputed) about the body of Moses, he dared not (presume to) bring an abusive condemnation against him, but [simply] said, The Lord rebuke you! [Zech. 3:2.]

a) Some texts so read.

b) Abbott-Smith.

c) Meaning of the verb.

10 But these men revile (scoff and sneer at) anything they do not happen to be acquainted with *and* do not understand; and whatever they do understand physically, [that which they know by mere instinct] like irrational beasts, by these they corrupt themselves *and* are destroyed (perish).

11 Woe to them! For they have run riotously in the way of Cain, and have abandoned themselves for the sake of gain [it offers them] to the error of Balaam, and have perished in rebellion [like that] of Korah! [Gen. 4:3-8; Num. 22-24; 16.]

12 These are (elements of danger,) hidden reefs in your love feasts, where they boldly feast sumptuously — carousing together [in your midst] — without scruple providing for themselves [alone]. They are clouds without water, swept along by the winds, trees without fruit at the late autumn gathering time, twice (doubly) dead, [lifeless and] plucked up by the roots;

13 Wild waves of the sea, flinging up the foam of their own shame *and* disgrace; wandering stars for whom the gloom of eternal darkness has been reserved forever.

14 It was of these people moreover that Enoch in the seventh [generation] from Adam prophesied when he said, Behold, the Lord comes with His myriads of holy ones — ten thousands of His saints;

15 To execute judgment upon all, and to convict all the impious (unholy ones) of all their ungodly deeds which they have committed [in such an] ungodly [way], and of all the severe — abusive, soul-jarring — things which ungodly sinners have spoken against Him.

16 These are inveterate murmurers (grumblers), that complain [of their lot in life], going after their own desires — controlled by their passions; their talk is boastful *and* arrogant, [and they claim to] admire men's arguments *and* pay

people flattering compliments to gain advantage.

17 But you must remember, beloved, the predictions which were made by the apostles (the special messengers) of our Lord Jesus Christ, the Messiah, the Anointed One.

18 They told you beforehand, In the last days (in the end time) there will be scoffers — who seek to gratify their own unholy desires — following after their own ungodly passions.

19 It is these who are (agitators) setting up distinctions *and* causing divisions; merely sensual [creatures] — carnal, worldly-minded people — devoid of the (Holy) Spirit *and* destitute of any higher spiritual life.

20 But you, beloved, build yourselves up [founded] on your most holy faith — ^dmake progress, rise like an edifice higher and higher — praying in the Holy Spirit;

21 Guard *and* keep yourselves in the love of God; expect *and* patiently wait for the mercy of our Lord Jesus Christ, the Messiah, [which will bring you] unto life eternal.

22 And (^erefute [so as to] convict some who dispute with you, *and*) on some have mercy who waver *and* doubt.

23 [Strive to] save others, snatching [them] out of [the] fire; on others take pity [but] with fear, loathing even the garment spotted by the flesh *and* polluted by their sensuality. [Zech. 3:2-4.]

24 Now to Him Who is able to keep you without stumbling, *or* slipping, *or* falling and to present [you] unblemished (blameless and faultless) before the presence of His glory — with unspeakable, ecstatic delight — in triumphant joy *and* exultation,

25 To the one only God, our Savior through Jesus Christ our Lord, be glory (splendor), majesty, might *and* dominion, and power *and* authority, before all time and now and forever — unto all the ages of eternity. Amen — so be it.

d) Quoted by Thayer.

e) Some ancient authorities so read.

THE REVELATION TO JOHN

CHAPTER 1

[THIS is] the revelation of Jesus Christ — His unveiling of the divine mysteries. God gave it to Him to disclose *and* make known to His bond servants certain things which must shortly *and* speedily come to pass ^ain their entirety. And He sent and communicated it through His angel (messenger) to His bond servant John,

2 Who has testified *and* vouched for all that he saw [^ain his visions], the Word of God and the testimony of Jesus Christ.

3 Blessed (happy, ^bto be envied) is the man who reads aloud [in the assemblies] the word of this prophecy; and blessed (happy, ^bto be envied) are those who hear [it read] and who keep themselves true to the things which are written in it — heeding them and laying them to heart — for the time [for them to be fulfilled] is near.

4 John to the seven assemblies (churches) that are in Asia: May grace (God's unmerited favor) be granted to you and spiritual peace [the peace of Christ's kingdom] from Him Who is and Who was and Who is to come. And from the seven Spirits — that is, ^athe seven-fold Holy Spirit — before His throne. [Isa. 11:2.]

5 And from Jesus Christ the faithful *and* trustworthy Witness, the First-born of the dead [that is, first to be brought back to life] and the Prince (Ruler) of the kings of the earth. To Him Who ^aever loves us and has ^aonce [for all] loosed *and* freed us from our sins by His own blood, [Ps. 89:27.]

6 And formed us into a kingdom [a royal race], priests to His God and Father, to Him be the glory and the power *and* the majesty and the dominion throughout the ages *and* forever and

ever. Amen, so be it. [Exod. 19:6; Isa. 61:6.]

7 Lo, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the earth shall gaze upon Him *and* beat their breasts *and* mourn *and* lament over Him. Even so [must it be]. Amen — so be it. [Dan. 7:13; Zech. 12:10.]

8 I am the Alpha and the Omega *the Beginning and the End*, says the Lord God, He Who is and Who was and Who is to come, the Almighty — the Ruler of all. [Isa. 9:6.]

9 I, John, your brother *and* companion — sharer and participator — with you in the tribulation and kingdom and patient endurance [which are] in Jesus Christ, was on the isle called Patmos, [banished] on account of [my witnessing to] the Word of God and the testimony — the proof, the evidence — for Jesus Christ.

10 I was in the Spirit — rapt in His power — on the Lord's day, and I heard behind me a great voice like the calling of a 'war trumpet,

11 Saying, *I am the Alpha and the Omega, the First and the Last*. Write promptly what you see (your vision) in a book and send it to the seven churches *which are in Asia* — to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

12 Then I turned to see [whose was] the voice that was speaking to me, and on turning I saw seven golden lampstands,

13 And in the midst of the lampstands [One] like a Son of man, clothed with a robe which reached to His feet and with a girdle of gold about His breast. [Dan. 7:13; 10:5.]

a) Vincent.

b) Souter.

c) Abbott-Smith, "Manual Greek Lexicon of the New Testament."

d) Trench and many others.

e) Williams: "ever" and "once" found in the tenses.

f) Vincent.

14 His head and His hair were white like white wool, [as white] as snow, and His eyes [flashed] like a flame of fire. [Dan. 7:9.]

15 His feet glowed like (bright,) burnished bronze as it is refined in a furnace, and His voice was like the sound of many waters. [Dan. 10:6.]

16 In His right hand He held seven stars, and from His mouth there came forth a sharp two-edged sword, and His face was like the sun shining in full power at midday. [Exod. 34:29.]

17 When I saw Him I fell at His feet as if dead. But He laid His right hand on me and said, Do not be afraid! I am the First and the Last, [Isa. 44:6.]

18 And the Ever-living One — I am living in the eternity of the eternities. I died, but see, I am alive for evermore; and I possess the keys of Death and Hades [the realm of the dead].

19 Write therefore the things you see, what they are [and signify], and what is to take place hereafter.

20 As to the hidden meaning (the mystery) of the seven stars which you saw on My right hand and the seven lampstands of gold, the seven stars are the seven angels (messengers) of the seven churches (assemblies) and the seven lampstands are the seven churches.

CHAPTER 2

TO the angel (messenger) of the assembly (church) in Ephesus write: These are the words of Him Who holds the seven stars [which are the messengers of the seven churches] in His right hand, Who goes about among the seven golden lampstands [which are the seven churches].

2 I know your industry *and* activities, laborious toil *and* trouble, and your patient endurance, and how you cannot tolerate wicked [men] and have tested *and* critically appraised those who call [themselves] apostles (special messengers [of Christ]) and yet are not, and have found them to be impostors *and* liars.

3 I know you are enduring patiently

and are bearing up for My name's sake, and you have not fainted *or* become exhausted *or* grown weary.

4 But I have this [one charge to make] against you, that you have left (abandoned) the love that you had at first — you have deserted [Me], your first love.

5 Remember then from what heights you have fallen. Repent — change the inner man to meet God's will — and do the works you did previously [when first you knew the Lord]. Or else I will visit you and remove your lampstand from its place, unless you change your mind *and* repent.

6 Yet you have this — in your favor and to your credit — you hate the works of the Nicolaitans [what they are doing as corrupters of the people], which I Myself also detest.

7 He who is able to hear, let him listen to *and* give heed to what the Spirit says to the assemblies (the churches). To him who overcomes (is victorious) I will grant to eat [of the fruit] of the tree of life, which is in the paradise of God. [Gen. 2:9; 3:24.]

8 And to the angel (messenger) of the assembly (church) in Smyrna write, These are the words of the First and the Last, Who died and came to life again: [Isa. 44:6.]

9 I know your affliction *and* distress *and* pressing trouble, and your poverty; but you are rich! and how you are abused *and* reviled *and* slandered by those who say they are Jews and are not, but are a synagogue of Satan.

10 Fear nothing that you are about to suffer. — Dismiss your dread and your fears! Behold, the devil is indeed about to throw some of you into prison, that you may be tested *and* proved *and* critically appraised; and for ten days you will have affliction. Be loyally faithful unto death — [that is,] even if you must die for it — and I will give you the crown of life. [Rev. 3:10, 11.]

11 He who is able to hear, let him listen to *and* heed what the Spirit says

to the assemblies (the churches). He who overcomes (is victorious) shall in no way be injured by the second death.

12 Then to the angel (messenger) of the assembly (church) in Pergamum write: These are the words of Him Who has *and* wields the sharp two-edged sword.

13 I know where you live, a place where Satan sits enthroned. [Yet] you are clinging to *and* holding fast My name and you did not deny My faith even in the days of Antipas My witness, My faithful one, who was killed, [martyred] in your midst where Satan dwells.

14 Nevertheless I have a few things against you: you have some people there who are clinging to the teaching of Balaam, who taught Balak to set a trap *and* a stumbling block before the sons of Israel, [to entice them] to eat food that had been sacrificed to idols and to practice lewdness — giving themselves up to sexual vice. [Num. 31:16; 25:1, 2.]

15 You also have some who in a similar way are clinging to the teaching of the Nicolaitans [those corrupters of the people], which thing I hate.

16 Repent [then]! Or else I will come to you quickly and fight against them with the sword of My mouth.

17 He who is able to hear, let him listen to *and* heed what the Spirit says to the assemblies (the churches). To him who overcomes (who conquers) I will give to eat of the manna that is hidden, and I will give him a white stone, with a new name engraved on the stone which no one knows *or* understands except he who receives it. [Ps. 78:24; Isa. 62:2.]

18 And to the angel (the messenger) of the assembly (church) in Thyatira write: These are the words of the Son of God, Who has eyes that flash like a flame of fire, and Whose feet glow like bright *and* burnished *and* white-hot bronze. [Dan. 10:6.]

19 I know your record *and* what you are doing, your love and faith and service *and* patient endurance, and that

your recent works are more numerous *and* greater than your first ones.

20 But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess (claiming to be inspired), and who is teaching and leading astray my servants *and* beguiling them into practicing sexual vice and eating food sacrificed to idols. [I Kings 16:31; II Kings 9:22, 30.]

21 I gave her time to repent, but she has no desire to repent (*out) of her immorality [symbolic of idolatry] *and* refuses to do so.

22 Take note: I will throw her on a bed [^bof anguish], and those [her paramours] who commit adultery with her I will bring down to *pressing distress *and* severe affliction, unless they turn away their minds from conduct [such as] hers *and* repent of (their) doings.

23 And I will strike her children [her proper followers] dead — thoroughly exterminating them. And all the assemblies (the churches) shall recognize *and* understand that I am He Who searches minds — the thoughts, feelings and purposes — and the [inmost] hearts, and I will give to each of you [the reward for what you have done] as your work deserves. [Jer. 17:10; Ps. 62:12.]

24 But to the rest of you in Thyatira, who do not hold this teaching, who have not explored *and* known the depths of Satan, as they say, I tell you that I do not lay upon you any other (fresh) burden;

25 Only hold fast to what you have until I come.

26 And he who overcomes (is victorious) and who obeys My commands to the [very] end — doing the works [that please Me] — I will give him authority *and* power over the nations;

27 And he shall rule them with a sceptre (rod) of iron, as when earthen pots are broken in pieces, and [his power over them shall be] like that which I Myself have received from My Father; [Ps. 2:8, 9.]

g) Literal meaning.

h) Vincent.

i) Many ancient authorities so read.

28 And I will give him the Morning Star.

29 He who is able to hear, let him listen to *and* heed what the (Holy) Spirit says to the assemblies (the churches).

CHAPTER 3

AND to the angel (the messenger) of the assembly (the church) in Sardis write: These are the words of Him Who has the seven Spirits of God [that is, ^jthe sevenfold Holy Spirit] and the seven stars: I know your record *and* what you are doing; you are supposed to be alive, but [in reality] you are dead.

2 Rouse yourselves *and* keep awake, and strengthen *and* invigorate what remains and is on the point of dying; for I have not found a thing that you have done — any work of yours — meeting the requirements of My God *or* perfect in His sight.

3 So call to mind the lessons you received and heard; continually lay them to heart *and* obey them, and repent. In case you will not rouse yourselves *and* keep awake *and* watch I will come upon you like a thief, and you will not know *or* suspect at what hour I will come.

4 Yet you still have a few [persons'] names in Sardis who have not soiled their clothes, and they shall walk with Me in white, because they are worthy *and* deserving.

5 Thus shall he who conquers (is victorious) be clad in white garments, and I will not erase *or* blot out his name from the Book of Life; I will acknowledge him [as Mine], *and* I will confess his name openly before My Father and before His angels. [Ps. 69:28; Dan. 12:1.]

6 He who is able to hear, let him listen to *and* heed what the (Holy) Spirit says to the assemblies (the churches).

7 And to the angel (the messenger) of the assembly (the church) in Philadelphia write: These are the words of the Holy One, the True One, He Who has the key of David, Who opens and no

one shall shut, Who shuts and no one shall open. [Isa. 22:22.]

8 I know your [record of] works *and* what you are doing. See! I have set before you a door wide open, which no one is able to shut; I know that you have but little power, and yet you have kept My Word *and* guarded My message, and have not renounced *or* denied My name.

9 Take note! I will make those of the synagogue of Satan who say they are Jews and are not, but lie, behold, I will make them come and bow down before your feet, and learn *and* acknowledge that I have loved you. [Isa. 60:14; 49:23; 43:4.]

10 Because you have guarded *and* kept My word of patient endurance — have held fast the ^klesson of My patience with the ^kexpectant endurance that I give you — I also will keep you (safe) from the hour of trial (testing) which is coming on the whole world, to try those who dwell upon the earth.

11 I am coming quickly; hold fast what you have, so that no one may rob you *and* deprive you of your crown.

12 He who overcomes (is victorious), I will make him a pillar in the sanctuary of My God; he shall never be put out of it *or* go out of it, and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem which descends from My God out of heaven, and My own new name. [Isa. 62:2; Ezek. 48:35.]

13 He who can hear, let him listen to *and* heed what the Spirit says to the assemblies (the churches).

14 And to the angel (messenger) of the assembly (the church) in Laodicea write: These are the words of the Amen, the trusty *and* faithful and true Witness, the Origin *and* Beginning *and* Author of God's creation. [Isa. 55:4; Prov. 8:22.]

15 I know your [record of] works *and* what you are doing; you are neither cold nor hot. Would that you were cold *or* hot!

16 So, because you are lukewarm,

j) Trench.

k) Greek, "of my endurance"; "a patient, steadfast waiting for" (Thayer).

and neither cold nor hot, I will spue you out of My mouth!

17 For you say, I am rich, I have prospered *and* grown wealthy, and I am in need of nothing; and do not realize *and* understand that you are wretched, pitiable, poor, blind and naked. [Hos. 12:8.]

18 Therefore I counsel you to purchase from Me gold refined *and* tested by fire, that you may be [truly] wealthy, and white clothes to clothe you and to keep the shame of your nudity from being seen, and salve to put on your eyes that you may see.

19 Those whom I [dearly and tenderly] love, I tell their faults and convict *and* convince *and* reprove and chasten — [that is,] I discipline and instruct them. So be enthusiastic *and* in earnest *and* burning with zeal, and repent — changing your mind and attitude. [Prov. 3:12.]

20 Behold, I stand at the door and knock; if any one hears *and* listens to *and* heeds My voice and opens the door, I will come in to him and will eat with him, and he [shall eat] with Me.

21 He who overcomes (is victorious), I will grant him to sit beside Me on My throne, as I Myself overcame (was victorious) and sat down beside My Father on His throne.

22 He who is able to hear, let him listen to *and* heed what the (Holy) Spirit says to the assemblies (the churches).

CHAPTER 4

AFTER this I looked, and lo, a door standing open in heaven! And the first voice, which I had heard addressed to me like [the calling of] a 'war trumpet, said, Come up here, and I will show you what must take place in the future.

2 At once I came under the (Holy) Spirit's power, and lo, a throne stood in heaven, with One seated on the throne! [Ezek. 1:26.]

3 And He Who sat there appeared

like [the crystalline brightness of] jasper and [the fiery] sardius, and encircling the throne there was a halo that looked like [a rainbow of] emerald. [Ezek. 1:28.]

4 Twenty-four other thrones surrounded the throne and seated on these thrones were twenty-four elders, [the members of the heavenly Sanhedrin], arrayed in white clothing, with crowns of gold upon their heads.

5 Out from the throne came flashes of lightning and rumblings and peals of thunder, and in front of the throne seven blazing torches burned, which are the seven Spirits of God [the sevenfold (Holy) Spirit];

6 And in front of the throne there is also what looks like a transparent glassy sea, as if of crystal. And around the throne, in the center at each side of the throne, are four living creatures (ones, or beings) that are full of eyes in front and behind [with intelligence as to what is before and at the rear of them]. [Ezek. 1:5, 18.]

7 The first living creature (one, or being) was like a lion, the second living creature like an ox, the third living creature had the face of a man, and the fourth living creature [was] like a flying eagle. [Ezek. 1:10.]

8 And the four living creatures, individually having six wings, are full of eyes all over and within [underneath their wings]; and day and night they never stop saying, Holy, holy, holy is the Lord God Almighty (Omnipotent), Who was and Who is and Who is to come. [Isa. 6:1-3.]

9 And whenever the living creatures offer glory and honor and thanksgiving to Him Who sits on the throne, Who lives forever and ever — through the eternities of the eternities — [Ps. 47:8.]

10 The twenty-four elders [the members of the heavenly Sanhedrin] fall prostrate before Him Who is sitting on the throne and they worship Him Who lives forever and ever; and they throw

l) Vincent. m) Berry's "Greek-English Lexicon to the New Testament," and others.
n) Richard of St. Victor, cited by Trench. o) Berry.

down their crowns before the throne, crying out,

11 Worthy are You, our Lord and God, to receive the glory and the honor and dominion, for You created all things; by Your will they were [brought into being] and were created. [Ps. 19:1.]

CHAPTER 5

AND I saw lying on the ^popen hand of Him Who was seated on the throne a (book) scroll written within and on the back, closed *and* sealed with seven seals; [Ezek. 2:9, 10; Isa. 29:11; Dan. 12:4.]

2 And I saw a strong angel announcing in a loud voice, Who is worthy to open the scroll? And — who is entitled and deserves and is morally fit — to break its seals?

3 And no one in heaven or on earth or under the earth [in the realm of the dead, Hades] was able to open the scroll or to take a [single] look at its contents.

4 And I wept audibly *and* bitterly because no one was found fit to open the scroll or to inspect it.

5 Then one of the elders [^qof the heavenly Sanhedrin] said to me, Stop weeping! See, the Lion of the tribe of Judah, the ^rRoot (Source) of David, has won — has overcome *and* conquered! He can open the scroll and break its seven seals! [Gen. 49:9, 10; Isa. 11:1, 10.]

6 And there between the throne and the four living creatures (ones, or beings) and among the elders [^qof the heavenly Sanhedrin], I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven Spirits of God [that is, ^rthe sevenfold Holy Spirit] Who have been sent [on duty far and wide] into all the earth. [Isa. 53:7; Zech. 4:10; 3:8, 9.]

7 He then went and took the scroll from the right hand of Him Who sat on the throne.

8 And when He had taken the scroll (book), the four living creatures and the twenty-four elders [^qof the heavenly Sanhedrin] prostrated themselves before the Lamb. Each was holding a harp [lute or guitar], and they had golden bowls full of incense [fragrant spices and gums for burning], which are the prayers of God's people — the saints.

9 And [now] they sing a new song, saying, You are worthy to take the scroll and to break the seals that are on it, for You were slain (sacrificed) and with Your blood You purchased men unto God from every tribe and language and people and nation. [Ps. 33:3.]

10 And You have made them a kingdom [royal race] and priests to our God, and they shall reign [as kings] over the earth! [Exod. 19:6; Isa. 61:6.]

11 Then I looked, and I heard the voices of many angels on every side of the throne, and of the living creatures and the elders [^qof the heavenly Sanhedrin], and they numbered ten thousand times ten thousand and thousands of thousands, [Dan. 7:10.]

12 Saying in a loud voice, Deserving is the Lamb that was sacrificed, to receive all the power and riches and wisdom and might and honor and majesty (glory, splendor) and blessing!

13 And I heard every created thing in heaven and on earth and under the earth [in Hades, the place of departed spirits] and on the sea and all that is in it, crying out together, To Him Who is seated on the throne and to the Lamb be ascribed the blessing and the honor and the majesty (glory, splendor) and the power (might and dominion) forever and ever — through the eternities of the eternities! [Dan. 7:13, 14.]

14 Then the four living creatures (ones, or beings) said, Amen — so be it! and the elders [^qof the heavenly Sanhedrin] prostrated themselves and worshipped *Him Who lives forever and ever.*

p) Vincent.
s) Vincent.

q) Berry's "Greek-English Lexicon to the New Testament," and others.
t) Berry's "Greek-English Lexicon to the New Testament," and others.

r) Rev. 22:16.

CHAPTER 6

THEN I saw as the Lamb broke open one of the seven seals, and as if in a voice of thunder I heard one of the four living creatures call out, Come!

2 And I looked, and saw there a white horse whose rider carried a bow. And a crown was given him, and he rode forth conquering and to conquer. [Zech. 1:8; 6:1-3; Ps. 45:4, 5.]

3 And when He broke the second seal, I heard the second living creature call out, Come!

4 And another horse came out, flaming red. And its rider was empowered to take the peace from the earth, so that men slaughtered one another; and he was given a huge sword.

5 When He broke open the third seal, I heard the third living creature call out, Come *and look!* And I saw, and behold, a black horse, and in his hand the rider had a pair of scales (a balance).

6 And I heard what seemed to be a voice from the midst of the four living creatures saying, A quart of wheat for a denarius [a whole day's wages], and three quarts of barley for a denarius; but do not harm the oil and the wine! [II Kings 6:25.]

7 When the Lamb broke open the fourth seal, I heard the fourth living creature call out, Come!

8 So I looked, and behold, an ashy pale horse [black and blue as if made so by bruising], and its rider's name was Death, and Hades [the realm of the dead] followed him closely; and they were given authority *and* power over a fourth part of the earth, to kill with the sword and with famine and with plague (pestilence, disease) and with wild beasts of the earth. [Hos. 13:14; Ezek. 5:12.]

9 When the Lamb broke open the fifth seal, I saw at the foot of the altar the souls of those whose lives had been sacrificed for [adhering to] the Word of God and for the testimony they had borne.

10 They cried in a loud voice, O (Sovereign) Lord, holy and true, how long now before You will sit in judgment and avenge our blood upon those who dwell on the earth? [Zech. 1:12; Ps. 79:5; Gen. 4:10.]

11 Then they were each given a long *and* flowing *and* festive white robe and told to rest *and* wait patiently a little while longer, until the number should be complete of their fellow servants and their brethren, who were to be killed as they themselves had been.

12 When He [the Lamb] broke open the sixth seal, I looked, and there was a great earthquake; and the sun grew black as sackcloth of hair, (the full disc of) the moon became like blood. [Joel 2:10, 31.]

13 And the stars of the sky dropped to the earth like a fig tree shedding its unripe fruit out of season when shaken by a strong wind. [Isa. 34:4.]

14 And the sky rolled up like a scroll *and* vanished, and every mountain and island was dislodged from its place.

15 Then the kings of the earth and their noblemen and their magnates and their military chiefs and the wealthy and the strong and [everyone, whether] slave or free, hid themselves in the caves and among the rocks of the mountains, [Isa. 2:10.]

16 And they called to the mountains and the rocks, Fall on (before) us and hide us from the face of Him Who sits on the throne, and from the deep-seated indignation *and* wrath of the Lamb. [Hos. 10:8; Isa. 2:19-21.]

17 For the great day of His wrath (vengeance, retribution, indignation) has come, and who is able to stand before it? [Joel 2:11; Mal. 3:2.]

CHAPTER 7

AFTER this I saw four angels stationed at the four corners of the earth, firmly holding back the four winds of the earth, so that no wind

u) Definition of "livid," symbolizing death and pestilence.
w) Moulton and Milligan.

x) Vincent.

v) Vincent.

REVELATION 7, 8

should blow on the earth or sea or upon any tree. [Zech. 6:5.]

2 Then I saw a second angel coming up from the east (the rising of the sun), and carrying the seal of the living God. And with a loud voice he called out to the four angels who had been given authority *and* power to injure earth and sea,

3 Saying, Harm neither the earth nor the sea nor the trees, until we have sealed the bond servants of our God upon their foreheads. [Ezek. 9:4.]

4 And [then] I heard how many were sealed (marked) out of every tribe of the sons of Israel; there were a hundred and forty-four thousand sealed.

5 Twelve thousand were sealed (marked) out of the tribe of Judah, twelve thousand of the tribe of Reuben, twelve thousand of the tribe of Gad,

6 Twelve thousand of the tribe of Asher, twelve thousand of the tribe of Naphtali, twelve thousand of the tribe of Manasseh,

7 Twelve thousand of the tribe of Simeon, twelve thousand of the tribe of Levi, twelve thousand of the tribe of Issachar,

8 Twelve thousand of the tribe of Zebulun, twelve thousand of the tribe of Joseph, twelve thousand of the tribe of Benjamin.

9 After this I looked and a vast host appeared which no one could count, [gathered out] of every nation, from all tribes and peoples and languages. These stood before the throne and before the Lamb; they were attired in white robes, with palm branches in their hands.

10 In loud voice they cried, saying, [Our] salvation is due to our God Who is seated on the throne, and to the Lamb — to Them [we owe our] deliverance!

11 And all the angels were standing round the throne and round the elders [of the heavenly Sanhedrin] and the four living creatures, and they fell pros-

trate before the throne and worshipped God.

12 Amen! (So be it!) they cried. Blessing and glory *and* majesty *and* splendor and wisdom and thanks and honor and power and might [be ascribed] to our God to the ages and ages — forever and ever, throughout the eternities of the eternities! Amen! (So be it!)

13 Then, addressing me, one of the elders [of the heavenly Sanhedrin] said, Who are these [people] clothed in the long white robes? And from where have they come?

14 I replied, Sir, you know. And he said to me, These are they who have come out of the great tribulation (persecution), and have washed their robes and made them white in the blood of the Lamb. [Dan. 12:1; Gen. 49:11.]

15 For this reason they are [now] before the [very] throne of God, and serve Him day and night in His (temple) sanctuary; and He Who is sitting upon the throne will protect *and* spread His tabernacle over *and* shelter them with His presence.

16 They shall hunger no more, neither thirst any more, neither shall the sun smite them, nor any scorching heat. [Isa. 49:10; Ps. 121:6.]

17 For the Lamb Who is in the midst of the throne will be their Shepherd, and He will guide them to the springs of the waters of Life; and God will wipe every tear away from their eyes. [Ezek. 34:23; Ps. 23:2; Isa. 25:8.]

CHAPTER 8

WHEN He [the Lamb] broke open the seventh seal, there was silence for about half an hour in heaven.

2 Then I saw the seven angels who stand before God, and to them were given seven trumpets.

3 And another angel came and stood over the altar. He had a golden censer, and he was given very much incense: [fragrant spices and gums which exhale

y) Souter: "A Pocket Lexicon to the Greek New Testament," and others.

z) Berry: "Greek-English Lexicon to the New Testament," and others.

perfume when burned], that he might mingle it with the prayers of all the people of God (the saints) upon the altar of gold before the throne. [Ps. 141:2.]

4 And the smoke of the incense (the perfume) arose in the presence of God with the prayers of the people of God (the saints) from the hand of the angel.

5 So the angel took the censer and filled it with fire from the altar and cast it upon the earth. Then there followed thunder peals *and* loud rumblings *and* blasts *and* noises, and lightning flashes, and an earthquake. [Lev. 16:12; Ezek. 10:2.]

6 Then the seven angels who had the seven trumpets prepared to sound them.

7 The first angel blew [his] trumpet, and there was a storm of hail and fire mingled with blood, cast upon the earth. And a third part of the earth was burned up, and a third of the trees was burned up and all the green grass was burned up. [Exod. 9:23-25.]

8 The second angel blew his trumpet, and something resembling a great mountain, blazing with fire, was hurled into the sea. [Jer. 51:25.]

9 And a third of the sea was turned to blood, a third of the living creatures in the sea perished, and a third of the ships were destroyed.

10 The third angel blew [his] trumpet, and a huge star fell from heaven, burning like a torch, and it dropped on a third of the rivers and on the springs of water.

11 And the name of the star is Wormwood. A third part of the waters was changed into wormwood, and many people died from using the water, because it had become bitter.

12 Then the fourth angel blew [his] trumpet, and a third of the sun was smitten, and a third of the moon, and a third of the stars, so that [the light of] a third of them was darkened, and a third of the daylight [itself] was withdrawn

and likewise a third [of the light] of the night was kept from shining.

13 Then I [looked and I] saw a solitary eagle flying in midheaven, and as it flew I heard it crying with a loud voice, Woe, woe, woe to those who dwell on the earth, because of the rest of the trumpet blasts which the three angels are about to sound!

CHAPTER 9

THEN the fifth angel blew [his] trumpet, and I saw a star that had fallen from the sky to the earth, and to the angel was given the key ^aof the shaft of the abyss — the bottomless pit.

2 He opened the ^along shaft of the abyss — the bottomless pit — and smoke like the smoke of a huge furnace puffed out of the ^along shaft, so that the sun and the atmosphere were darkened by the smoke from the long shaft. [Gen. 19:28; Exod. 19:18; Joel 2:10.]

3 Then out of the smoke locusts came forth on the earth, and such power was granted them as the power the earth's scorpions have. [Exod. 10:12-15.]

4 They were told not to injure the herbage of the earth nor any green thing nor any tree, but only [to attack] such human beings as do not have the seal (mark) of God on their foreheads. [Ezek. 9:4.]

5 They were not permitted to kill them, but to torment (distress, vex) them for five months, and the pain caused them was like the torture of a scorpion when it stings a person.

6 And in those days people will seek death and will not find it, and they will yearn to die, but death evades *and* flees from them. [Job 3:21.]

7 The locusts resembled horses equipped for battle. On their heads was something like golden crowns. Their faces resembled the faces of people. [Joel 2:4.]

8 They had hair like the hair of women, and their teeth were like lions' teeth. [Joel 1:6.]

a) Vincent.

9 Their breastplates [scales] resembled breastplates made of iron, and the [whirring] noise made by their wings was like the roar of a vast number of horse-drawn chariots going at full speed into battle. [Joel 2:5.]

10 They have tails like scorpions, and they have stings, and in their tails lies their ability to hurt men for (the) five months.

11 Over them as king they have the angel of the abyss — of the bottomless pit. In Hebrew his name is Abaddon [destruction], but in Greek he is called Apollyon [destroyer].

12 The first woe (calamity) has passed; lo, two others are yet to follow.

13 Then the sixth angel blew [his] trumpet, and from the four horns of the altar of gold which stands before God I heard a solitary voice,

14 Saying to the sixth angel who had the trumpet, Liberate the four angels who are bound at the great river Euphrates.

15 So the four angels, who had been in readiness for that hour in the appointed day, month and year, were liberated to destroy a third of mankind.

16 The number of their troops of cavalry was twice ten thousand times ten thousand (200,000,000); I heard what their number was.

17 And in [my] vision the horses and their riders appeared to me like this: the riders wore breastplates the color of fiery red and sapphire blue and sulphur (brimstone) yellow. The heads of the horses looked like lions' heads, and from their mouths there poured fire and smoke and sulphur (brimstone).

18 A third of mankind was killed by these three plagues, by the fire and the smoke and the sulphur (brimstone) that poured from the mouths of the horses.

19 For the power of the horses to do harm is in their mouths and also in their tails. Their tails are like serpents, for they have heads, and it is by means of them that they wound people.

b) Abbott-Smith.

20 And the rest of humanity, who were not killed by these plagues, even then did not repent (out) of [the worship of] the works of their [own] hands, so as to cease paying homage to the demons and idols of gold and silver and bronze and stone and wood, which can neither see nor hear nor move. [Isa. 17:8; Ps. 115:4-7; 135:15-17.]

21 And they did not repent (out) of their murders or their practice of magic (sorceries) or their sexual vice or their thefts.

CHAPTER 10

THEN I saw another mighty angel coming down from heaven, robed in a cloud, with a [halo like a] rainbow over his head; his face was like the sun, and his feet [legs] were like columns of fire.

2 He had a little book (scroll) open in his hand. He set his right foot on the sea and his left foot on the land,

3 And he shouted with a loud voice like the roaring of a lion; and when he had shouted, the seven thunders gave voice *and* uttered their message in distinct words.

4 And when the seven thunders had spoken (sounded), I was going to write [it down], but I heard a voice from heaven saying, Seal up what the seven thunders have said! Do not write it down!

5 Then the [mighty] angel whom I had seen stationed on sea and land raised his right hand to heaven (the ^bsky), [Deut. 32:40; Dan. 12:6, 7.]

6 And swore in the name of (by) Him Who lives forever and ever, Who created the heavens (^bsky) and all they contain, and the earth and all that it contains, and the sea and all that it contains. [He swore] that no more time should intervene *and* there should be no more waiting *or* delay,

7 But that when the days come that the trumpet call of the seventh angel is about to be sounded, then God's mys-

tery — His secret design, His hidden purpose — as He had announced the glad tidings to His servants the prophets, should be fulfilled (accomplished, completed). [Dan. 12:6, 7.]

8 Then the voice that I heard from heaven spoke again to me, saying, Go and take the little book (scroll) which is open on the hand of the angel who is standing on the sea and on the land.

9 So I went up to the angel and asked him to give me the little book. And he said to me, Take it and eat it. It will embitter your stomach, though in your mouth it will be sweet as honey. [Ezek. 2:8, 9; 3:1-3.]

10 So I took the little book from the angel's hand and ate *and* swallowed it; it was sweet as honey in my mouth, but once I had swallowed it my stomach was embittered.

11 Then they said to me, You are to make a fresh prophecy concerning many peoples *and* races and nations and languages and kings. [Jer. 1:10.]

CHAPTER 11

A REED [as a measuring rod] was then given to me, [shaped] like a staff, and I was told: Rise up and measure the sanctuary of God and the altar [of incense], and [number] those who worship there; [Ezek. 40:3.]

2 But leave out of your measuring the court outside the sanctuary of God; omit that, for it is given over to the Gentiles (the nations), and they will trample the holy city under foot for forty-two months [three and one-half years]. [Zech. 12:3; Isa. 63:18.]

3 And I will grant the power of prophecy to My two witnesses for twelve hundred and sixty days [forty-two months; three and one-half years], dressed in sackcloth.

4 These [witnesses] are the two olive trees and the two lampstands which stand before the Lord of the earth. [Zech. 4:3, 11-14.]

5 And if any one attempts to injure

them, fire pours from their mouth and consumes their enemies; if any one should attempt to harm them, thus he is doomed to be slain. [II Kings 1:10; Jer. 5:14.]

6 These [two witnesses] have power to shut up the sky, so that no rain may fall during the days of their prophesying [their prediction of events relating to Christ's kingdom and its speedy triumph] and they also have power to turn the waters into blood, and to smite *and* scourge the earth with all manner of plagues, as often as they choose. [I Kings 17:1; Exod. 7:17, 19.]

7 But when they have finished their testimony *and* their evidence is all in, the beast (monster) that comes up out of the abyss (bottomless pit) will wage war on them and conquer them and kill them. [Dan. 7:3, 7, 21.]

8 And their dead bodies [will lie exposed] in the open street (^da public square) of the great city which is in a spiritual sense called by the mystical *and* allegorical names of Sodom and Egypt, where also their Lord was crucified. [Isa. 1:9.]

9 For three and a half days men from the races and tribes and languages and nations will gaze at their dead bodies and will not allow them to be put in a tomb.

10 And those who dwell on the earth will gloat *and* exult over them *and* rejoice exceedingly, taking their ease and sending presents (in congratulation) to one another, because these two prophets had been such a vexation *and* trouble *and* torment to all the dwellers on the earth.

11 But after three and a half days, by God's gift the breath of life again entered into them, and they rose up on their feet and great dread and terror fell on those who watched them. [Ezek. 37:5, 10.]

12 Then [the two witnesses] heard a strong voice from heaven calling to them, Come up here! And before the

c) Thayer. d) Souter.

very eyes of their enemies they ascended into heaven in a cloud. [II Kings 2:11.]

13 And at that [very] hour there was a tremendous earthquake and one tenth of the city was destroyed (fell); seven thousand people perished in the earthquake, and those who remained were filled with dread *and* terror *and* were awe-struck, and they glorified the God of heaven.

14 The second woe (calamity) has passed; now the third woe is speedily to come.

15 The seventh angel then blew his trumpet and there were mighty voices in heaven, shouting, The dominion (kingdom, sovereignty, rule) of the world has now come into the possession and become the kingdom of our Lord and of His Christ, the Messiah, and He shall reign forever and ever — for the eternities of the eternities! [Ps. 22:28; Dan. 7:13, 14, 27.]

16 Then the twenty-four elders [of the heavenly Sanhedrin] who sit on their thrones before God prostrated themselves before Him and worshipped,

17 Exclaiming, To You we give thanks, Lord God Omnipotent, Who are and [ever] were, for assuming the high sovereignty *and* the great power that are Yours and beginning to reign.

18 And the heathen (the nations) raged, but Your wrath (retribution, indignation) came, the time when the dead will be judged and to reward Your servants, the prophets and saints, and those who revere (fear) Your name, both low and high *and* small and great; and [the time] for destroying the corrupters of the earth. [Ps. 2:1.]

19 Then the sanctuary of God in heaven was thrown open, and the ark of His covenant was seen standing inside in His sanctuary; and there were lightning flashes, loud rumblings (blasts, mutterings), peals of thunder, an earthquake, and a terrific hailstorm. [I Kings 8:1-6.]

e) Souter, and others.

CHAPTER 12

AND a great sign [wonder warning of future events of ominous significance] appeared in heaven, a woman clothed with the sun, with the moon under her feet, and with a crownlike garland (tiara) of twelve stars on her head.

2 She was pregnant and she cried out in her birth pangs, in the anguish of her delivery.

3 Then another ominous sign (wonder) was seen in heaven. Behold, a huge, fiery-red dragon, with seven heads and ten horns, and seven kingly crowns (diadems) upon his heads. [Dan. 7:7.]

4 His tail swept [across the sky] *and* dragged down a third of the stars, and flung them to the earth. And the dragon stationed himself in front of the woman who was about to be delivered, so that he might devour her child as soon as she brought it forth. [Dan. 8:10.]

5 And she brought forth a male Child, One Who is destined to shepherd (rule) all the nations with an iron staff (scepter), and her Child was caught up to God and to His throne. [Ps. 2:8, 9; 110:1, 2.]

6 And the woman [herself] fled into the desert (wilderness), where she has a retreat prepared [for her] by God, in which she is to be fed *and* kept safe for one thousand two hundred and sixty days [forty-two months; three and one-half years].

7 Then war broke out in heaven, Michael and his angels going forth to battle with the dragon; and the dragon and his angels fought,

8 But they were defeated and there was no room found for them in heaven any longer.

9 And the huge dragon was cast down *and* out, that ages-old serpent, who is called the Devil and Satan, he who is the seducer (deceiver) of all humanity the world over; he was forced out *and* down to the earth, and his angels were flung

out along with him. [Gen. 3:1, 14, 15; Zech. 3:1.]

10 Then I heard a strong voice in heaven, saying, Now it has come, the salvation and the power and the kingdom (the dominion, the reign) of our God and the power (the sovereignty, the authority) of His Christ, the Messiah; for the accuser of our brethren, he who keeps bringing before our God charges against them day and night, has been cast out! [Job 1:9-11.]

11 And they have overcome (conquered) him by means of the blood of the Lamb and by the utterance of their testimony, for they did not love *and* cling to life even when faced with death — holding their lives cheap till they had to die [for their witnessing].

12 Therefore be glad (exult), O heavens and you that dwell in them! But woe to you, O earth and sea, for the devil has come down to you in fierce anger (fury), because he knows that he has [only] a short time [left]! [Isa. 44:23; 49:13.]

13 And when the dragon saw that he was cast down to the earth, he went in pursuit of the woman who had given birth to the male Child.

14 But the woman was supplied with the two wings of a giant eagle, so that she might fly from the presence of the serpent into the desert (wilderness, to the retreat) where she is to be kept safe *and* fed for a time, and times, and half a time [three and one-half years, or twelve hundred sixty days]. [Dan. 7:25; 12:7.]

15 Then out of his mouth the serpent spouted forth water like a flood after the woman, that she might be carried off with the torrent.

16 But the earth came to the rescue of the woman, and the ground opened its mouth and swallowed up the stream of water which the dragon had spouted from his mouth.

17 So then the dragon was furious (enraged) at the woman, and he went away to wage war on the remainder of her descendants, [on those] who obey

God's commandments and who have the testimony of Jesus *Christ* — and adhere to it and 'bear witness to Him.

CHAPTER 13

[A S] *I stood on the sandy beach, I saw a beast coming up out of the sea with ten horns and seven heads. On his horns he had ten royal crowns (diadems) and blasphemous titles (names) on his heads.

2 And the beast that I saw resembled a leopard, his feet were like those of a bear, and his mouth was like that of a lion. And to him the dragon gave his [own] might *and* power, and his [own] throne and great dominion.

3 And one of his heads seemed to have a deadly wound. But his death stroke was healed, and the whole earth went after the beast in amazement *and* admiration.

4 They fell down *and* did homage to the dragon, because he had bestowed on the beast all his dominion *and* authority; they also praised *and* worshipped the beast, exclaiming, Who is a match for the beast, and who can make war against him?

5 And the beast was given the power of speech, uttering boastful and blasphemous words, and he was given freedom to exert his authority *and* to exercise his will during forty-two months [three and a half years]. [Dan. 7:8.]

6 And he opened his mouth to speak slanders against God, blaspheming His name and His abode, [even vilifying] those who live in heaven.

7 He was further permitted to wage war on God's holy people (the saints) and to overcome them. And power was given him to extend his authority over every tribe and people and tongue and nation, [Dan. 7:21, 25.]

8 And all the inhabitants of the earth will fall down in adoration *and* pay him homage, every one whose name has not been recorded from the foundation of the world in the Book of Life of the

f) Williams.

g) Many ancient authorities read "he."

Lamb that was slain [in sacrifice] ^bfrom the foundation of the world.

9 If any one is able to hear, let him listen:

10 Whoever leads into captivity will himself go into captivity; if any one slays with the sword, with the sword must he be slain. Herein is [the call for] the patience and the faith *and* fidelity of the saints (God's people). [Jer. 15:2.]

11 Then I saw another beast rising up out of the land [itself]; he had two horns like a lamb and he spoke (roared) like a dragon.

12 He exerts all the power *and* right of control of the former beast in his presence, and causes the earth and those who dwell upon it to exalt *and* deify the first beast, whose deadly wound was healed, *and* worship him.

13 He performs great signs — startling miracles — even making fire fall from the sky to the earth in men's sight.

14 And because of the signs (miracles) which he is allowed to perform in the presence of the [first] beast, he deceives those who inhabit the earth, commanding them to erect a statue (an image) in the likeness of the beast which was wounded by the (small) sword and still lived. [Deut. 13:1-5.]

15 And he was permitted [also] to impart the breath of life into the beast's image so that the statue of the beast could actually talk, and to cause to be put to death those who would not bow down *and* worship the image of the beast. [Dan. 3:5.]

16 Also he compels all [alike], both small and great, both the rich and the poor, both free and slave to be marked with an inscription (ⁱstamped) on their right hands or on their foreheads.

17 So that no one will have power to buy or sell unless he bears the stamp (mark, inscription), [that is,] the name of the beast or the number of his name.

18 Here is [room for] discernment — a call for the wisdom [ⁱof interpretation];

let any one who has intelligence (penetration and insight enough) calculate the number of the beast, for it is a human number — the number of a certain man; his number is six hundred and sixty-six.

CHAPTER 14

THEN I looked and lo, the Lamb stood on Mount Zion, and with Him a hundred and forty-four thousand [men] who had His name and His Father's name inscribed on their foreheads.

2 And I heard a voice from heaven like the sound of great waters and like the rumbling of mighty thunder; the voice I heard [seemed like the music] of harpists ^jaccompanying themselves on their harps.

3 And they sing a new song before the throne [of God] and before the four living creatures and before the elders [of ^kthe heavenly Sanhedrin]. No one could learn [to sing] that song except the hundred and forty-four thousand who had been ransomed (purchased, redeemed) from the earth.

4 These are they who have not defiled themselves by relations with women, for they are [^lpure as] virgins. These are they who follow the Lamb wherever He goes. These are they who have been ransomed (purchased, redeemed) from among men as the first fruits for God and the Lamb.

5 No lie was found to be upon their lips, for they are blameless — spotless, untainted, without blemish — *before the throne of God.*

6 Then I saw another angel flying in mid-air, with an eternal Gospel (good news) to tell to the inhabitants of the earth, to every race and tribe and language and people.

7 And he cried with a mighty voice, Revere God and give Him glory (honor and praise in worship), for the hour of His judgment has arrived. Fall down before Him; pay Him homage *and*

b) Alternate reading: construing these words with *slain* or with *recorded*.
i) Thayer. j) Vincent. k) Souter, and others. l) Williams.

adoration *and* worship Him Who created heaven and earth, the sea and the springs (fountains) of water.

8 Then another angel, a second, followed, declaring, Fallen, fallen is Babylon the great! She who made all nations drink of the [maddening] wine of her passionate unchastity [^midolatry]. [Isa. 21:9.]

9 Then another angel, a third, followed them, saying with a mighty voice, Whoever pays homage to the beast and his statue and permits the [beast's] stamp (mark, inscription) to be put on his forehead or on his hand,

10 He too shall [have to] drink of the wine of God's indignation *and* wrath, poured undiluted into the cup of His anger, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. [Gen. 19:24.]

11 And the smoke of their torment ascends forever and ever, and they have no respite — no pause, no intermission, no rest, no peace — day or night, these who pay homage to the beast and to his image, and whoever receives the stamp of his name upon him. [Isa. 34:10.]

12 Here [comes in a call for] the steadfastness of the saints — the patience, the endurance of the people of God — those who (habitually) keep God's commandments and [their] faith in Jesus.

13 Then I heard further, [^mperceiving the distinct words of] a voice from heaven saying, Write this: Blessed — happy, ^{to}to be envied — are the dead from now on who die in the Lord! Yes, blessed — happy, ^{to}to be envied indeed — says the Spirit, [in] that they may rest from their labors, for their works (deeds) do follow (attend, accompany) them!

14 Again I looked, and lo, [I saw] a white cloud, and sitting on the cloud ^oOne resembling a ^oSon of man, with a crown of gold on His head, and a sharp scythe (sickle) in His hand. [Dan. 7:13.]

15 And another angel came out of

the temple sanctuary, calling with a mighty voice to ^oHim Who was sitting upon the cloud, Put in Your scythe and reap, for the hour has arrived to gather the harvest, for the earth's crop is fully ripened. [Joel 3:13.]

16 So ^oHe Who was sitting upon the cloud swung His scythe (sickle) on the earth and the earth's crop was harvested.

17 Then another angel came out of the temple sanctuary in heaven, and he also carried a sharp scythe (sickle).

18 And another angel came forth from the altar, [the angel] who has authority *and* power over fire, and he called with a loud cry to him who had the sharp scythe (sickle), Put forth your scythe and reap the fruitage of the vine of the earth, for its grapes are entirely ripe.

19 So the angel swung his scythe on the earth and stripped the grapes *and* gathered the vintage from the vines of the earth, and cast it into the huge wine press of God's indignation *and* wrath.

20 And [the grapes in] the wine press were trodden outside the city, and blood poured from the wine press, [reaching] as high as horses' bridles, for a distance of one thousand and six hundred stadia [about two hundred miles]. [Joel 3:13.]

CHAPTER 15

THEN I saw another wonder (sign, token, symbol) in heaven, great and marvelous [warning of events of ominous significance]. There were seven angels bringing seven plagues (afflictions, calamities), which are the last, for with them God's wrath (indignation) is completely expressed — reaches its climax and is ended. [Lev. 26:21.]

2 Then I saw what seemed to be a glassy sea blended with fire, and those who had come off victorious from the beast, and from his statue and from the number corresponding to his name, were standing beside the glassy sea with harps of God in their hands.

3 And they sing the song of Moses,

m) Thayer.

n) Souter.

o) Capitals suppositional. Many question whether this refers to Christ.

REVELATION 15, 16

the servant of God, and the song of the Lamb, saying, Mighty and marvelous are Your works, O Lord God the Omnipotent! Righteous (just) and true are Your ways, O Sovereign of the ages — King of the nations! [Exod. 15:1; Ps. 145:17.]

4 Who shall not reverence and glorify Your name, O Lord — giving You honor and praise in worship? For You only are holy. All the nations shall come and pay homage *and* adoration to You, for Your just judgments — Your righteous sentences and deeds — have been made known *and* displayed. [Jer. 10:7; Ps. 86:9, 10.]

5 After this I looked and the sanctuary of the tent of the testimony in heaven was thrown open

6 And there came out of the temple sanctuary the seven angels bringing the seven plagues (afflictions, calamities). They were arrayed in pure gleaming linen, and around their breasts they wore girdles of gold.

7 And one of the four living creatures [then] gave the seven angels seven bowls of gold full of the wrath *and* indignation of God Who lives forever and ever — in the eternities of the eternities.

8 And the sanctuary was filled with smoke from the glory (the radiance, the splendor) of God and from His might *and* power, and no one was able to go into the sanctuary until the seven plagues (afflictions, calamities) of the seven angels were ended. [I Kings 8:10; Isa. 6:4; Ezek. 44:4.]

CHAPTER 16

THEN I heard a mighty voice from the temple sanctuary saying to the seven angels, Go and empty out on the earth the seven bowls of God's wrath *and* indignation. [Isa. 66:6; Ps. 69:24.]

2 So the first [angel] went and emptied his bowl on the earth, and foul and painful ulcers (sores) came on the people who were marked with the stamp of the

beast and who did homage to his image. [Exod. 9:10, 11; Deut. 28:35.]

3 The second *angel* emptied his bowl into the sea, and it turned into blood like that of a corpse [thick, corrupt, ill-smelling and disgusting], and every living thing that was in the sea perished.

4 Then the third *angel* emptied out his bowl into the rivers and the springs of water, and they turned into (became) blood. [Exod. 7:17-21.]

5 And I also heard the angel of the waters say, Righteous (just) are You in these Your decisions *and* judgments, You Who are and were, O Holy One!

6 Because they have poured out the blood of (the saints) Your people and the prophets, and You have given them blood to drink. Such is their due — they deserve it! [Ps. 79:3.]

7 And [from] the altar I heard [the] cry, Yes, Lord God the Omnipotent, Your judgments (sentences, decisions) are true and just *and* righteous! [Ps. 119:137.]

8 Then the fourth *angel* emptied out his bowl upon the sun, and it was permitted to burn (scorch) humanity with [fierce, glowing] heat (fire).

9 People were severely burned (scorched) by the fiery heat, and they reviled *and* blasphemed the name of God Who has control of these plagues, and they did not repent of their sins — felt no regret, contrition and compunction for their waywardness, refusing to amend their ways — to give Him glory.

10 Then the fifth *angel* emptied his bowl on the throne of the beast, and his kingdom was [plunged] in darkness, and people gnawed their tongues for the torment — of their excruciating distress and severe pain — [Exod. 10:21.]

11 And blasphemed the God of heaven because of their anguish and their ulcers (sores), and they did not deplore their wicked deeds *or* repent — for what they had done.

12 Then the sixth *angel* emptied his bowl on the mighty river Euphrates, and

p) Many authorities read "nations."

its water was dried up to make ready a road for [the coming of] the kings of the east (from the rising sun). [Isa. 11:15, 16.]

13 And I saw three loathsome spirits like frogs, [leaping] from the mouth of the dragon and from the mouth of the beast and from the mouth of the false prophet. [I Kings 22:21-23; Exod. 8:3.]

14 For really they are the spirits of demons that perform signs (wonders, miracles). And they go forth to the rulers *and* leaders all over the world, to gather them together for war on the great day of God the Almighty.

15 Lo, I am going to come like a thief! Blessed — happy, ⁹to be envied — is he who stays awake (alert) and who guards his clothes so that he may not be naked and [have the shame of being] seen exposed!

16 And they gathered them together at the place which in Hebrew is called Armageddon. [II Kings 9:27.]

17 Then the seventh *angel* emptied out his bowl into the air, and a mighty voice came out of the sanctuary of *heaven* from the throne [of God], saying, It is done! (It is all over, it is all accomplished, it has come!) [Isa. 66:6.]

18 And there followed lightning flashes, loud rumblings, peals of thunder, and a tremendous earthquake; nothing like it has ever occurred since men dwelt on the earth, so severe *and* far reaching was that earthquake. [Exod. 19:16; Dan. 12:1.]

19 The mighty city was broken into three parts, and the cities of the nations fell. And God kept in mind mighty Babylon, to make her drain the cup of His furious wrath *and* indignation.

20 And every island fled and no mountains could be found.

21 And great — excessively oppressive — hailstones, as heavy as a talent [between fifty and sixty pounds], of immense size, fell from the sky on the people, and men blasphemed God for the plague of the hail, so very great was

[the torture] of that plague. [Exod. 9:23.]

CHAPTER 17

ONE of the seven angels who had the seven bowls then came and spoke to me, saying, Come with me! I will show you the doom (sentence, judgment) of the great harlot [idolatress] who is seated on many waters, [Jer. 51:13.]

2 [She] with whom the rulers of the earth have joined in prostitution [idolatry], and with the wine of whose immorality [idolatry] the inhabitants of the earth have become intoxicated. [Jer. 25:15, 16.]

3 And [the angel] bore me away [rapt] in the Spirit into a desert (wilderness), and I saw a woman seated on a scarlet beast that was all covered with blasphemous titles (names), and he had seven heads and ten horns.

4 The woman was robbed in purple and scarlet, and bedecked with gold, precious stones and pearls, [and she was] holding in her hand a cup of gold full of the accursed offenses and the filth of her lewdness *and* vice. [Jer. 51:7.]

5 And on her forehead there was inscribed a name of mystery — with a secret symbolic meaning: Babylon the great, the mother of prostitutes [idolatresses] and of the filth *and* atrocities *and* abominations of the earth.

6 I also saw that the woman was drunk, [drunk] with the blood of the saints (God's people), and the blood of the martyrs [who witnessed] for Jesus. And when I saw her I was utterly amazed *and* wondered greatly.

7 But the angel said to me, Why do you wonder? I will explain to you the [secret symbolic meaning of the] mystery of the woman, as well as of the beast having the seven heads and ten horns that carries her.

8 The beast that you saw [once] was, but [now] is no more, and he is going to come up out of the abyss (the bottomless pit) and proceed to go to perdition;

c) Souter.

and the inhabitants of the earth whose names have not been recorded in the Book of Life from the foundation of the world, will be astonished when they look at the beast, because he [once] was, but [now] is no more, and he is [yet] to come. [Dan. 7:3.]

9 This calls for a mind [to consider that is packed] with wisdom *and* intelligence — it is something for a particular mode of thinking and judging of thoughts, feelings and purposes. The seven heads are seven hills upon which the woman is sitting;

10 And they are also seven kings, five of whom have fallen, one still exists — and is reigning; the other [the seventh] has not yet appeared, and when he does arrive he must stay [but] a brief time.

11 And as for the beast that [once] was, but now is no more, he [himself] is an eighth ruler (king, head), but he is of the seven *and* belongs to them, and he goes to perdition.

12 Also the ten horns that you observed are ten rulers (kings) who have as yet received no royal dominion, but together they are to receive power *and* authority as rulers for a single hour, along with the beast. [Dan. 7:20-24.]

13 These have one common policy (opinion, purpose), and they deliver their power and authority to the beast.

14 They will wage war against the Lamb, and the Lamb will triumph over them; for He is Lord of lords and King of kings, and those with Him *and* on His side are chosen and called [elected] and loyal *and* faithful followers. [Dan. 2:47.]

15 And [the angel further] said to me, The waters that you observed, where the harlot is seated, are races and multitudes and nations and dialects (languages).

16 And the ten horns that you saw, they and the beast will [be the very ones to] hate the harlot [the idolatrous woman]; they will make her cheerless (bereaved, desolate) and they will strip her, and eat up her flesh and utterly consume her with fire.

17 For God has put it into their hearts to carry out His own purpose by acting in harmony in surrendering their royal power *and* authority to the beast, until the prophetic words — intentions and promises — of God shall be fulfilled.

18 And the woman that you saw is herself the great city which dominates *and* controls the rulers *and* the leaders of the earth.

CHAPTER 18

THEN I saw another angel descending from heaven, possessing great authority, and the earth was illuminated with his radiance *and* splendor.

2 And he shouted with a mighty voice, She is fallen! Mighty Babylon is fallen! She has become a resort *and* dwelling place for demons, a dungeon haunted by every loathsome spirit, an abode for every filthy and detestable bird;

3 Because all nations have drunk the wine of her passionate unchastity, and the rulers *and* leaders of the earth have joined with her in committing fornication [idolatry], and the businessmen of the earth have become rich with the wealth of her excessive luxury *and* wantonness. [Jer. 25:15, 27.]

4 I then heard another voice from heaven saying, Come out from her, my people, so that you may not share in her sins, neither participate in her plagues. [Isa. 48:20; Jer. 50:8.]

5 For her iniquities — her crimes and transgressions — are piled up as high as heaven, and God has remembered her wickedness *and* [her] crimes — and calls them up for settlement. [Jer. 51:9.]

6 Repay to her what she herself has paid [to others] and double [her doom] in accordance with what she has done. Mix a double portion for her in the cup she mixed [for others]. [Ps. 137:8.]

7 To the degree that she glorified herself and reveled in her wantonness — living deliciously and luxuriously — to that measure impose on her torment *and* anguish and tears *and* mourning. Since

in her heart she boasts, I am not a widow; as a queen [on a throne] I sit, and I shall never see suffering or experience sorrow, [Isa. 47:8, 9.]

8 So shall her plagues (afflictions, calamities) come thick upon her in a single day, pestilence and anguish *and* sorrow and famine, and she shall be utterly consumed — burned up with fire; for mighty is the Lord God Who judges her.

9 And the rulers *and* leaders of the earth, who joined her in her immorality [idolatry] and luxuriated with her, will weep *and* beat their breasts and lament over her when they see the smoke of her conflagration. [Ezek. 26:16, 17.]

10 They will stand a long way off, in terror of her torment, and they will cry, Woe *and* alas! the great city! the mighty city, Babylon! In one single hour how your doom (judgment) has overtaken you!

11 And earth's businessmen weep and grieve over her, because no one buys their freight (cargo) any more. [Ezek. 27:36.]

12 Their merchandise is of gold, silver, precious stones and pearls; of fine linen, purple, silk and scarlet [stuffs]; all kinds of scented wood, all sorts of articles of ivory, all varieties of objects of costly woods, bronze, iron and marble; [Ezek. 27:12, 13, 22.]

13 Of cinnamon, spices, incense, ointment *and* perfume, and frankincense; of wine and olive oil, fine flour and wheat; of cattle and sheep, horses and conveyances; and of slaves, [that is,] the bodies, and souls of men!

14 The ripe fruits *and* delicacies for which your soul longed have gone from you, and all your luxuries *and* dainties, your elegance *and* splendor are lost to you, never again to be recovered or experienced!

15 The dealers who handled these articles, who grew wealthy through their business with her, will stand a long way off, in terror of her doom *and* torment, weeping and grieving aloud, and saying,

16 Alas, alas for the great city that was robed in fine linen, in purple and scarlet, bedecked *and* glittering with gold, with precious stones, and with pearls! [Ezek. 27:36, 31.]

17 Because in one [single] hour all the vast wealth has been destroyed — wiped out. And all ship captains *and* pilots, navigators and all who live by seafaring, the crews and all who ply their trade on the sea, stood a long way off, [Isa. 23:14; Ezek. 27:26-30.]

18 And exclaimed as they watched the smoke of her burning, What city could be compared to the great city!

19 And they threw dust on their heads, as they wept and grieved, exclaiming, Woe *and* alas, for the great city where all who had ships on the sea grew rich [through her extravagance] from her great wealth! In one single hour she has been destroyed *and* has become a desert! [Ezek. 27:30-34.]

20 Rejoice (celebrate) over her, O heaven! O saints (people of God) and apostles and prophets, because God has executed vengeance for you upon her! [Isa. 44:23; Jer. 51:48.]

21 Then a single powerful angel took up a boulder like a great millstone and flung it into the sea, crying, With such violence shall Babylon the great city be hurled down to destruction and shall never again be found. [Jer. 51:63, 64; Ezek. 26:21.]

22 And the sound of harpists and minstrels and flute players and trumpeters shall never again be heard in you, and no skilled artisan of any craft shall ever again be found in you, and the sound of the millstone shall never again be heard in you. [Isa. 24:8; Ezek. 26:13.]

23 And never again shall the light of a lamp shine in you, and the voice of bridegroom and bride shall never be heard in you again; for your businessmen were the great *and* prominent men of the earth, and by your magic spells *and* poisonous charm all nations were led astray — seduced and deluded.

24 And in her was found the blood of prophets and of saints, and of all those who have been slain (slaughtered) on earth. [Jer. 51:49.]

CHAPTER 19

AFTER this I heard what sounded like a mighty shout of a great crowd in heaven, exclaiming, Hallelujah — praise the Lord! Salvation and glory (splendor and majesty) and power (dominion and authority [belong]) to our God!

2 Because His judgments — His condemnation and punishment, His sentences of doom — are true *and* sound just *and* upright. He has judged — convicted, pronounced sentence and doomed the great *and* notorious harlot [idolatress] who corrupted *and* demoralized *and* poisoned the earth with her lewdness *and* adultery [idolatry]. And He has avenged — visited on her the penalty for — the blood of His servants. [Deut. 32:43.]

3 And again they shouted, Hallelujah — praise the Lord! The smoke of her [burning] shall continue to ascend forever and ever — through the eternities of the eternities. [Isa. 34:10.]

4 Then the twenty-four elders [of the heavenly Sanhedrin] and the four living creatures fell prostrate and worshipped (paying divine honors to) God Who sits on the throne, saying, Amen! Hallelujah — praise the Lord!

5 Then from the throne there came a voice saying, Praise our God, all you servants of His, you who reverence Him, both small and great! [Ps. 115:13.]

6 After that I heard what sounded like the shout of a vast throng, like the boom of many pounding waves and like the roar of terrific *and* mighty thunder-peals, exclaiming, Hallelujah — praise the Lord! For now the Lord our God the Omnipotent — the All-Ruler — reigns!

7 Let us rejoice — and shout for joy — *exulting and* triumphant! Let us cele-

brate *and* ascribe to Him glory *and* honor, for the marriage of the Lamb [at last] has come and His bride has prepared herself. [Ps. 118:24.]

8 She has been permitted to dress in fine (radiant) linen — dazzling and white, for the fine linen is (signifies, represents) the righteousness — the upright, just and godly living [deeds, conduct] and right standing with God — of the saints (God's holy people).

9 Then [the angel] said to me, Write this down: Blessed — happy, *to be envied — are those who are summoned (invited, called) to the marriage supper of the Lamb. And he said to me [further], These are the true words — the genuine *and* exact declarations — of God.

10 Then I fell prostrate at his feet to worship — to pay divine honors — to him, but he [restrained me] and said, Refrain! — You must not do that! I am [only] another servant with you and your brethren who have [accepted and hold] the testimony borne by Jesus. Worship God! For the substance (essence) of the truth revealed by Jesus is the spirit of all prophecy — the vital breath, the inspiration of all inspired preaching and interpretation of the divine will and purpose [including both mine and yours].

11 After that I saw heaven opened, and behold, a white horse [appeared]! The One Who was riding it is called Faithful (trustworthy, loyal, incorruptible, steady) and True, and He passes judgment and wages war in righteousness — holiness, justice and uprightness. [Ezek. 1:1.]

12 His eyes [blaze] like a flame of fire, and on His head are many kingly crowns (diadems); and He has a title (name) inscribed which He alone knows or can understand. [Dan. 10:6.]

13 He is dressed in a robe dyed by 'dipping in blood, and the title by which He is called is The Word of God.

14 And the troops of heaven, clothed

r) Berry, and others.

s) Souter.

t) Some ancient authorities read "sprinkled with blood."

in fine linen, dazzling and clean, followed Him on white horses.

15 From His mouth goes forth a sharp sword with which He can smite (afflict, strike) the nations, and He will shepherd *and* control them with a staff (scepter, rod) of iron. He will tread the wine press of the fierceness of the wrath *and* indignation of God the All-Ruler — the Almighty, the Omnipotent. [Ps. 2:9.]

16 And on His garment (robe) and on His thigh He has a name (title) inscribed, KING OF KINGS AND LORD OF LORDS. [Deut. 10:17; Dan. 2:47.]

17 Then I saw a single angel stationed in the sun's light, and with a mighty voice he shouted to all the birds that fly across the sky, Come, gather yourselves together for the great supper of God, [Ezek. 39:4, 17-20.]

18 That you may feast on the flesh of rulers, the flesh of generals *and* captains, the flesh of powerful *and* mighty men, the flesh of horses and their riders, and the flesh of all humanity, both free and slave, both small and great!

19 Then I saw the beast and the rulers *and* leaders of the earth with their troops mustered to go into battle *and* make war against Him Who is mounted on the horse and against His troops.

20 And the beast was seized *and* overpowered, and with him the false prophet who in his presence had worked wonders *and* performed miracles by which he led astray those who had accepted *or* permitted to be placed upon them the stamp (mark) of the beast, and those who paid homage *and* gave divine honors to his statue. Both of the two were hurled alive into the fiery lake that burns *and* blazes with brimstone.

21 And the rest were killed with the sword that issues from the mouth of Him Who is mounted on the horse, and all the birds fed ravenously *and* glutted themselves with their flesh.

u) Thayer, Berry, etc.

v) Souter.

CHAPTER 20

THEN I saw an angel descending from heaven; he was holding the key of the abyss — the bottomless pit — and a great chain was in his hand.

2 And he gripped *and* overpowered the dragon, that old serpent of primeval times, who is the devil and Satan, and [securely] bound him for a thousand years.

3 Then he hurled him into the abyss — the bottomless pit — and closed it and sealed it above him, so that he should no longer lead astray *and* deceive *and* seduce the nations until the thousand years were at an end. After that he must be liberated for a short time.

4 Then I saw thrones, and sitting on them were those to whom authority to act as judges *and* pass sentence was entrusted. Also I saw the souls of those who had been slain with axes (beheaded) for their witnessing to Jesus and [for preaching and testifying] for the Word of God, and who had refused to pay homage to the beast or his statue and had not accepted his mark *or* permitted it to be stamped on their foreheads or on their hands. And they lived again, and ruled with Christ, the Messiah, a thousand years. [Dan. 7:9, 22, 27.]

5 The remainder of the dead were not restored to life again until the thousand years were completed. This is the first resurrection.

6 Blessed (happy, to be envied) and holy — spiritually whole, of unimpaired innocence and proved virtue — is the person who takes part (shares) in the first resurrection! Over them the second death exerts no power *or* authority, but they shall be ministers of God and of Christ, the Messiah, and they shall rule along with Him a thousand years.

7 And when the thousand years are completed, Satan will be released from his place of confinement,

8 And he will go forth to deceive *and* seduce *and* lead astray the nations which are in the four quarters of the earth,

that is, Gog and Magog, to muster them for war; their number is as the sand of the sea. [Ezek. 38:2, 9, 15, 22.]

9 And they swarmed up over the broad plain of the earth and encircled the fortress (camp) of God's people (the saints) and the beloved city; but fire descended from heaven and consumed them. [II Kings 1:10-12; Ezek. 38:2, 22.]

10 Then the devil who had led them astray — deceiving and seducing them — was hurled into the fiery lake of burning brimstone where the beast and false prophet were; and they will be tormented day and night forever and ever — through the ages of the ages.

11 Then I saw a great white throne and the One Who was seated upon it, from Whose presence *and* from the sight of Whose face earth and sky fled away and no place was found for them.

12 I [also] saw the dead, great and small; they stood before the throne, and books were opened. Then another book was opened, which is [the Book] of Life. And the dead were judged (sentenced) by what they had done [*their whole way of feeling and acting, their aims and endeavors] in accordance with what was recorded in the books.

13 And the sea delivered up the dead who were in it, Death and Hades [*the state of death or disembodied existence] surrendered the dead in them; and all were tried *and* their cases determined by what they had done — according to their motives, aims and works.

14 Then death and Hades [*the state of death or disembodied existence] were thrown into the lake of fire. This is the second death, the lake of fire.

15 And if any one's [name] was not found recorded in the Book of Life, he was hurled into the lake of fire.

CHAPTER 21

THEN I saw a new ^ysky (heaven) and a new earth; for the former ^ysky and the former earth had passed away

(vanished), and there no longer existed any sea. [Isa. 65:17; 66:22.]

2 And I saw the holy city, the new Jerusalem, descending out of heaven from God, all arrayed like a bride beautified *and* adorned for her husband;

3 Then I heard a mighty voice from the throne *and* I perceived its distinct words, saying, See! The abode of God is with men, and He will live (encamp, tent) among them, and they shall be His people and God shall personally be with them and be their God. [Ezek. 37:27.]

4 God will wipe away every tear from their eyes, and death shall be no more, neither shall there be anguish — sorrow and mourning — nor grief nor pain any more; for the old conditions *and* the former order of things have passed away. [Isa. 25:8; 35:10.]

5 And He Who is seated on the throne said, See! I make all things new. Also He said, Record this, for these sayings are faithful — accurate, incorruptible and trustworthy — and true (genuine). [Isa. 43:19.]

6 And He [further] said to me, It is done! I am the Alpha and the Omega, the Beginning and the End. To the thirsty I [Myself] will give water without price from the fountain (springs) of the water of Life. [Isa. 55:1.]

7 He who is victorious shall inherit all these things, and I will be God to him and he shall be My son.

8 But as for the cowards *and* the ignoble *and* the contemptible *and* the cravenly lacking in courage *and* the cowardly submissive; and as for the unbelieving and faithless; and as for the depraved and defiled with abominations; and as for murderers and the lewd and adulterous and the practicers of magic arts and the idolaters [those who give supreme devotion to any one or anything other than God] and all liars [those who knowingly convey untruth by word or deed, all of these shall have] their part in the lake that blazes with fire and

w) Thayer.

x) "The International Bible Encyclopedia."

y) Thayer.

brimstone. This is the second death. [Isa. 30:33.]

9 Then one of the seven angels who had the seven bowls filled with the seven final plagues (afflictions, calamities) came and spoke to me. He said, Come with me! I will show you the bride, the Lamb's wife.

10 Then in the Spirit He conveyed me away to a vast and lofty mountain, and exhibited to me the holy (hallowed, consecrated) city of Jerusalem descending out of heaven from God, [Ezek. 40:2.]

11 Clothed in God's glory — in all its splendor and radiance. The luster of it resembled a rare *and* most precious jewel, like jasper, shining clear as crystal.

12 It had a massive and high wall with twelve [large] gates, and at the gates [there were stationed] twelve angels, and [on the gates] the names of the twelve tribes of the sons of Israel were written; [Ezek. 48:30-35; Exod. 28:21.]

13 On the east side three gates, on the north side three gates, on the south side three gates, and on the west side three gates.

14 And the wall of the city had twelve foundation [stones], and on them the twelve names of the twelve apostles of the Lamb.

15 And he who spoke to me had a golden measuring reed (rod) to measure the city and its gates and its wall. [Ezek. 40:5.]

16 The city lies in a square, its length being the same as its width. And he measured the city with his reed, twelve thousand stadia [about fifteen hundred miles]; its length and width and height are the same.

17 He measured its wall also, one hundred and forty-four cubits (about seventy-two yards) by a man's measure [*of a cubit from his elbow to his third finger tip] which is [the measure] of the angel.

18 The wall was built of jasper, while the city [itself was of] pure gold, clear and transparent like glass.

19 The foundation [stones] of the wall of the city were ornamented with all of the precious stones. The first foundation [stone] was jasper, the second sapphire, the third chalcedony (or white agate), the fourth emerald, [Isa. 54:11, 12.]

20 The fifth onyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst.

21 And the twelve gates were twelve pearls, each separate gate being built of one solid pearl. And the main street (the Broadway) of the city was of gold as pure *and* translucent as glass.

22 I saw no temple in the city, for the Lord God Omnipotent [Himself] and the Lamb [Himself] are its temple.

23 And the city has no need of the sun nor of the moon to give light to it, for the splendor *and* radiance (glory) of God illuminate it, and the Lamb is its lamp. [Isa. 24:23; 60:1, 19.]

24 The nations shall walk by its light and the rulers *and* leaders of the earth shall bring into it their glory.

25 And its gates shall never be closed by day, and there shall be no night there. [Isa. 60:11.]

26 They shall bring the glory — the splendor and majesty — and the honor of the nations into it.

27 But nothing that defiles *or* profanes *or* is "unwashed shall ever enter it, nor any one who commits abominations — that is, unclean, detestable, morally repugnant things — or practices falsehood, but only those whose names are recorded in the Lamb's Book of Life.

CHAPTER 22

THEN he showed me the river whose waters give life, sparkling like crystal, flowing out from the throne of God and of the Lamb

2 Through the middle of the broad way of the city; also, on either side of the river, the tree of life with its twelve

2) Clarke's Commentary.

a) Souter.

varieties of fruit, yielding each month its fresh crop; and the leaves of the tree were for the healing *and* the restoration of the nations. [Gen. 2:9.]

3 There shall no longer exist there anything that is accursed — detestable, foul, offensive, impure, hateful or horrible. But the throne of God and of the Lamb shall be in it, and His servants shall worship Him — pay divine honors to Him and do Him holy service. [Zech. 14:21.]

4 They shall see His face, and His name shall be on their foreheads. [Ps. 17:15.]

5 And there shall be no more night; they have no need for lamplight or sunlight, for the Lord God will illuminate them *and* be their light, and they shall reign (as kings) forever and ever — through the eternities of the eternities.

6 And he [of the seven angels further] said to me, These statements are reliable — worthy of confidence — and genuine (true). And the Lord, the God of the spirits of the prophets, has sent His messenger (angel) to make known *and* exhibit to His servants what must soon come to pass.

7 And behold, I am coming speedily. Blessed (happy and ^bto be envied) is he who observes *and* lays to heart *and* keeps the truths of the prophecy — the predictions, consolations and warnings — contained in this little book.

8 And I John am he who heard and witnessed these things. And when I heard and saw them, I fell prostrate before the feet of the messenger (angel) who showed them to me, to worship him.

9 But he said to me, Refrain! — You must not do that! I am [only] a fellow servant along with yourself and of your brethren the prophets, and of those who are mindful *and* practice [the truths contained in] the messages of this book. Worship God!

10 And he [further] told me, Do not scal up the words of the prophecy of

this book *and* make no secret of them; for the time ^awhen things are brought to a crisis *and* the period of their fulfillment is near.

11 He who is unrighteous (unjust, wicked) let him be unrighteous still, and he that is filthy (vile, impure) let him be filthy still, and he that is righteous (just, upright, in right standing with God) let him do right still, and he who is holy let him be holy still. [Dan. 12:10.]

12 Behold, I am coming soon, and I shall bring My wages *and* rewards with Me, to repay *and* render to each one just what his own actions *and* his own work merit. [Isa. 40:10; Jer. 17:10.]

13 I am the Alpha and the Omega, the First and the Last (the Before all and at the End of all). [Isa. 44:6; 48:12.]

14 Blessed (happy and ^dto be envied) are those who cleanse their garments, that they may have the authority *and* right to [approach] the tree of life and to enter in through the gates to the city. [Gen. 2:9; 3:22, 24.]

15 [But] without are the dogs and those who practice sorceries (magic arts) and impurity (the lewd, adulterers) and the murderers and idolaters and every one who loves and deals in falsehood — untruth, error, deception, cheating.

16 I, Jesus, have sent My messenger (angel) to you to witness *and* to give you assurance of these things for the churches (assemblies). I am [both] the Root (the Source) and the Offspring of David, the radiant *and* brilliant Morning Star. [Isa. 11:1, 10.]

17 The (Holy) Spirit and the bride [the church, the true Christians] say, Come! And let him who is listening say, Come! And let every one come who is thirsty [who is painfully conscious of his need ^eof those things by which the soul is refreshed, supported and strengthened]; and whoever [earnestly] desires to do it, let him come and take *and*: appropriate (drink) the Water of Life without cost. [Isa. 55:1.]

18 I [personally solemnly] warn every

b) Souter. c) Thayer. d) Souter. e) Thayer.

one who listens to the statements of the prophecy [the *predictions and the consolations and admonitions pertaining to them] in this book: if any one shall add anything to them, God will add *and* lay upon him the plagues — the afflictions and the calamities — that are recorded *and* described in this book.

19 And if any one cancels *or* takes away from the statements of the book of this prophecy — these *predictions relating to Christ's kingdom and its speedy triumph, together with the consolations and admonitions (warnings) pertaining to them — God will cancel *and* take

away from him his share in the tree of life and in the city of holiness (pure and hallowed) which are described *and* promised in this book.

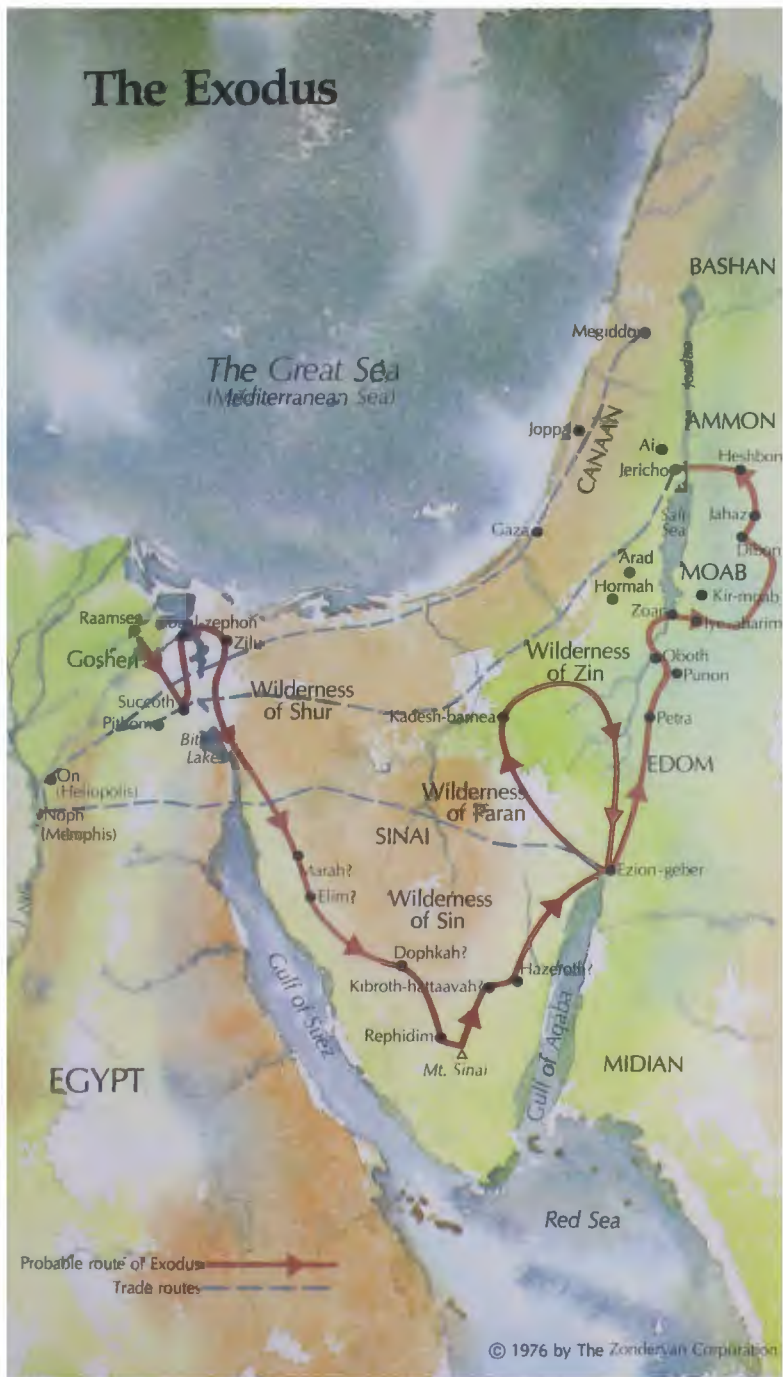
20 He Who gives this warning *and* affirms *and* testifies to these things, says, Yes — it is true. [Surely] I am coming quickly — swiftly, speedily. Amen — so let it be! Yes, come, Lord Jesus!

21 The grace (blessing and favor) of the Lord Jesus *Christ, the Messiah* be ^ewith all the saints — God's holy people [^fthose set apart for God, to be, as it were, exclusively His]. Amen — so let it be!

e) Thayer.

f) Some authorities omit either "all" or "the saints."

The Exodus





World of the Patriarchs



The Twelve Tribes in Canaan



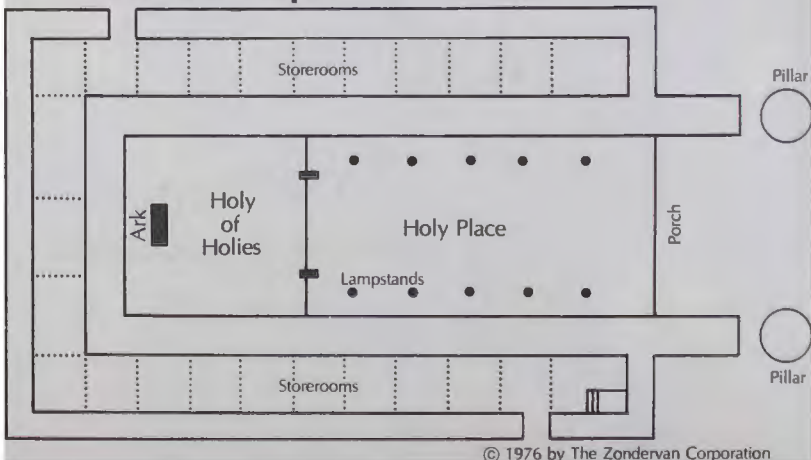


The Empire of David and Solomon

Jerusalem in David's Time



Solomon's Temple





The Great Sea
(Mediterranean Sea)

PHOENICIA

SYRIA

ISRAEL

AMMON

JUDAH

MOAB

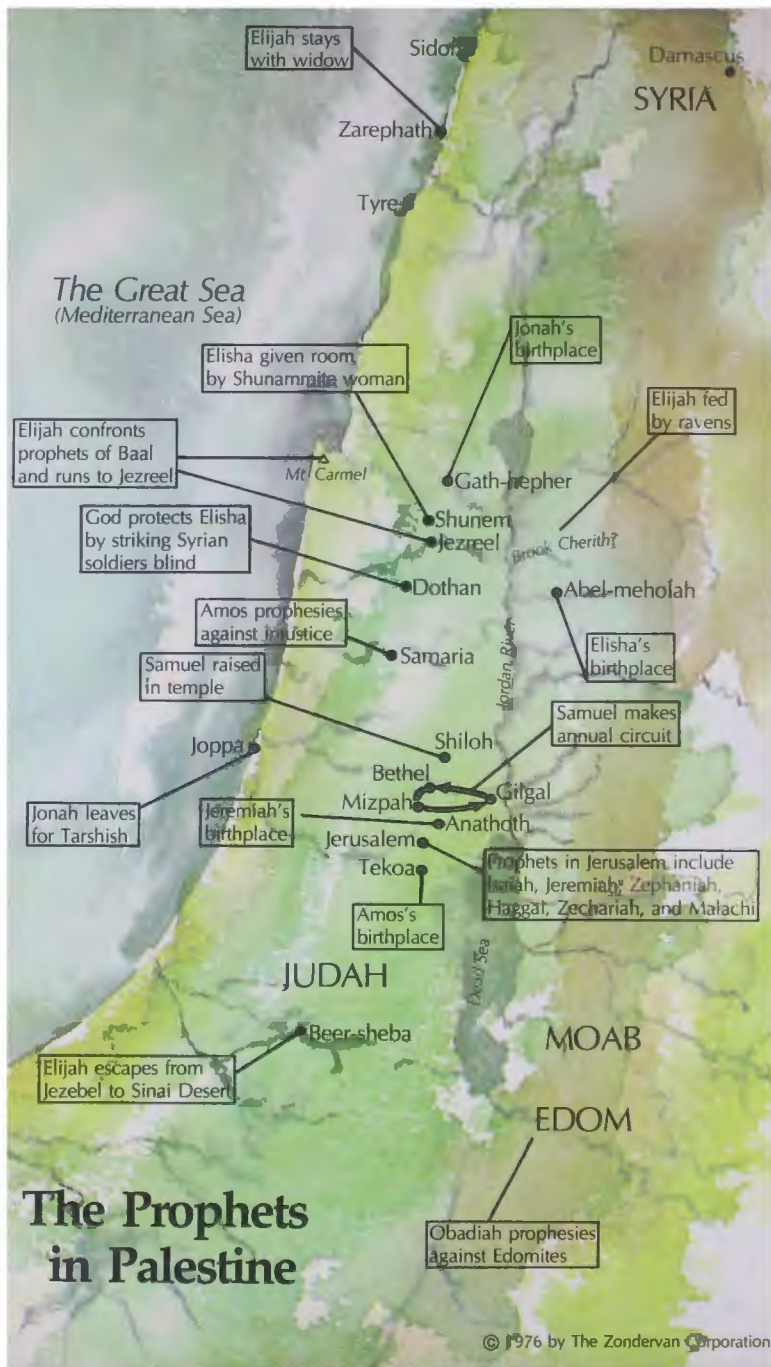
EDOM

PHILISTIA

Jordan River

Salt Sea

The Divided Kingdom



The Great Sea
(Mediterranean Sea)

Elijah confronts prophets of Baal and runs to Jezreel

God protects Elisha by striking Syrian soldiers blind

Samuel raised in temple

Jonah leaves for Tarshish

Elisha given room by Shunammite woman

Amos prophesies against injustice

Amos's birthplace

Elijah escapes from Jezebel to Sinai Desert

Jonah's birthplace

Elijah fed by ravens

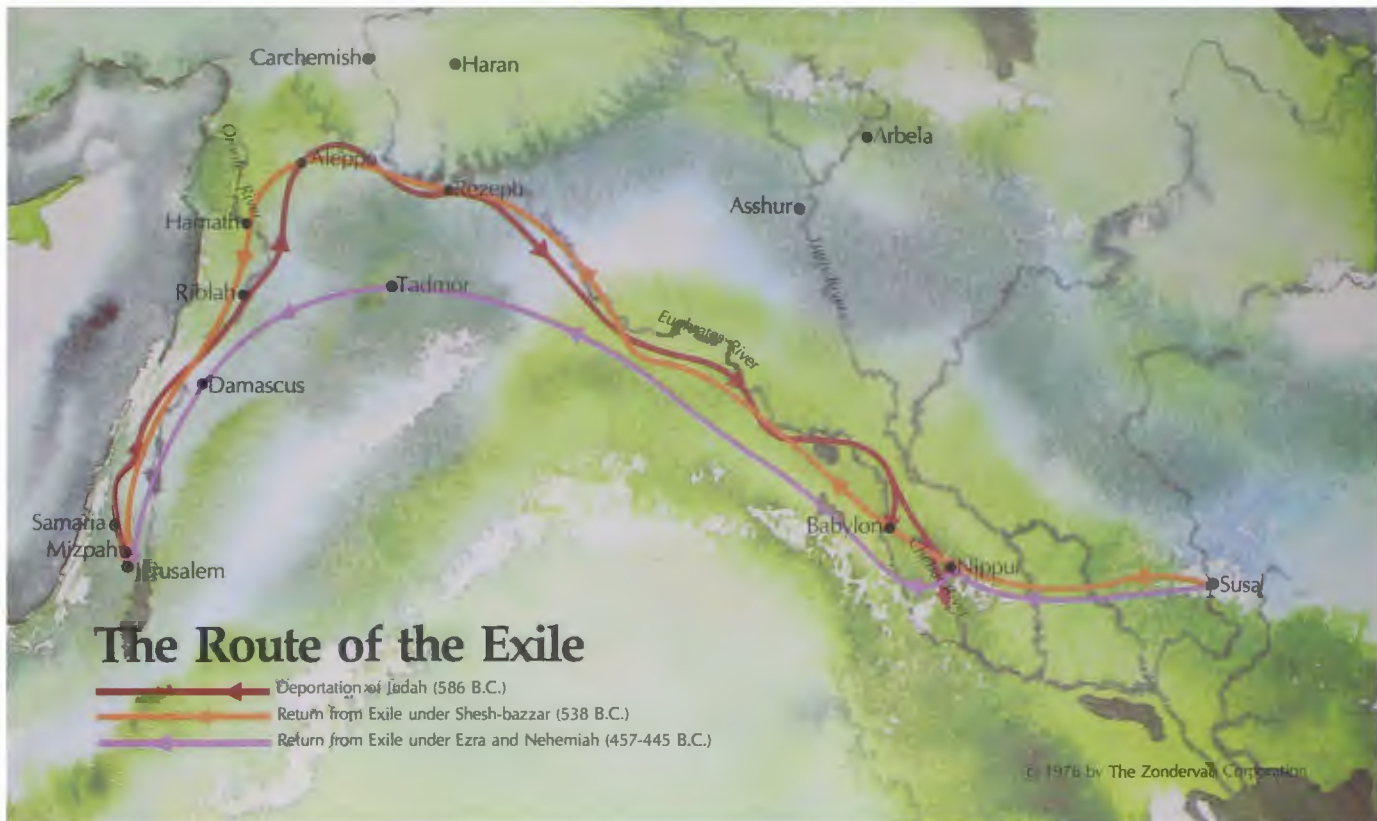
Elisha's birthplace

Samuel makes annual circuit

Prophets in Jerusalem include Isaiah, Jeremiah, Zephaniah, Haggai, Zechariah, and Malachi

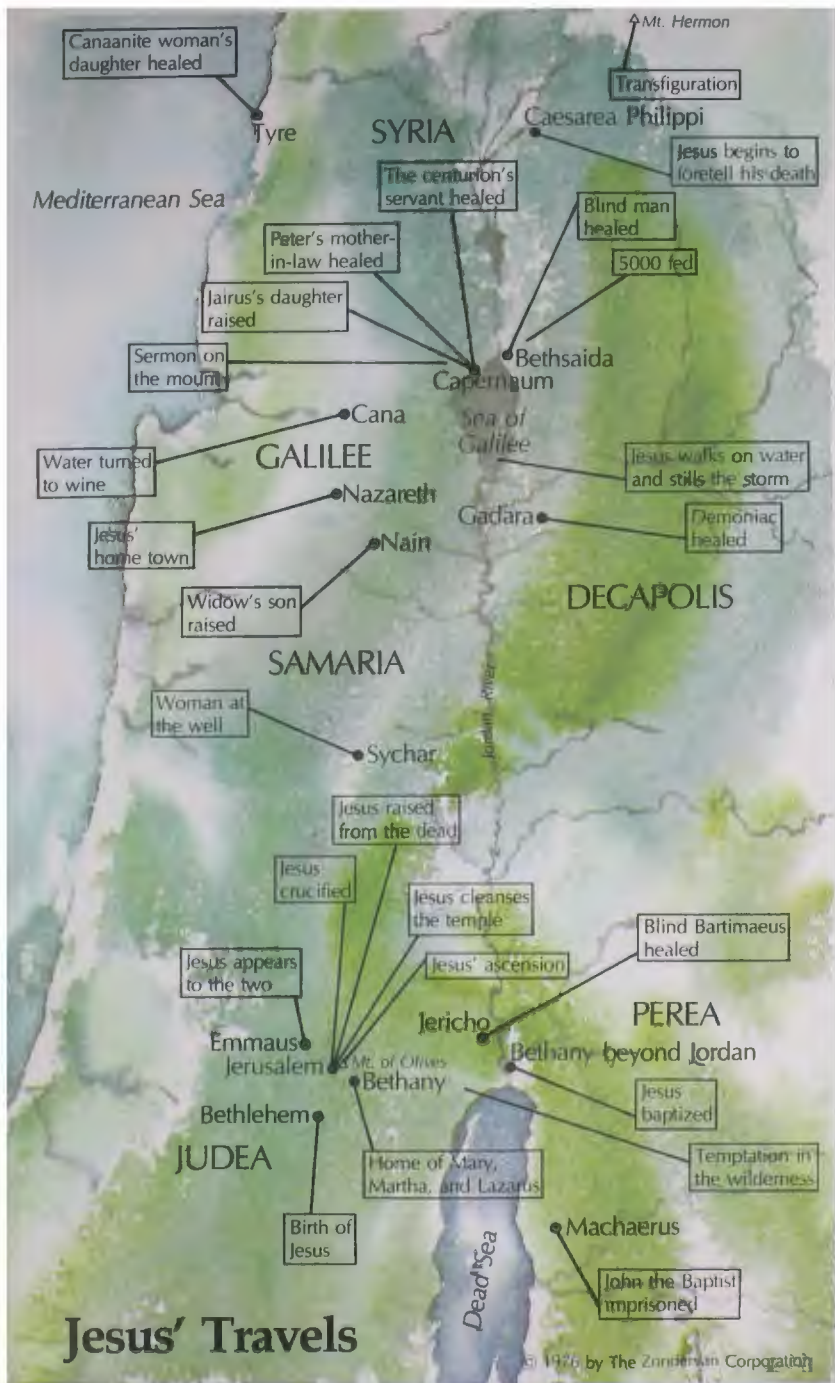
Obadiah prophesies against Edomites

The Prophets in Palestine





Palestine in Jesus' Time

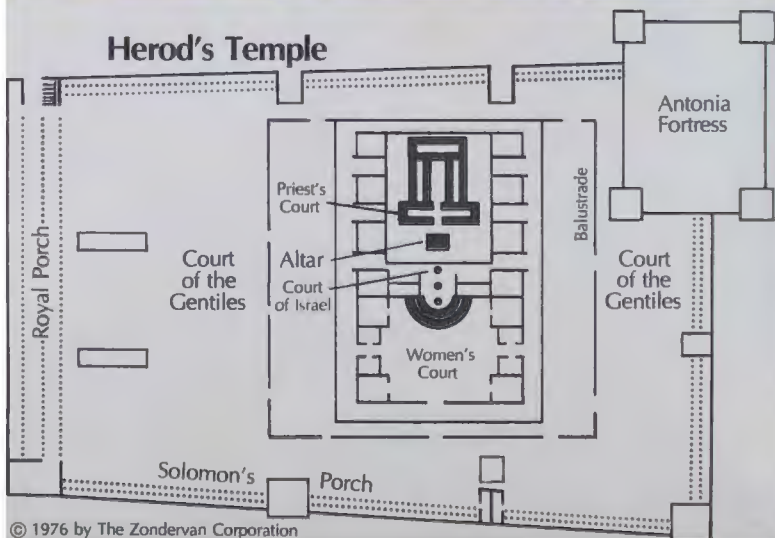


Jerusalem in Jesus' Time

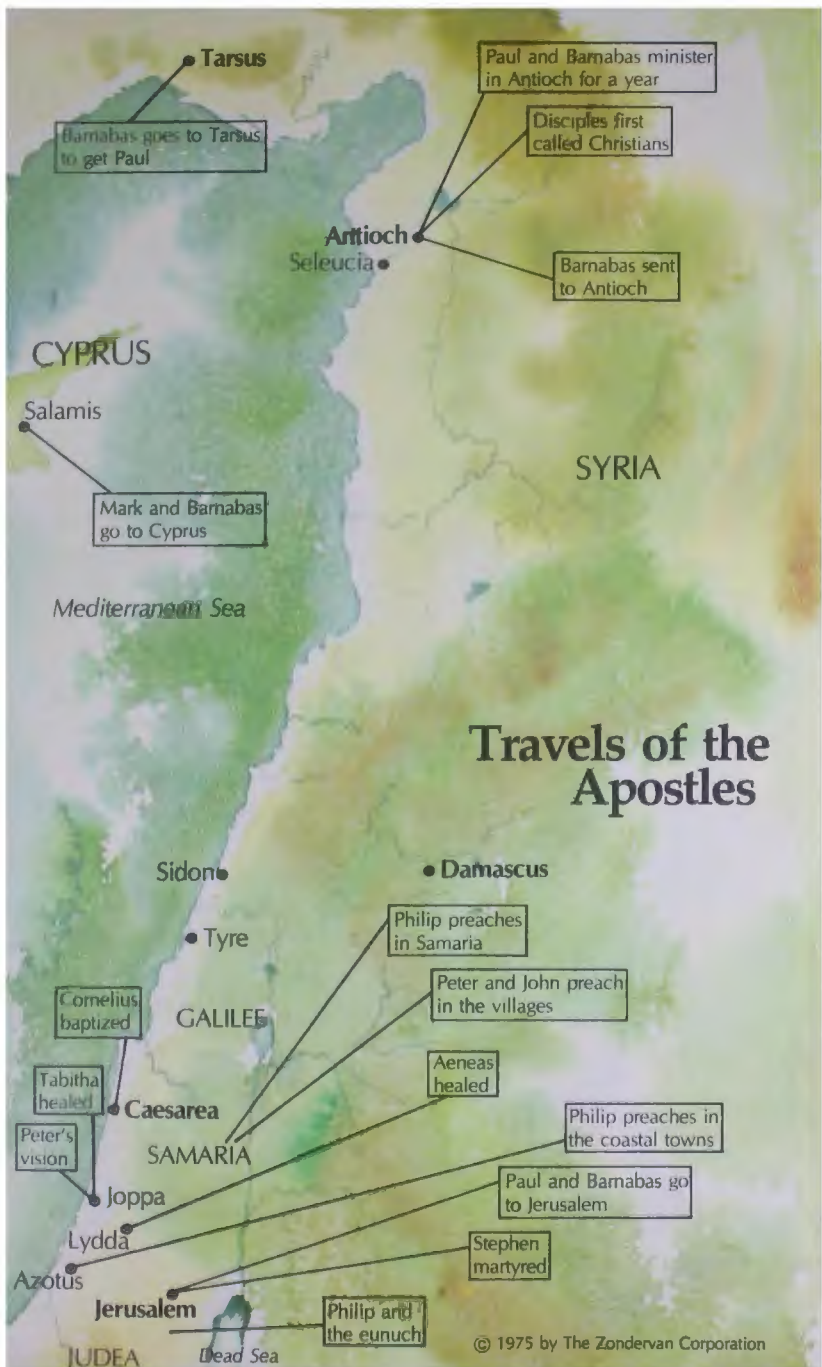


© 1975 by The Zondervan Corporation

Herod's Temple



© 1976 by The Zondervan Corporation



Barnabas goes to Tarsus to get Paul

Paul and Barnabas minister in Antioch for a year

Disciples first called Christians

Barnabas sent to Antioch

CYPRUS

Salamis

Mark and Barnabas go to Cyprus

Antioch
Seleucia

SYRIA

Mediterranean Sea

Travels of the Apostles

Sidon

Damascus

Tyre

Philip preaches in Samaria

Peter and John preach in the villages

Cornelius baptized

GALILEE

Aeneas healed

Tabitha healed

Caesarea

SAMARIA

Philip preaches in the coastal towns

Peter's vision

Joppa

Paul and Barnabas go to Jerusalem

Lydda

Stephen martyred

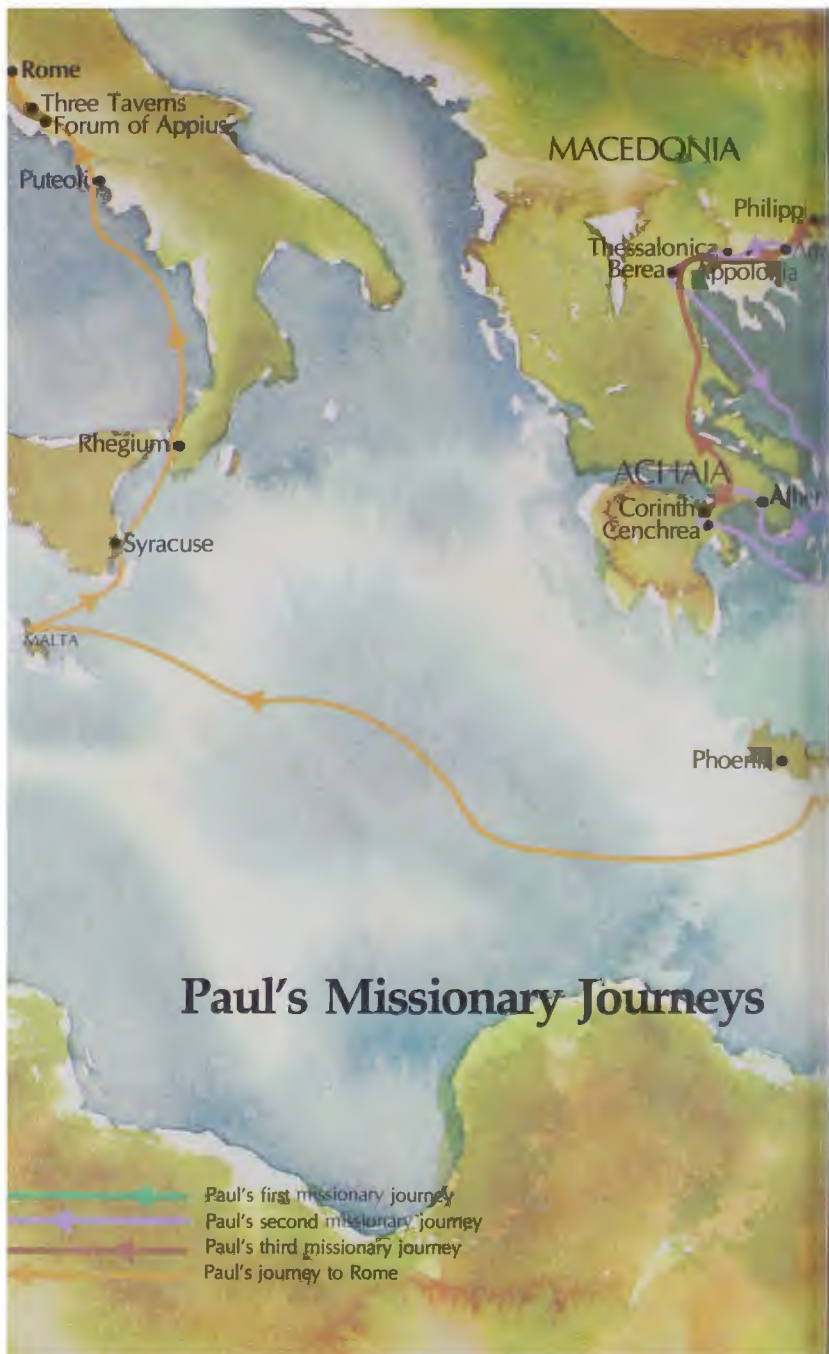
Azotus

Jerusalem

Philip and the eunuch

JUDEA

Dead Sea







The Roman Empire